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THE
CHRISTIAN WITNESS

AND

Church Members' Magazine.

1861.

"THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN."

THE PROFITS OF THIS WORK
ARE
DEVOTED TO THE BENEFIT OF AGED MINISTERS.

VOLUME XVIII.



LONDON:
PUBLISHED BY JOHN SNOW, 35, PATERNOSTER ROW.

1861.

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PREFACE.

THE close of another year requires us to glance at the past and the future of the CHRISTIAN WITNESS. The next volume will carry it beyond the teens, and bring it to the precincts of its majority. In the prospect of that joyful event, should life be continued to us, we desire that it may be worthily celebrated. In order to that, however, two things are necessary, the maintenance of its general character, and of its denominational favour. Failure in either respect would mar the joy of the occasion. We shall strain every nerve to perform our part. Would that every minister, deacon, member, and seatholder of the Congregational Body would form a similar resolve! The reasons are obvious. As an auxiliary to the pulpit is not a first place in every Christian community due to its Magazines? This is impressively exemplified by the most thriving body in the land—the Wesleyan Methodists. Every minister is required to make it a primary part of pastoral duty to further to the uttermost the circulation of the Magazines, which are five in number! Still, much as they were doing, the Conference were not satisfied, and they resolved upon a fresh effort, under improved arrangements, made by their admirable Manager of the Book-room, the Rev. John Mason. The Organ of the Body thus reports:—"The sales of our Methodist periodicals have been largely augmented this year. Of Hymn Books, 228,300 have been sold, 2,760 more than last year. Of the Shilling *Wesleyan Magazine*, 10,500 copies; 500 increase. Of the Sixpenny *Magazine*, 18,500, being an increase of 2,500. Of the *Christian Miscellany*, 67,000; an increase of 7,000. Of the *Early Days*, 58,000; an increase of 8,000. The *Sunday School Magazine* has circulated 36,000, being 8,000 in advance." The same authority, again referring to the subject, says, "It is pleasing to learn that the second year of the new régime shows an advance upon the first. The *Sixpenny Magazine* now circulates 18,500, an increase of 2,500; the *Shilling Magazine* has a circulation of 10,500, an advance of 500; the other three together circulate 151,000, as compared with 143,000. The total circulation is 201,000, whereas two years ago it was 101,000." This shows what may be done by zeal, energy, system, and perseverance. Thus it is with Methodism all the world over. A gentleman of high intelligence in Victoria, Australia, writing home to a British journal, bears the following testimony:—"Amongst all the churches in Victoria, I award the palm to that of the Wesleyans for zeal, for energy, for adaptation to circumstances, for success in the work of evangelization. There is a pliability and fitness in the system of the Wesleyans which makes them to overtake fields of enterprise which would otherwise be utterly neglected; they manage their affairs with admirable sagacity. The maxim of John Wesley that all should work, and that they should work *always*, is the very spirit of Christianity condensed into a crystal. The prospects of the Wesleyan church in this Austral hemisphere are very animating. She bids fair to outstrip her neighbours in the race of devotedness to the cause of salvation."

It is a special privilege to sustain the Editorial Office, despite its care and toil, wear and tear among such a people. They unite as one man to strengthen the hands of their Editors, and in all possible ways to uphold them. The Vote of thanks to them and the Book Steward, at the last Conference, displayed a cordiality, a unanimity and a fervour approaching enthusiasm. Cold indeed must have been the hearts which such a manifestation of fraternal approval should have failed to cheer, and impel to increased diligence and devotion!

Setting aside all secondary, although important, considerations, our plea on behalf of the CHRISTIAN WITNESS and *Penny Magazine* is based on the fact that they are the vehicles of evangelical truth, and doing immense service to the Congregational Body. In proof of this we might appeal to the entire series of Volumes

now before the public; but as a part may illustrate the whole, we confine ourselves to the Numbers for the year now closed. We only ask our friends to turn them deliberately over from the first page to the last, and they will find that denominational matters form no small part of the whole. If it be an object of high moment to diffuse those Papers, Essays, and Articles, throughout the British Isles, and over the Colonies, it has been fully realised by the CHRISTIAN WITNESS, which has moreover had a large share in every great and good work that has been accomplished by the Body since its commencement. The last of these, and as time may, perhaps, show, the greatest, is the "*London Congregational Association for the Evangelization of the Metropolis*," which originated solely with the *Christian Witness*.

The great importance, nay, the absolute necessity, of *thoroughly evangelical periodicals*—to say nothing of Denominational Principles—was never so urgent as at the present hour. The flood of debasing and corrupting trash that is being daily poured forth by the London Press is incalculable, incredible! Nearly as great is that of a different class, which, although generally pure, is altogether devoid of Christian sentiment. This, while unsuspected, is working most disastrously. It is giving birth to a state of feeling strongly adverse to evangelical principles, whether in the pulpit, or the printed page. Fiction operates as a mildew on the human mind. It is the ruin of millions! The full statistics of the National Reading would appal the truly spiritual portion of the churches. This we cannot obtain; but we have before us a statement from the "*Journal of the Society of Arts*," which may, we presume, be viewed as a fair sample of the whole. The following table, which is taken from a circulation of nearly a quarter of a million of books at Manchester, may afford some idea of the description of works chiefly read by members. It will be seen that works of Fiction constitute nearly one-half of the whole:—

Theology	3.10	per cent.
Philosophy—Education	3.15	"
Politics—Statistics	0.75	"
History—Biography	12.60	"
Voyages and Travels	5.35	"
Poetry—the Drama.....	8.45	"
Fiction	33.00	"
Fine Arts—Literature.....	8.10	"
Science	3.85	"
Natural History—Gardening.....	2.45	"

Now, as an index to the taste, and the intellectual condition of the People, this may well create uneasiness. Whether regard be had to business, or to religion, it is a thing of evil omen, and deeply depressing. Such reading can neither invigorate the intellect, nor ennoble the feelings. The matter is far more serious than at first sight may appear. An individual, or a family, strongly addicted to Novel-reading, is undone!

This state of things renders it obligatory on all who have the command of any portion of the Press to adapt it to the times. This is our earnest study. But publications to be useful must be read. This consideration awakens in us the intense desire to get the CHRISTIAN WITNESS and the *Penny Magazine* introduced into every family of the Independent Body. It is no extravagance to say that the Numbers for a single year contain more to enlighten the mind and improve the heart than all the Fiction of the largest Library.

We commend the whole matter to the devout consideration of our valued friends, and rely, with the confidence inspired by their past kindness, on their general and energetic co-operation for the year ensuing. Finally, we commit our readers, our labours, and ourselves to the Father of spirits, and the God of all, to guide, support, prosper, and comfort.

J. C.

London, Nov. 25th, 1861.

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THE CHRISTIAN WITNESS.

Christian Doctrine.

FORGIVENESS THROUGH THE BLOOD OF CHRIST.

BY THE REV. GEORGE SMITH, POPLAR.

Most affecting in its allusion, and equally comprehensive in its range of meaning, is the word redemption, as it is frequently employed by the sacred writers, in relation to the restoration of man to the favour and image of God, through the gracious interposition of Immanuel. It assumes the fallen and helpless condition of the human family, who are ruined by transgression, and, so far as they are concerned, hopelessly undone; and it implies a provision of mercy, adequate to meet the whole extent and variety of their want, by the finished and accepted work of our Lord and Saviour. The soul of man is of infinite worth, even in its lapsed and wretched condition; and it required corresponding worth and superhuman power to redeem it. Nothing that men could do, endure, or offer, could obtain its redemption. No man can forgive his own sin, nor could the united energies of all his fellow-men obliterate his acts of transgression against God; but what human effort or suffering cannot effect, has been actually accomplished by the Divine Humanity, in the person of Jesus. The Eternal Word descended from heaven to earth at the appointed time, assumed the nature in which the offence was committed, and by His

obedience unto death obtained eternal redemption for all who believe in Him. The salvation He died to procure, and is gone into heaven to bestow, is actually realised, and the Apostle Paul, writing to the Ephesian and to the Colossian churches, said, "In whom we have redemption through His blood, even the forgiveness of sins." In meditating, as we now propose to do, on the scriptural doctrine of the forgiveness of human transgression, it will aid our impressions of the priceless value of this boon, if we consider the evils from which we are redeemed, the benefit realised by the forgiven, and the channel through which it is communicated.

It is needful at times to dwell on the evil from which we are redeemed, in order to prepare us to value the greatness of the redemption from it, and to counteract many of the loose and incorrect notions which prevail in relation to sin. Men will acknowledge, in general terms, that they are sinners, without attaching any idea of blame or condemnation to themselves, on account of the fact. They will call themselves "miserable sinners," but be vastly offended if others regard their confession as literally true; or they will admit the charge of sinfulness as applying to the human

race generally, but evade its application to themselves. It is not in this manner, however, that sin is spoken of in the Bible. It is there presented as an enormous evil, of crimson hue and aggravated deformity; in the guilt of which we are individually implicated. By various terms it is set forth, all of which are intended to reveal its exceeding sinfulness. It is the transgression of the law of God, which is holy, just, and good, and the rule of obedience to all His intelligent creatures; the breach of which cannot but be offensive to the Great Lawgiver. It is a want of conformity to the nature of God, who is the perfect pattern of virtue to the universe. The abstract idea of right has not only been embodied in revealed law, attended with adequate sanctions, but has been illustrated in the perfect life of our adorable Redeemer. Of all this, sin is the opposite. It has marred and obliterated the Divine image in man, and placed him at the moral antipodes of what he originally was, and what God now and ever is. It is darkness instead of light, error instead of truth, and hatred instead of holy love. Hence Jehovah says respecting it, "Oh, do not that abominable thing which my soul hateth." It is excessively unclean in His sight. The most offensive objects on earth could not be half so hateful to the most upright creature, as sin is to God. It is more to be dreaded than the Evil One, for it transformed him from an angel of light, into a fiend of darkness; and more terrible than hell, for it has kindled up the flames of that pit which will burn for ever. "The wages of sin is death."

The multiform appearances of the evil are overwhelming. The word is in the plural; *sins*, not *sin*. The principle is one, but the ramifications are many. The tree is one, but the branches, leaves, and fruits are illimitable. It is a hydra-headed monster, with an alarming tenacity of life, ever appearing in new forms. Trace it up to the fountain of selfishness, and from this will spring sensuality, and the lust of the flesh,

pride and hatred, falsehood and oppression. Countless are the sins which defile and destroy the soul. There are sins against God, against ourselves, and against our fellow-men. Sins of omission and commission, of heart and life, of temper and word. The awakened conscience is appalled by their number, and exclaims, "They are more than the hairs of my head." "Is not thy wickedness great? and thine iniquities infinite?"

The fearful aggravations of sin should affect us. There are degrees of guilt, and many things which go to increase the enormity of some sins above others. Hence, Paul termed himself the chief of sinners; and we may well claim to be so classed, if we consider the clear light against which we have sinned, as shining from the written law of God, and the many convictions we have stifled, when taught by friends and warned by ministers, when terrified by conscience, and alarmed by the providence of Heaven. And it surely is no mean aggravation of our sins, that they have been committed, not against a foe or a stranger, but against our best Friend, our Father in heaven. We have committed two great evils, in that we have forsaken Him, the Fountain of living waters, and hewed out broken cisterns, that hold no water. This affected the mind of the royal penitent, who said, "Against Thee only have I sinned and done this evil." But the crowning point of the enormity is, that it has crucified the Son of God, was the occasion of His reproach and agony, His desertion and death. We, by our offences, have consented to the deed; and, so far as we could, have crucified Him afresh, and put Him to an open shame.

These affecting facts, when applied by the law and the Spirit of God, come home with terrific power to the awakened sinner. Under their influence, three thousand men, pricked to the heart, cried out in agony, "What shall we do?" and a similar impression compelled the trembling, astonished jailer at Philippi to ask, "What shall I do

to be saved?" If any of our readers thus feel, they will rejoice to hear of forgiveness of sins, through the blood of Christ.

In adverting to the benefit thus proclaimed, which is the marrow of the Gospel, and is therein set forth in every variety of attractive phrase, we observe—that it is a blessing of great value. It meets our urgent need. What does the rebel want of the sovereign, but pardon? and what the offending child of the parent, but forgiveness? It is indispensably needful for us, as, without it, time is a desert, and eternity a hell. There is no need of minute definition, or elaborate illustration of the nature of the gift. It is the act of pardoning an offender, or removing the guilt of a sinner, so that the punishment due to his transgressions may not be inflicted. Striking and affecting imagery is employed in the Scriptures of truth to describe it. "Blotting out," "covering," "removing," and "not imputing," are among the terms which indicate the remission of guilt.

In human affairs, forgiveness is often a slight and partial act, as persons forgive some things, and not others; but here the act is complete. The gift is a part of that perfect salvation which our Lord died to procure, and is gone into heaven to impart; and it carries with it a number of collateral benefits of infinite worth. The pardoned man is justified, sanctified, and adopted into the family of God. And the perpetuity of the blessing stamps it with boundless value. Men say they forgive, but do not forget; but our heavenly Father represents Himself as forgetting our faults. "Their sins and iniquities will I remember no more." They are cast as a stone into the depths of the sea. We may have a painful recollection of sin, though forgiven; but it shall never rise in the judgment to condemn us. The act of pardon is written in characters which no chemistry can discharge, and which even the fires of a burning world will not consume.

The boon is one of personal enjoy-

ment. "We," said Paul, including himself, and the churches to whom he wrote, "have the forgiveness of sins." It is not, however, confined to apostles and primitive believers; it is the heritage of all the people of God. It is given to faith, irrespective of the number or aggravation of our offences. The fifty and the five hundred pence debtor alike are freely forgiven; the publican and the devout centurion, each needed and found redemption. Indeed, the most guilty are set forth in the Word of God as a pattern of His mercy to them which shall hereafter believe on Christ to life everlasting. There are Manasseh and David, the dying thief and the fallen woman, the backsliding Peter and the persecuting Saul, forgiven and saved. "All manner of sin and blasphemy shall be forgiven unto men." There is ample encouragement to repent and pray, and return to the Lord, who is "a God ready to pardon."

And this benefit is one of actual possession. "We *have* redemption through His blood." Many persons would regard this as the language of egotism and conceit, of presumption and folly, because they imagine that the knowledge of so great a blessing can only be realised on a death-bed, or in the flight of the spirit to heaven. This notion is, however, unfounded. Pardon *may* be secured in death, for real repentance cannot be too late; but forgiveness is imparted and enjoyed in life. "To give knowledge of salvation by the remission of sins," is declared to be the design of our Lord's incarnation and work. "I write unto you, little children," said the Apostle John, "because your sins are forgiven you." It is, therefore, the initial part of salvation, and the theory of redemption would be defective, if it did not make provision for our personal enjoyment of the knowledge of pardon. The exercises of spiritual life, embracing confidence and joy in God, and the hope of eternal glory, cannot be properly maintained without the consciousness that we are "accepted in the Beloved." And the

gracious, Almighty Being, who pardons penitents, can seal the evidence of it on their hearts. We have no faith in dreams, or visions, or raptures of the mind, as furnishing proof of our forgiveness; but if the load of guilt is lifted off the spirit, if the heart is set free from its agonizing dread of Divine displeasure, if the evidences of a pardoned condition, as revealed in the word of the truth of the Gospel, are found embodied in our experience, then have we the witness in ourselves, that we have passed from death to life. It is thus that the Spirit beareth witness with our spirit that we are the children of God. Then we realize the truth of an uninspired but beautiful and well-known declaration, "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel;" and triumphantly exclaim, in the words of the evangelical prophet, "O Lord, I will praise Thee; though thou wast angry with me, thine anger is turned away, and Thou comfortedst me."

It remains for us to advert to the channel through which this invaluable benefit flows to men. The cause of forgiveness is always traced in the Bible to the person and work of Christ; sometimes, indeed, in general terms, as when it is said, "Neither is there salvation in any other;" but at other times in specific language, directing our attention to the sacrifice of Calvary, as in the declaration, "We have redemption through His blood, the forgiveness of sins."

By this we mean, that it is through the shedding of His blood, as the meritorious cause. In all things but religion, blood is polluting; and the idea of shedding human blood is revolting to the common feelings of humanity. Our souls recoil with horror at the thought; and to the murderer, the voice of his brother's blood will cry for vengeance from the ground. But the plan of salvation recognizes the death of the innocent as a substitute for the guilty, and declares that without the shedding of blood there can be no remission. This truth was taught by the early sacrifices

of patriarchal times, and by the varied and repeated offerings made under the Levitical law. These were all typical of the death of Christ. They answered their purpose as awakening a consciousness of sins; and producing a hope of mercy; and were further efficient in accomplishing a ceremonial cleansing. "How much more shall the blood of Christ," argues the Apostle Paul, "purge your conscience from dead works to serve the living God?" As the Lamb without blemish and spot, He bore away the sins of the world. He honoured the law we had broken, paid the debt we had contracted, and bought His believing people with His blood. In prospect of His death He said, in relation to the sacramental cup, "This is my blood of the New Testament, which is shed for many, for the remission of sins."

We have forgiveness through the intercession of the Saviour, which is founded on the shedding of His blood. When the High Priest, under the law, had offered sacrifice on the great day of atonement, he went into the holiest of all, and presented sprinkled blood for the errors of the people. And so our Lord, having finished the work of expiation on the cross, ascended to heaven itself, presenting the mementoes of His one all-perfect sacrifice, and entering on His work of intercession. "Wherefore, He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Here He appears as the Lamb slain from the foundation of the world. The Father hears His intercession, and, through its efficacy, the Holy Spirit is sent down to dwell with men, to take of the things of Christ, and apply them to the heart.

Pardon is secured to us by the application of His blood. "The blood of Jesus Christ cleanseth us from all sin." This truth, in like manner, was pre-figured by some of the provisions of the Jewish law. "Moses took the blood of calves, and of goats, with water and scarlet wool, and sprinkled all the

people, saying, 'This is the blood of the covenant, which God hath enjoined unto you.' The anti-type of this is "the sprinkling of the blood of Jesus," by which we are cleansed from an evil conscience; and to which the prophet referred, when he said of Messiah, "So shall He sprinkle many nations." At the cleansing of the leper, it was provided that two birds should be taken, the blood of one was to be shed into running water, and the living bird was to be dipped into the mingled water and blood; as the bird struggled to be free, it sprinkled the man over whom the service was performed, who was then declared to be clean. And so, in like manner, we are pardoned by atoning blood, sprinkled on the heart, and purified by the washing of regeneration and the renewing of the Holy Ghost. When the soldier's spear pierced the side of the Redeemer on the cross, "there came out blood and water." "This is He that came by water and blood." There is a soothing, purifying power in the blood of Jesus, when it falls on the heart. By it we are freely and fully forgiven. May all our readers realise this truth, and be enabled to join the redeemed church on earth and in heaven, in saying, "In whom we have redemption through His blood, even the forgiveness of sins."

THE CHRISTIAN A KING.

BY THE REV. JAMES SPENCE, D.D., LONDON.

THE words of St. John, in Rev. i. 5, 6, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father," &c., are often quoted and regarded as if they formed part of a celestial song, and referred only to the future felicity and glory of the people of God. But this is a mistake; and to give this meaning exclusively, or even chiefly, to the passage, is to miss its force and beauty. It is declared that now, through the sacrifice and grace of the Lord Jesus, the Christian is made a king and a priest unto

God, and is cleansed from all his sins. Critics tell us that the preferable reading in the original here should be the word for *kingdom* instead of *kings*; but even if the evidence, by a comparison of ancient manuscripts, should bear this out, the meaning is not materially altered. Believers are a "royal priesthood;" and every disciple of Christ is made a king unto God. Where, then, are the tokens of this royalty? Look at the Christian church in its various sections, and mark the number of religious professors that are ignorant, worldly, irritable, selfish, or covetous,—and you may well ask, Can these be kings unto God? It is to the shame of many who "profess and call themselves Christians," that they seem more like slaves than kings—betraying sordid servitude rather than royal dignity and freedom. Yet, every faithful follower of Christ has been made a king, and has been raised in some sense really to the position of royalty.

This kingship is expressive of privilege and of power. It is not to be regarded merely as an exalted honour, but also as a lofty and sacred responsibility. A kingly faculty is to be used, and a regal dominion to be exercised here. The king is not only the living centre and source of honour in a country, but the highest representative of authority, law, and order; and the follower of the Lord Jesus is entrusted with a regal power which he is bound to exercise, in subduing evil within himself, in resisting the invasion and assaults of the great adversary of God and man, and in overcoming the iniquity that abounds on every side of him. Thus truly may the believer, in the highest and holiest sense, be a king unto God. We do sometimes, perhaps, think of the privilege, but we do not sufficiently think of the power connected with this position. Consider it briefly.

1. Kingly authority is to be exercised by the Christian in the sphere of *his own soul*. This is the region in which subjugation becomes a momentous duty. What hosts of rebels are there to be sub-

dued!—sinful thoughts, carnal desires, vain imaginations, unholy dispositions, and selfish purposes. If the believer in Jesus does not earnestly and valiantly seek to subdue these rebels, how can he show himself a king? The spiritual life is a warfare, in which he has to wield his kingly power, and do battle with the inward corruptions, evil passions, and sinful propensities of his fallen nature. He has to lead forth that royal faculty, which Christ has given him, against the open and secret foes which take refuge in his soul, and seek to injure his life and destroy his peace. This is not the dream of spiritual romance, nor the vague theorising of spiritual mysticism, but deep and strong spiritual reality. If there be any man in the mixed and mighty throng of the world's population who is required and enabled to subdue his own spirit and conquer evil within him, that man is the believer in Christ, for he is entrusted with a kingly power. This royal faculty must be exercised over the judgments of a dark and often perverted understanding, over the wayward wanderings of a vain imagination, over the impure affections of a foolish heart, and over the stubbornness of a strong self-will. Moreover, the lust of the flesh, the lust of the eye, and the pride of life have to be resisted and subdued;—besetting sins and evil propensities of every kind have to be vanquished, so that there is abundance of royal work to be done by the man who is made a king unto God.

2. Kingly authority is to be exercised by the Christian in the territory of his *home*. If he is the head of a family, how clearly should this regal power appear; and, even if not so circumstanced, he may have a home, a region, a circle where his conduct and character may mould and influence those around him. Assuredly at home, within the sacred precincts of the family, and the friendly social circle, in relation to all dependent on him, or connected with him, the man of God should show himself a king. Home is the sphere in

which he is to sway the sceptre of truth and love, and to exercise his regal faculty by the power of authority and the influence of example. The family idea is that in which God very frequently presents before us the aspects and privileges of His own kingdom. He delights to be recognised, because He delights to reveal Himself as a righteous Father, with royal and supreme authority. Accordingly, the disciple of Christ must be a king at his own fireside, ruling his own house well, and ruling for the happiness of all, and for the glory of God. There must not be many wills, all willing differently; but one will supreme, and all other wills acknowledging its sway or increasing its force. And remember that the man of God, to be a king at home, must walk as a king, and by noble and royal example, exercise his authority through the reason, conscience, and affections of those around him and dependent on him. Thus only will his rule be both fond and firm, as the dominion of one who is a king unto God.

3. Kingly authority is to be exercised by the Christian in the sphere of *the world*. This is especially the region of his action and conquest as a king unto God, where he may multiply his triumphs on the side of holiness and truth. Iniquity should ever shrink abashed and ashamed in the presence of the Christian; and so it will, if he be true to his position and his kingly power. Goodness is always majestic, and homage will be paid to it by the greatest moral worthlessness. Have you not known Christian men whose very approach silenced the tongue of profanity, and whose presence rebuked the jest of the scorner? Thus every Christian should prove himself a king, so that evil shall flee before him. In this character how much is there for the people of God to do, how much land to be possessed, how many foes to conquer! The forms of evil, theoretical and practical, prevalent in the world, are a mighty legion. There are errors which lead the mind astray, principles which pollute the heart,

habits which degrade the soul and enslave the life of manhood. The world lieth in wickedness; and Satan is still the prince of this world to an awful extent. The Christian, as a king, is to conquer and crush evil on every side of him. He has to defend the truth of God, and seek its wider diffusion; he has to show, in his relations to human society, that Christ has armed him with a power, and entrusted him with a sceptre, before which alone, as the instrument of the Spirit of God, the dominion of sin can be made to diminish and disappear. How vast, then, the privilege, the honour, and the responsibility of being made kings unto God!

We should never forget that it is through Christ Jesus alone that this position is reached by us. He became poor that we might be made rich; He took the form of a servant that we might be made kings unto God. He died for us, that we might live and rise and reign with Him. It was through the shedding of His blood that He reached us in our degradation and guilt; it is through His sacrifice and by His Spirit that we are raised to reign as kings. But for Him we should have been enslaved for ever under the curse, so that our obligation for regal liberty and power is entirely to Him who loved us, and washed us from our sins in His own blood.

And, let it be remembered also, that the Christian is not only made a king, but a king unto God. The history of earthly monarchies has been to a great extent a history of human selfishness. Kings have reigned for themselves,—for their own aggrandisement, and pleasure, and honour. Now and then only has the throne been occupied for the true good of the people. The Christian is not a king unto himself, but unto God. His highest interests are connected with God; his happiness and honour are bound up with the glory of his Father in heaven. Hence, in his course and conduct as a king unto God, he must have respect to the Divine authority. While he seeks to subdue

evil, to guide his affairs, and to overcome the world with a royal spirit, he must do so, not from regard simply to his own honour, or to the good opinions of others, but to the wise and gracious will of Him who is King of kings. He will “set the Lord ever before him,” and make His glory the chief end of all the duties, responsibilities, and pleasures of life. This is to reign for God, and to be a king unto Him—making every part of his being, every province, so to speak, of his redeemed nature, yield its tribute of devotion, homage, and service to “the blessed and only Potentate,” who sitteth on the throne of the universe.

We thus see that dignity and duty are alike connected with the kinghood of the disciples of the Saviour. Let it, then, be your growing desire and aim, Christian reader, to realise this truth more and more during the year on which you now enter. There is much to encourage and cheer and help you in the very designation, “kings unto God.” “Am I a king, then?” you ask. Yes,—a king unto God. The title is a reality, not a fiction. Your heavenly Father means it for you. He means you to live so as to show it,—to walk in this world, where darkness, and sin, and slavery are still largely rampant, so that the majesty of truth, goodness and love may ever appear in you. Be a king, then, everywhere. Seek to conquer evil in yourself and others for God. Tarnish not your royalty by contamination with sin; descend not in any case to the sordid spirit or craven habits of a slave. Thus will the dominion of grace in you be increasingly triumphant; and if death should come before the close of the year, you will not be the victim but the victor, and rise to reign in glory for ever, with a title which angels will joyously acknowledge.

4. Kingly authority and dignity will be inherited by the Christian in the *heavenly state*. Although he is made a king, and must exercise his royal power here, yet his position and privilege are eternal. Earthly monarchs may abdi-

cate, or be dethroned; at the longest, they can only reign until they die. At death they must lay down their sceptres and vacate their thrones; but saints, in glorious splendour and fulness of joy, are to "reign for ever and ever."—Rev. xxii. 5. They are "heirs of a kingdom which God hath promised to them that love Him" (James ii. 5), and they receive "a kingdom which cannot be moved" (Heb. xii. 28); so that death is no interruption to their honour and glory. Yea, rather it is the gateway through which they pass to the full possession of their privilege. They are to "reign with Christ," whose "dominion is an everlasting dominion" (Dan. vii. 14), and whose "throne is for ever and ever." (Heb. i. 8.) What dignity, and power, and blessedness may be involved in this kingship on high we cannot tell, for "it doth not yet appear what we shall be." But the glory of the future throws down a glowing light on the present, to help and encourage us in maintaining and proving our royalty here. The more that we show our kingly character in this life, the brighter will be our prospect of reigning as kings in the life to come. Strive, then, O Christian, amidst the duties and temptations, the trials and dangers which may be before you for this year, to meet them with the spirit and bearing of one who has been "made a king unto God."

JUSTIFYING RIGHTEOUSNESS.

BY REV. H. J. GAMBLE, CLAPTON.

THERE is in every man what has been aptly denominated a religious instinct. He has a spiritual nature with its wants and appetites which are as imperious as those of his body, and for which he seeks an appropriate supply. One of the reasons, therefore, why the religion of Jesus never grows old and can never be superseded is, that it appeals to our ever-recurring wants—the want of forgiveness, of acceptance with God, of preparation for death—and because for these wants it makes the

only adequate provision. There is one grave inquiry, which is to be found in what is in all probability the oldest book in the world—the Book of Job,—and which has been proposed in every subsequent age by men living under various forms of religion:—"How can man be justified with God?" The universal prevalence of religious rites shows that, however sinful man has become, he has not forgotten the relation which he sustains to God; that he one day anticipates meeting Him as a Judge; and that, conscious of His wrath, he seeks to be acquitted from guilt. But it is one thing to propose a question, and another thing to obtain a satisfactory reply; and on no subject has there existed so many delusions as upon that of "the method of a sinner's justification before God." We have in modern times the revival of old errors: there is still the self-righteous plea, the false dependence on God's mercy, reliance on sacramental grace, and confusion of thought between the righteousness which Christ *imputes* and that which he *imparts*. These errors, however, so plausibly maintained, and in many instances so eagerly embraced, afford additional proof of the anxiety which men feel to be justified in the sight of God, to have the guilt of their sins forgiven, and to be dealt with hereafter as if they had never transgressed the Divine Law.

In this paper it is proposed to show—

I. That man needs a justifying righteousness.

To be justified is to be accounted righteous. It is not mere forgiveness—it includes this, but it is something more; it is the treatment of us, on the part of God, as if we had never sinned. It does not pronounce us innocent, but it treats us as if we were so, releasing us from all condemnation, and restoring us to the favour of God. But whence arises our need of this?

It arises, first, from the character of God. We must ever remember that we have to do with a righteous God. He is not only powerful, just, and true; He is "holy in all His ways, and righteous in

all His works." The stainless heavens, the jasper throne, the river clear as crystal, are but imperfect symbols of that spotless purity before which angels shrink, and in comparison with which there is "none righteous, no, not one."

Of all the perfections of the Divine character, holiness is that which angels chiefly celebrate; whilst it is in an emphatic sense the "glory" of God. But observe what follows from this:—"As the righteous Lord, He loveth righteousness." It is not enough to say of God that He hates sin and is resolved to punish it; there is a complacent regard which He takes in holiness, regarding it as the reflection of His own image. But the righteousness which God loves—what is it? What can it be but a perfect righteousness, that which has no stain, or blot, or flaw? He may and doubtless does look with compassion upon our feeble efforts to love and serve Him. He does not despise the desire of the humble, or the tears of the contrite, but it is a spotless righteousness alone on which His eye can rest with acceptance.

Now we have not this perfect righteousness to offer, and this constitutes a second reason why we need it, if we are ever to be justified. Nothing is more certain than this—that, whatever we are, we are not righteous, pronounced so by Him "to whom all hearts are open, all desires are known," and who, as the Law-giver, alone can decide upon what constitutes obedience to His law. If we were to be asked to justify ourselves in relation to our conduct to our fellow-men we could not do so; but when the justification relates to God, *then* indeed "every mouth must be stopped." There are the openly vicious; are not all such self-condemned? How few amongst them would offer any excuse for their sins? There are many others outwardly decorous and respectable, who, if the veil were lifted up, would appear as loathsome moral lepers, from whom even their fellow-men would shrink. And with regard to those who from right principles early inculcated, the

restraints which society imposes, and good habits acquired in youth, possess a character in which a rare combination of personal and social virtue appears, if such will apply to their conduct that "commandment which is exceeding broad," or test themselves by their reverence for God and their love to Christ, they too will feel that they have lamentably sinned, and come short of the glory of God.

Is there, then, no merit in human obedience? None whatever. There is an obedience which secures the Divine acceptance, but it is that of sinless creatures, such as Adam presented in paradise, or angels render in heaven. Very clear and emphatic is the statement of Scripture on this point:—"By the deeds of the law there shall no flesh be justified;"—"Therefore we conclude that a man is justified by faith without the deeds of the law;"—"Look unto the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, what doest thou against Him? Or if thy transgressions be multiplied, what doest thou unto Him? If thou be righteous what givest thou Him? or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the Son of Man." It would be easy to multiply quotations, but these will suffice. And is it not obvious that could human obedience merit heaven, there would have been no such disclaimers of its efficacy. Besides, if man can merit heaven, then it follows that he can claim admission to it as a right. It is a debt which God owes, not the gift of His grace. But what has any man done that he should claim heaven as a right? If he be a sinner, does his impenitence, his unbelief, his worldliness, constitute a right to heaven? Are these the steps of the ladder by which he is to climb to the "inheritance in light?" If he be a saint who has made him so? and even then, with all his saintliness, what an imperfect life it is! How feeble his faith! How cold his love! How defective his obedience! How

limited his knowledge! How faint his zeal! How mixed his motives! "There is not a just man on the earth that doeth good and sinneth not." No, we are all in the sight of God as an "unclean thing." We are "unprofitable servants," and if we have any knowledge of God's character and of our own, if we have had but one glimpse into the Divine holiness and our own depravity, we shall confess that we need a better righteousness than our own to justify us before God.

II. There is a justifying righteousness which God provides. The most cursory reader of the Scriptures cannot fail to be struck with the frequent use of the word righteousness. In the Old Testament the Saviour is twice described as "The Lord our righteousness." Just as kings and warriors took their titles from their noblest exploits, so Christ derives His name from His greatest work. Again, you read, "Surely, shall one say, in the Lord have I righteousness and strength." Paul speaks of "The righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." He affirms that to be invested with this righteousness was the object of his highest aspirations;—"That I may win Christ and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Further, he condemns those "Who being ignorant of God's righteousness, and going about to establish a righteousness of their own, have not submitted themselves to the righteousness of God."

The figurative language of Scripture in connexion with this subject is very striking. The prophet Isaiah, anticipating and describing the joy of the Redeemer, says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." The same image, that of raiment, is employed in the parable where the guest without the "wedding garment"

is excluded; and it is to be found in the Book of the Revelation, where it is said of the Bride, the Lamb's wife, that "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Figurative as these representations are, they strictly harmonize with the literal statements which pervade the Scriptures, viz., that the righteousness in which our fallen nature must be arrayed in order to our acceptance with God, is that which God imputes.

But what is this righteousness? It is another word for obedience—the perfect meritorious obedience of our Lord Jesus Christ, who accomplished all that was needful for our release from condemnation. Christ actually did what man had failed to do, obeyed the Divine law; this obedience was meritorious, for it was rendered by one who was Divine as well as human,—not only man, but God; and since He did not need it for Himself, for His own justification, it becomes available for others. Thus we read, "By the obedience of one shall many be made righteous." Here is the doctrine of imputation broadly stated. Righteousness comes to the sinner, not through his own doings, but through the obedience of Christ. "He who did no sin was made sin for us, that we might become the righteousness of God in Him." The Sinless One stood in the sinner's place, and obeyed as well as suffered in his stead. His expiatory death was preceded by a life of vicarious obedience. Whilst His sufferings closed against every believer the gates of hell, His obedience opened the gates of heaven. It is for Christ's sake, therefore, and *for Christ's sake alone*, that God justifies the sinner; accepting His obedience instead of ours. The principle of blessing others as a reward for distinguished piety runs through the Divine government. God would have spared the "cities of the plain" had ten righteous men been found within them. He blessed the house of Pharaoh for Joseph's sake. He gave to Paul the lives of his

shipwrecked companions. Is it surprising, then, that this principle should receive its noblest illustration in the work of Christ; and that for the sake of Him, who performed a work to which no parallel in the universe can be found, God should justify the ungodly? Besides, nothing less than Christ's obedience can meet our case as sinners, because nothing else vindicates the Divine law. Is it not right that the law should be honoured, and that sin should be punished or expiated? But our virtues do not vindicate it, neither do our sufferings; for the one are defective, and the other deserved. In order to be saved, therefore, we must look out from ourselves, abjuring our own righteousness, and accepting Christ's. So long as we look to ourselves we shall find nothing but misery and guilt, imperfect obedience, and innumerable offences. If we look to God we shall behold a Being so pure that He charges even His angels with folly, and so resolved to punish sin that He has pronounced a curse upon every sinner. To whom, then, in our dire extremity can we resort? There is but *one* who can pronounce us justified; the Spotless Victim who "died for our offences, and was raised again for our justification." There "was laid upon Him the iniquity of us all." He "bare our sins in His own body on the tree," and brought in "an everlasting righteousness." "By Him all that believe are justified from all things from which they could not have been justified by the law of Moses."

Do not confound this justifying righteousness with inherent righteousness—those gracious dispositions which are wrought by the Holy Spirit within the justified sinner. The two widely differ. The one is Christ's obedience, the other is our own; the one is the work of Christ for us, the other is the work of the Spirit in us; the one possesses infinite merit, the other has none; the one is imputed, the other is imparted; the one is a legal plea, the other a moral act; the one restores to the Divine favour, the other prepares the soul for heaven; the

one is the criminal's pardon, the other the criminal's cure. Holiness, as will be presently shown, is indissolubly connected with justification, but it is as the effect, not as the cause; as the flower, not as the root. We are first pardoned, then renewed; first released from condemnation, then sanctified. The prison doors are first opened and the captive set free, then he is recovered from the leprosy by which he was defiled. "Being made free from sin"—mark the Divine order—we "become the servants of God," and have "our fruit unto holiness."

III. This justifying righteousness is received through faith. We are not justified by obeying the law, but by believing that Christ has obeyed it for us. It is through faith alone that we can appropriate the merits of Christ's obedience as ours, and present it before God as our plea. We read of Abraham that he "believed God, and it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed if we believe in Him that raised up Jesus our Lord from the dead." No better case than that of Abraham's could be selected as illustrating the great principle of justification by faith, because it is in relation to the same patriarch that James tells us he was "justified by works." Take, first of all, Paul's statement that Abraham was justified by faith. Faith in what, in whom? The Gospel, or glad tidings, which the Apostle tells us God preached to him; the promise respecting his seed, which the Apostle again tells us had reference to Christ. "Your father Abraham," said the Saviour, addressing the Jews, "rejoiced to see my day, and he saw it and was glad."

We look back upon a Saviour who has come. Abraham looked forward to a Saviour who was coming, and through this faith was justified. It was not as a worker, a doer, but as a believer that Abraham was justified; and hence all who are "of faith," all who believe, are "the children of Abraham," imitate his conduct, enjoy his privilege, and share

his blessedness. Now take the assertion of James, that Abraham was "justified by works." If we read carefully the whole chapter, we shall see at once that what James is contending for is, not the works of the law as opposed to faith, but the works of faith as the *evidence of its reality*; in other words, for the practical character of justifying faith. It is as if he had said, "Do you think that the faith by which Abraham was justified was a mere assent of his mind to a promise which God had given—an assent which was compatible with disobedience to the Divine commands? Far from it; it was a practical belief. The works which it performed, especially the offering up of Isaac, demonstrated its reality and vindicated its worth." The apparent discrepancy between the statements of Paul and James will vanish, if it be borne in mind that there was no more merit in Abraham's faith than there was in Abraham's obedience, and that there is no true faith which does not discover itself in an obedient life, for "faith *without* works is dead." We may talk of justification by faith as if faith justified us, and so fall into as great an error as those who contend that works justify us. The one meritorious cause of our justification is Christ. If we lose sight of this we shall find to our cost that it is just as easy to boast of our faith as of our works, and that self-righteousness may creep in through the one door as readily as through the other. The relation which works sustain to our justification is this, that they prove the sincerity and reality of our faith. The relation which faith sustains to our justification is this, that through its exercise we become united to Christ, and thus acquire a personal interest in His obedience. Where is boasting then? It is excluded. If faith justified through its purifying influence upon our lives, as some maintain, then indeed we might boast. In this case it would be the cause, not the instrument of our justification; but when it only receives what has already been provided—just as the hand receives the cup placed in it; when it only transmits

the blessing procured—just as a window is the medium through which the light of the sun enters a room, then is the sinner when he believes nothing more than a recipient of the justifying grace of God. So completely is God alone to be seen and glorified in this great work that the very faith which we exercise is His gift. "For by grace are ye saved through faith, and *that* not of yourselves, it is the gift of God." O trembling, penitent sinner, lie low at the feet of Jesus; bring to Him nothing but your guilt, confess before Him your sin; repent, and believe; but trust not in that repentance—all its tears could never wash out a single stain; trust not in that faith—all its confidence could never merit the pardon that you need. "*It is God that justifieth.*"

The doctrine which has thus been stated and explained is of the greatest possible importance; it is a fundamental one. Paul esteemed it of such value that when he considered that Peter, by his conduct at Antioch, appeared to add something to faith as essential to justification, he "withstood him face to face." Controversy is not desirable, but we must not shrink from it when the truth is concerned. We have no more right to be silent with regard to error, than we have a right to be silent with regard to sin. And is not justification by faith a doctrine to be upheld and defended at any cost? Is it not a doctrine which teaches the sinner how he may be accepted of God? Does it not lay the axe at the root of self-righteousness, and exalt Jesus only? Has it not met the wants of awakened souls by rousing them from the lethargy of despair, and discovering to them all that they need in Christ? Can sacramental efficacy be trusted in when this is believed, or vain superstitions be resorted to when this is understood? Confession, priestly absolution, penance, the intercession of saints, baptismal regeneration, the multiplication of religious forms until the bewildered sinner knows not where to turn, all spring from the denial, the suppression, or perversion of the doctrine, "That man

is justified by faith, without the deeds of the law."

As this doctrine is fundamental, so it has been taught in every branch of the true church. Clemens, in his epistle to the Corinthians, assures them that "we are not justified by our own wisdom or prudence, not by the piety of our hearts, or works of righteousness performed in our lives, but by faith, by which the Almighty Sovereign has justified all, ever since the world began." Justin asks, "What else could cover our sins but the righteousness of Christ? By what possible means could we unrighteous and unholy creatures be justified, but by the interposition of the Son of God on our behalf? O! sweet and delightful exchange, that the sin of many should be hid by one righteous person, and that the righteousness of one should justify many transgressors." "Fear not," says Chrysostom, "because of any of thy past transgressions of the law when once thou hast fled by faith to Jesus Christ, for thou hast received a better righteousness than it could ever require." This was the doctrine which Luther taught in the quaint old German town of Wittenberg, "The desire of self-justification," he said, "is the source of all the pangs that are felt by man's heart, but he that receives Christ as a Saviour has peace. Faith in Christ takes from you all confidence in your own wisdom, in your own righteousness, in your own strength. There remains nothing for you but Jesus, none but Jesus, Jesus alone, Jesus fully sufficing for your soul." The large cathedral of Zurich could not contain the crowds of hearers that flocked to hear another great reformer—Zuingli; and thus he preached:—"Since eternal salvation proceeds solely from the merits and death of Jesus Christ, the merit of our works is nothing better than folly, not to say rash impiety. Could we have been saved by our works it had not been necessary for Jesus Christ to die." "We are accounted righteous," says the Church of England in its 11th Article, "only for the merits of our Lord and Saviour Jesus Christ." And whatever Wesley, from misapprehension, may

have said against the doctrine of imputed righteousness, no fuller or more scriptural exposition of it can be found than in some of his glorious hymns.

"My righteous servant and my Son
Shall each believing sinner clear;
And all who stoop to abjure their own,
Shall in His righteousness appear."

This doctrine, then, is not the doctrine of a narrow, evangelical sect, but of the whole Christian church. It may have been, it may still be, expressed by different formulas, but it is held without reserve or equivocation by all the true followers of Christ. Even in the corrupt church of Rome, there have been not a few, in convents and monasteries, and hermit cells, who have embraced this precious doctrine. D'Aubigné relates, that on pulling down a monastery, they found this inscription built in the wall, "O Lord, though I dare not here confess thee, in thy righteousness alone I trust for heaven and for happiness."

Further: It is the only doctrine which will give true peace to the conscience. There are various kinds of peace. There is the peace of the frozen river, of the stagnant stream, of the corrupting corpse; and there is the peace of ignorance, of self-delusion, and of spiritual death. But this doctrine gives peace when the conscience has been alarmed, when the mind has been enlightened; it gives peace when the soul has looked within itself, and has been agonised by the view of its own depravity, and has fled in terror from the curses of a broken law, and has trembled at a lost eternity. It brings the very consolation which the sinner needs. What makes him anxious? Whence those tears? Why is his countenance sad, his rest disturbed, his soul disquieted? Why do amusements possess no charm for him now? How comes it to pass that he no longer thinks that to live for business or pleasure is the chief end of man? Ask him, and he will reply, "My sins; the God I have offended; the law I have broken; the hell I deserve; this is the source of

my distress." But if I can say to him, on the authority of God's word, "Believe on the Lord Jesus Christ, and thou shalt be saved;" if I can tell him of the blessedness of the man whose transgression is forgiven—whose sin is covered; if I can point him to a Saviour who possesses and freely gives the perfect righteousness which the sinner needs—then what follows, but that, being justified by faith, he has peace with God. What a peace is this! How calm! how beautiful! how divine! Soothing the soul by its sweet serenity, so that its bliss anticipates the rest of heaven—a peace which abides when troubles come, and death is near, and the shadows of eternity are gathering round; a peace such as no pilgrim ever found, however long his pilgrimage, and no sinner ever realised from the mere absolution of a human priest.

Finally. It is a doctrine which promotes, in the highest degree, the interests of holiness. John Berridge tells us that he went on preaching morality, and nothing else, until there was not a moral man in his parish; but that when he began to preach the love of Christ to sinners, there was a stirring of the dry bones and a mighty turning to God. So far from lessening our obligations to a holy life, the doctrine of justification by faith increases them. Whatever grounds of moral obligation existed before, continue to exist, and new motives are added of still greater force. What is the Divine injunction? "That being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might maintain good works." What is the impulse of gratitude? "We thus judge, that if one died for all, then were all dead, and that He died for all, that they which live should henceforth live not unto themselves, but unto Him who died for them and who rose again." Would the manumitted slave bind on himself afresh his fetters?

Would the restored exile voluntarily banish himself again to a solitary shore? Would the cleansed leper expose himself anew to the infection of the foul leprosy? And how can they who have been so freely pardoned, and graciously received, continue in those sins which God abhors, and to procure their release from which the Saviour died?

Here, then, is the ground of our hope for salvation, here the source of our peace, here the motive for a holy life, the justifying righteousness of Christ. There is nothing else to which we can look, or on which we dare rely. Our sincerity? Alas! we have hearts which are "deceitful above all things." Our obedience? "in many things we all offend." Our faith? we have abundant reason to cry, "Help thou my unbelief." We may well adopt the language of good Bishop Beveridge, "I do not remember, neither do I believe, that I ever prayed in all my lifetime with that reverence, or heard with that attention, or received the sacraments with that faith, or did any work with that pure heart and simple eye that I ought to have done. Insomuch that I look upon all my righteousness but as filthy rags, and it is in the robes only of the righteousness of the Son of God that I dare appear before the majesty of heaven."

Are there not times when this doctrine affords us unspeakable solace?—times of reflection, times of self-examination, times of anticipation. When we think of the duties we have failed to discharge, and of those we have done amiss; when we are saddened by the thought of our defective motives, our imperfect works, our reluctant charities; when, reminded of our mortality, we feel how near we are to the Eternal Presence and the great white throne; when the cry is forced from our trembling lips, "If thou, Lord, wert to mark iniquity, who could stand?"—how full of comfort is the thought that, for the penitent and believing sinner, a righteousness that will justify from every charge is to be found in Christ. May this righteousness be ours, for it is of un-

speaking worth—better, infinitely better, than all that this world can bestow. Its gold is perishable, its honours are fading, its friendships uncertain. Shadows rest upon its happiest homes; drops of bitterness fall into its sweetest cup; a moth consumes its richest

robes; decay is in all its palaces; a worm is at the root of all its enjoyments; but this righteousness abides for ever, as pure and perfect, when life's weary conflict ends, as when its spotless raiment is first put on.

The Christian Life.

REV. JOSEPH DEAR,—WAKEFIELD.

THE late Joseph Dear was born in Bow-street, London, on the 20th of Jan., 1799. His parents, D. and Elizabeth Dear, were both eminent for piety and consistency in their walk and Christian profession. His father held worthily for many years the office of Elder in Wells-street Chapel, during the ministry of the Rev. Dr. Waugh. Joseph was the eldest of eight sons, and, in common with his brothers, he had the unspeakable advantage of growing up amid the holy influences of a pious home, and was favoured, in addition, by much kind attention from good Dr. Waugh, by whom he was frequently examined in his catechism, and otherwise instructed in the way to life. The result was, that he became at a very early period the subject of repeated and abiding religious impressions. He was originally intended for the medical profession, and, at the age of fourteen, was apprenticed to a surgeon. But, after devoting some years to the study of his profession, and having passed successfully several of the requisite examinations, owing to a severe attack of illness during the trying winter of 1814, which left him permanently afflicted with spasmodic asthma, he was compelled to relinquish his pursuits, and withdraw from the practice of medicine. Subsequently his attention was directed to the Christian ministry, and his desire to engage in the public service of Christ—the result of his early religious decision, and the training he had received

from Dr. Waugh—was gratified by his being admitted as a student to Homerton College, where he was privileged to pursue his studies for the usual term under the late Dr. Pye Smith. At the close of his collegiate course, he received a unanimous invitation to settle at Sunderland. He proceeded thither, but as the weather was very severe, and he had performed the journey on the outside of the stage-coach, he was attacked on his arrival by a rheumatic fever, which speedily brought him so low that his life was despaired of. He was, however, mercifully spared; but as soon as he had recovered so far as to be capable of being removed, he was ordered to the south, his medical attendants considering the north too cold for his constitution. He therefore returned to London, and, after some time, he opened a school at Guildford, Surrey. Whilst residing in this place, he married the daughter of Mr. Knight, of Pimlico, by whom he had two sons and three daughters.

During his abode at Guildford, he frequently preached for the late Dr. Harris (who was a fellow-student), and other neighbouring ministers. But his heart was in the ministry; and he was not satisfied with being only occasionally engaged in proclaiming the Gospel. He therefore applied to the Home Missionary Society for a permanent appointment. This led to his visiting Easton Magna, Leicestershire. His services proving acceptable to the people in that place, he received a call to become their

minister, and accepted the spiritual charge of them. This was in the year 1836. He laboured in this place with much success for fourteen years, preaching twice, morning and evening of the Lord's day, in his own place, and walking two miles and a-half in the afternoon to preach at Middleton, in Northamptonshire, where his efforts, unaided, except by the blessing of God, resulted in the erection of a substantial place of worship, and in getting a considerable congregation. While at Easton Magna, Mr. Dear's wife died, and he afterwards married Sophia, the second daughter of Mr. Moore, of Caldicot, Rutlandshire. Mr. Dear's removal from Easton Magna, which was deeply deplored by the people of his charge, was caused by the difficulties in which the Home Missionary Society was involved for want of funds. It took place in the year 1849, when he took up his residence at Wakefield, having accepted the appointment of Town Missionary in that town, coupled with the charge of the church at Horbury. The charge, however, he did not retain, except for a brief period, it being deemed desirable that the minister should reside among the people. Notwithstanding his withdrawal from that sphere of labour, Mr. Dear did not cease from preaching. In addition to his work as a missionary to the poor of Wakefield, to which he zealously devoted himself, as his journal shows, he was engaged almost every Sabbath in supplying the pulpit of some neighbouring pastor, or, when not so employed, in preaching at some one of the stations connected with Zion Chapel, where his family worshipped.

Two severe attacks of illness forewarned him that his labours and his life were approaching their termination. Still, his growing infirmities had no influence in inducing him to slacken the ardour with which he prosecuted his Master's work. The disease which had been the sore trial of his life, at length developed itself more fully, and its periodical attacks became more frequent and protracted; and, withal, in October,

1858, a slight fit of epilepsy added another grievous burthen on a constitution already overlaid with ills much beyond its power of endurance. His increasing weakness rendered his work more and more difficult; but, notwithstanding this, and also the warnings of his medical advisers, and the opportunity for rest generously awarded to him by the committee of the Mission, he could not be persuaded to desist from his labours. He persisted in going forth to visit and to preach the Gospel as long as he was able to step over the threshold of his house, though he had frequently to be brought home by some kind friend in a conveyance, being unable, through exhaustion, to return on foot. During the winter of 1858 and 1859, Mr. Dear was often confined altogether to his house; and the approach of the following spring, looked forward to by him with great hope, though not by his friends, brought but little relief. The summer was passed in great suffering, which was borne with exemplary resignation, so much as a murmur never passing his lips. In August, 1859, he was visited by another epileptic fit, after which the little strength which remained to him rapidly departed from him. However, he would not succumb, though suffering every night from distressing attacks of spasmodic asthma, but attended to his duties as a missionary daily, keeping a journal of his visits till the 31st of October.

In a few days subsequent to that date dropsy commenced, and he was confined to his bedroom, which he never afterwards left till his death, which took place on the 25th of January, 1860. Such was the intensity of his sufferings—agonizing sufferings—during the last six months of his life, that his family, warmly attached to him as they were, almost longed for his release, rather than witness from day to day, and week to week, and month to month, one so dear to them the victim of an agony which it was distressing to behold, and which they were helpless to relieve. But, throughout the unspeakable ordeal, he was enabled, by God's grace, in pa-

tience to possess his soul, and to rest serenely on Jesus. His name was all his trust, and he felt assured that "He would not put his soul to shame, nor let his hope be lost."

THE REV. J. W. PHAIR, GREAT
WAKERING, ESSEX.

MR. PHAIR was born at Birmingham, 16th of August, 1797. While yet a youth, and attending the ministry of the venerable Rowland Hill, at Surrey Chapel, his heart was turned to God in consequence of a remarkable dream, which led him to see himself a ruined sinner, and to embrace Christ as his only and all-sufficient Saviour.

At an early age he went to Dublin, where he continued till the year 1821, and during the interval studied for a short time at Trinity College, where he was remarked for his mathematical attainments. During his abode in that city, he united himself to the church under the pastoral care of the Rev. W. H. Cooper, by whom he was highly esteemed, and employed in carrying out various schemes of devotional usefulness.

On leaving Ireland, he became tutor in mathematics and classics at a respectable school in Chatham, joining the church under the Rev. Joseph Slatterie. Here his simple and fervent piety, together with his consistent walk and conversation, were blessed to the conversion and salvation of many of the pupils, several of whom afterwards entered into the ministry, and some still continue to occupy stations of great usefulness in London, and in the country.

From the church at Chatham he was affectionately commended to that in the Poultry, London, then rejoicing in the ministry of the beloved John Clayton, junior. The meek and amiable spirit which he uniformly exhibited, and the fervour and unction which characterised his engagements at the weekly prayer meetings, won for him many golden opinions; while the zeal with which he

fulfilled the duties of superintendent of the Sunday school in Warwick-square, a visitor of the sick poor, and master of the British day-school, preaching also in suburban villages, gave ample proof that he was no drone in the hive. Freely he had received, and freely he gave.

On one of these preaching excursions, he was invited to occupy the pulpit of the Congregational Chapel at Little Hadham, Herts, then destitute of a pastor. So highly were his efforts here appreciated, that he received an earnest call to take upon himself the ministry of the word to that people. Being thus invited to occupy a station as unexpected as unsought by himself, he could not refuse to give the subject his serious consideration. He sought the advice of his pastor, as well as numerous Christian friends, and, encouraged by their approval, wrestled night and day with God for direction in the way he should take, that he might not run unsent of the Great Head of the church. Believing a repetition of the invitation to be in answer to his prayers, and depending on the Divine assistance of the Holy Spirit, he undertook the solemn and responsible charge, and was devoutly ordained pastor at Little Hadham, on the 22nd of June, 1841.

On this occasion, the Rev. C. Berry of Hatfield Heath preached the introductory discourse, and asked the questions; the Rev. W. Chaplin, of Bishop Stortford, offered the ordination prayer; Rev. William Morgan Harry, of Broadstreet Chapel, London, gave the charge; and the Rev. John Clayton, of the Poultry Chapel, preached to the flock.

That day will not be easily forgotten by many who were privileged to be present; and we have the testimony of a friend, who passed the night following at the house of the newly-ordained minister, that he was heard throughout the whole of those hours, when others slept, fervently engaged in prayer for needed grace, as well as for a blessing on the services of the past day. In this village he ceased not by the space of eight

years, amid surrounding darkness, to preach Christ, "the way, the truth, and the life," both there and in the neighbourhood; warning every man, and teaching every man, in all wisdom, nor were his labours without some encouraging success.

Circumstances at length arose, which led him to desire removal to another sphere of usefulness; and in 1849 he accepted an invitation to the pastorate at Great Wakering, near Southend, Essex. How holily and unblameably he continued to walk for the last nine years of his sojourn here, in the faithful discharge of every relative and domestic duty, the inhabitants of that rural village and the surrounding district can testify. His labours were, indeed, most abundant; notwithstanding numerous attacks of sickness, the effects of a humid climate upon an otherwise strong constitution. Ill or well, however, he maintained his post unaided, suffering nothing to interfere with the calls of duty.

Besides his Sabbath engagements, preaching thrice every Lord's day, he conducted a weekly service at Great Wakering, and another at Little Wakering. He daily taught a school of seventy children, of both sexes; and established and carried on a savings' bank for the purchase of clothing. But, alas! neither body nor mind could longer endure such intense application; "his strength was not the strength of stones, nor was his flesh of brass." The bow subjected to such violent tension suddenly snapped? Through the grace given to him, he was enabled to persevere amid increasing bodily infirmities, till Tuesday, January 24, 1860, when he preached for the last time at Little Wakering, from the text, "Open thy mouth wide, and I will fill it."

Next day, he appeared more than usually cheerful, and was congratulated by his loving and beloved wife and family on the improvement manifested. After the evening devotions, he retired to rest, apparently as well in health, as he was happy and hopeful in his covenant God;

but, a few minutes after lying down, he was struck by paralysis, lost all consciousness, and never spoke again. He continued in a comatose state till half-past three o'clock, a.m., of Saturday, the 28th of January, when, without a struggle or a groan, he was clothed with immortality, exchanging a life of infinite toil and wearing anxieties for the immediate and blissful presence of the Saviour whom he loved, and the rest that remaineth for all the people of God.

"One gentle sigh his fetters broke,
We scarce could say he's gone;
Before his ransomed spirit took
Its station near the throne."

A brief extract from a letter, begun to an old and much-loved friend, and left unfinished on his desk, will show the habitual state of his mind.

"One week was all the relaxation I could secure (at Christmas), and now I am in full occupation daily, with seventy children around me. My constitution has sustained a shock, which leads me frequently to think of death. Generally it is divested of fear; yet sometimes the shadow casts a gloom, but faith dispels it; and, while the thought of separation from dear and beloved relatives and friends is sharp, in anticipation of the parting pang, yet a delightful thrill crosses the mind in reflecting on those I shall meet; and then others on the way will soon be following, all to join in the everlasting song, and crown Jesus Lord of all; and there I anticipate the joy of meeting you and dear Mrs. W——."

Such was the life, and such the happy death (spared the much-dreaded parting pangs) of an Israelite indeed, in whom was no guile. Like one of the nameless brooks by which his earthly dwelling was surrounded, marked in no map, and unattractive to the mere passer-by, the current of his life was proclaimed by the dash of no sounding cataract, neither did it widen into any broad expanse. On its tranquil surface went no proud galley with oars, neither did gallant ship pass thereby; but it fulfilled

its beneficent purpose, imparting vigour and fruitfulness to the humble vegetation amid which it held its unostentatious course, until it was finally exhaled from the grass, and reeds, and rushes, where it was lost to mortal eyes, to that heaven whence its source was originally derived. Reflected in the bright rays of the Sun of Righteousness, it shines henceforth a bow of promise, that, though the prophets do not live for ever, "they that be wise shall shine with the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

Mr. Phair has left a widow and nine children to deplore his loss, and to be cast on the providence of Him who is the "Father of the fatherless, and the husband of the widow."

5, Annett's Crescent,
Lower-road, Islington.

MR. HENRY KNOWLES,

QUEEN-STREET CHAPEL, SHEFFIELD.

On the 23rd September last, the church connected with the above place of worship sustained a great loss by the death of one of its deacons, Mr. Henry Knowles. His career through life was that of the steady progressive Christian. When only six years of age he became a scholar in Queen-street Sunday school, and retained his connexion with the school for the long period of forty-four years, being superintendent at the time of his death.

At the age of nineteen (being then a teacher) he became a member of Queen-street church, then under the pastoral care of the Rev. James Boden. He always confessed himself unfit for public life; but such was his devotedness to the interests of the church, that he was elected to the office of deacon, in which capacity he was constantly seeking to win souls to Christ. Many now in connexion with us confess that it was he who, under God, led them to decide for Christ. He was ever ready to uphold and strengthen the hands of his beloved pastor, the Rev. J. H. Muir. He was pre-eminently the poor members' visi-

tor, and by them especially his removal is deeply lamented.

In November, 1857, his health began to decline; but, amidst his bodily sufferings, his interest in the welfare of the church of which he was a member and deacon, was unabated. Indeed, only a few hours before his death, he particularly requested that several members of the congregation should be encouraged to join the church, to promote the interests of which he had spent his life. He had, during his affliction, many conversations with his much beloved wife. When his sufferings were very great, he would say, "What a mercy it is I have no Saviour to seek now; if I had, I could not do it; I have enough to bear with this poor suffering body of mine." On one occasion he said—

"God's purposes are ripening fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

He loved to hear those hymns repeated to him—"Rock of ages, cleft for me," and "Guide me, O thou great Jehovah."

In writing to his son, when away from home during his illness, he said, "Dear Son,—As it regards your experience, God's people, in all ages, have been tried and tempted by the enemy of souls. The Apostle Paul said, 'When I am weak, then am I strong.'" The last sentiment in the last letter he ever wrote was, "Thank God for all His mercies."

On the evening of the 22nd September, about 11 o'clock, it became apparent that his end was near. His poor sorrowing wife, his son, and other friends, were standing by his bedside, when, addressing himself to his dear son, he said, in a distinct voice, "We shall meet again. The Lord bless and preserve thee." Then he raised his head, and, with a happy countenance, exclaimed, "What a consolation!—a whole family in heaven!" These were the last distinct words he uttered. The friends and relatives stood by his bedside, watching the calm and serene expression that rested upon his counte-

nance. It was a most solemn time to those present—a scene they will never forget. Then, about one o'clock on the morning of the 23rd September, he once more opened his eyes, death gave its last sting, and his spirit winged its flight to the Land of Rest.

One with whom Mr. Henry Knowles had for many years been intimately acquainted, gives the following testimony to his character as a man and a Christian:—

“He had a keen sense of Christian duty, and I sincerely believe in him it was a sense of duty, and not a feeling of vanity, or love of power and office, that prompted him to a faithful discharge of those duties. Yea, it may be truly said, that the little band of hard-working, disinterested labourers in the vineyard of Christ, lost one of its most worthy members; and though not brilliant, yet by steady and untiring labour he accomplished far more than others who merely talked and paraded a greater show of intellectual blandishment. He set his hand and heart to the work, and grappled with it practically. I believe he was a Christian. He loved the Saviour's cause as the cause of man. This was manifest in the zeal he displayed in disseminating Christian principles in the Sabbath school. He did not simply, and in the abstract, believe that Christianity was adapted to the wants of man here and hereafter, and rest content to enjoy this in his own experience; but he practically tested his love by diffusing a

knowledge of these principles among the young, and showing their adaptation to man's happiness. He believed that in diffusing he himself increased, blessing him that teaches and him that learns. He certainly was a persevering Christian—ever attentive to his duties, never wearying, never lukewarm, never seeking an excuse to evade his duties—he laboured as a man whose heart was in his work. And I certainly believe he was a consistent Christian; there was a deep tone of moral feeling continually pervading his religious experience; there was some pathos and power in his devotional exercises. If he never rose to the ecstasies of the enthusiast, he never sunk to the despair. Still, his was not an unclouded day, but the clouds were light and flitting; and the rays of God's eternal love were never long hid from his soul. He was a man of strict integrity, and a scrupulous regard to what is required of a true Christian marked his conduct; he was wonderfully free from worldly sagacity—single-eyed—never uniting the church and the world. If his was not a brilliant light, it was steady and unfailing. If he was not dashing, the even tenor of his way achieved greater results. If he was not an enthusiast, he had that equanimity of religious experience that was productive of a steady peace of mind. He lived in peace, and so he died. His end was peace. His career is a noble example of what Christianity can do. ‘Go and do likewise.’”

The Christian Family.

HOME.

Love watches over the cradle of the infant, over the couch of the aged, over the welfare and comfort of each and all; to be happy, man retires from the outdoor world, home. In the household circle, the troubled heart finds consola-

tion, the disturbed finds rest, the joyous finds itself in its true element. Pious souls, when they speak of death, say that they go home. Their longing for heaven is to them a home-sickness. Jesus also represented the abode of eternal

happiness under the picture of a home, a father's house. Does not this tell us that the earthly home is appointed to be a picture of heaven, and a foretaste of that brighter home?

WOMAN'S QUALITIES.

The characteristic qualities of a woman, when true to the type of her being—her delicacy, modesty, reserve, and chastity, in thought and feeling, word and action; her sweetness, gentleness, patience, sympathy, tenderness, dependence, devotion; her sensibility to beauty and grace, order, fitness and propriety in speech, dress, behaviour, everything; her intellectual faculties, more receptive than productive, thought resting more on feeling than feeling on thought, making her more susceptible of culture and refinement than apt for grasping the abstruse and rugged in science and practical life—all these are her charms for man, through which man gets unspeakable good to his own nature; while man's harder texture in body and mind, his strength, courage, self-reliance, his grasp, force, and productive power in the world of thought and action, draw woman to him. Thus each finds in the other what each one needs. The womanly woman feels herself strong and brave when she leans on man, and man's manly courage grows stouter, and at the same time the rugged hardness of his nature is softened by tender reverence, as with one arm he supports and with the other protects the gentle one clinging to his side. In everything, in short, in which they are made different, it is that each may find their proper counterpart in the other. They are made different in order that they may become one. Out of this very difference springs the closest and richest union, the union of mutual love, whereof marriage is the outward representation. Only in this true married union, and in the home of love that builds itself up out of it, can the fulness and perfection of the individual life, dignity, and worth of each be found and realized.—*Dr. Oldham.*

FAMILY PRAYER.

THE excuse is too often made that family prayer cannot be maintained, on account of the inability of the head of the household to lead the devotions of those who dwell beneath his roof. The truth is, it is no excuse at all; for the service, however poorly or inadequately performed, is better than its neglect. Its effect upon a family can only be estimated by those who have tried it, and know the good it accomplishes. Whilst it is of divine obligation, like all other matters which are taught us in God's Word, its results can be seen, and are so sensible, that we feel assured heavenly wisdom could alone have devised it. Indeed, religion is intended to accompany us in all our social relations. We behold it assuming its grandest proportions, its more stately appearance, when the great congregations are gathered together for worship. Descending a step, a lovely exhibition of its power is seen, when a company of Christians, in social worship, pour out their hearts to God, and each receives from the other a measure of the fervour which fills the soul of every true believer.

As the circle still narrows, the family altar gathers its little group at morn and eve, to send their united supplications to the Most High, and the sweetness of domestic happiness is mingled in the cup of thanksgiving, or softens the tear which trickles down the cheek when sorrow has invaded the sacred spot we love to call our home. And from that assembled family, each member at last retires to his own closet, there to commune in secret with his God, and to disclose to the Omniscient the burden which weighs heavily, the thoughts which distract, and the unholy temper which mars the character. The day is only well begun when commenced with family devotion. A soothing, tranquilizing influence is poured upon every heart, and every man goes forth from such a service unto his labour until evening, feeling that God's blessing, thus sought, accompanies him, and that God's favour goes with him.—*Episcopal Recorder.*

HOW TO RUIN A SON.

1. LET him have his own way.
2. Allow him the free use of money.
3. Suffer him to rove where he pleases on the Sabbath.
4. Give him free access to wicked companions.
5. Call him to no account for his evenings.
6. Furnish him with no stated employment.

Pursue either of these ways, and you will experience a most marvellous deliverance, or you will have to mourn over a debased and ruined child. Thousands have realized the sad result, and have gone mourning to the grave.

A LITTLE CHILD AT PRAYER.

A CHILD at prayer,—a beauteous sight! Dimpled hands clasped; eyes lifted heavenward, imploring a blessing upon the youthful one. An orphan of six summers,—God help the orphan!—though not one word was breathed, her looks would be eloquent enough. An orphan! sweet child, like a frail bark upon the uncertain sea of life, to battle with the waves of sorrow and disappointment. But a mother's spirit watches over you, and though the canopy of heaven veil her from view, yet she is a talisman. The evening hour bears upon its fleeting wings your orisons to the shrine of heaven; angels there the record write. Who could harm you? Who could say one cruel, unkind word, when they gaze upon you, and reflect that you are indeed an orphan? An orphan! What does that word convey? It is but a name, alas! of too many thrown upon the unfeeling world, trusting to kindness, when so little is to be found. Heaven shield you from all harm, pluck the thorns from your pathway, and strew sweet flowers. As I watch you on your bended knees, does it not seem an example bidding me to "go and do likewise?" And as the sweet words, "Our Father," fall from your lips, angels are the listeners. Let it breathe its simple prayer. He who hath said, "Suffer little children to come unto

me," will hear your voice, sweet one.—
Leisure Moments.

EPITAPH ON THE TOMB OF FOUR INFANTS.

THE following lines, written by the late Rev. R. Robinson of Cambridge, England, though not new, should be remembered, as happily expressing, with remarkable brevity, about all our theology on the subject of infant salvation:—

Bold infidelity, turn pale and die;
Beneath this stone four hapless infants lie
Say, are they lost or saved?
If death's by sin, they sinn'd, for they lie here,
If heaven's by works, in heaven they can't
appear:
Ah! reason how depraved!
Reverse the sacred page, the knot's untied,
They died for Adam sinn'd; they live for Jesus
died.

UNITED PRAYER OF FOUR MOTHERS.

IN the ancient town of S—, in Massachusetts, within twenty miles of Boston, are four sisters, all professors of religion, and sustaining the endeared relation of mother.

Surrounded by their increasing families and feeling a great degree of solicitude for the spiritual welfare of their children, and a deep sense of their responsibility as mothers, they concluded to set apart a season each week for special prayer to God for the early conversion of those dear ones committed to their watch and care.

Although inhabitants of the same town, yet their houses were in remote sections, and so far distant from each other as to render it almost impracticable for them to meet for this purpose. They therefore set apart a little season each Sabbath evening, at sunset, to wrestle in prayer with God, that He would appear for them, and bring their dear children out of nature's darkness into His marvellous light in the days of their youth.

These mothers had strong faith in prayer. They believed that God meant what he said in that promise, "Ask, and ye shall receive." At the appointed hour, Sabbath after Sabbath, and year

after year, each retired alone to pray. Though the answer was delayed, they were not discouraged. They had consecrated their children to God, and they believed that in His own good time He would visit them with His converting grace.

During a season of religious interest in that town, five of the older children in those families were gathered into the fold of Christ. The mothers prayed on, still trusting in God; nor have they believed and prayed in vain. One of them was called to experience the sorrows and desolations of widowhood, but the fire on the family altar was not suffered to go out after the death of the husband and father; and as a reward of her faithfulness and prayers, she has the great joy of seeing her entire family of

six children numbered among the followers of Christ, and of listening to the voice of each one in prayer, as they hold their little family meetings for this purpose.

Of twenty-nine children in those four families, twenty-two are now professors of religion, and adorning that profession by a consistent Christian life. These mothers still pray, and one of them, with deep emotion, recently said to the writer of this article, "My faith is strong that we shall yet see every one brought into the kingdom."

Truly, "praying breath is not spent in vain." God is faithful to His promise, and will surely visit in rich mercy all those who sincerely seek Him by prayer. "Open thy mouth, and I will fill it,"—*American Messenger*.

The Christian Church.

WICKLIFFE ON CHURCH MATTERS.

THE relationship between Wickliffe in the fourteenth and the Reformers of the seventeenth century is much closer than may at first sight appear. It could not be otherwise; a careful, devout, and candid study of the Word of God must result in substantially the same conclusions.

1. The prominent doctrine of Wickliffe's creed which allies him to modern Congregationalists was—THE ALL-SUFFICIENCY OF THE SCRIPTURES.

His habit of "postillating," or expounding a portion of Scripture to his parishioners on the Sabbath, instead of "declaring," or preaching a sermon from a single text, or uttering an oration upon a particular subject—is a decisive evidence of his high regard for the Scriptures. His translation of the Bible into English, is a still stronger evidence of his veneration for the inspired writings.

Add to the above, the Reformer's own words upon this point. In one place he

says, "Scripture is the faith of the church, and the more it is known in an orthodox sense the better."

What he considered an "orthodox sense," so far as religious doctrines were concerned, would now be called—a Calvinistic sense. His views of church polity will presently appear.

In his tract entitled "Why many Priests have no Benefices," he uses the following language: "Also then shulde priests study holy writt, and be devout in their prayers, and not be carried away with new officers, and mo [more] sacraments than Christ used, and His apostles, that taughten [taught] us all truth."

The connexion in which the italicised words stand to the other part of the sentence, shows conclusively that Wickliffe supposed that Christ and His apostles taught us all the truth respecting the order, as well as the faith of the church. This, it will be remembered, is the first great principle of the Congre-

gational system, "The supreme authority and entire sufficiency of the Scriptures."

Pierce, in his "Vindication of Dissenters," gives the following summary of Wickliffe's opinions:—"All human traditions, which are not taught in the Gospel, are superfluous and wicked. 'Tis not lawful for a Christian, after the full publication of the law of Christ, to devise himself any other laws for the government of the church. If the ceremonies of the old law were to cease under the law of grace, because of their burdensomeness and number, how much more should such traditions of men, as are devised without any Scripture foundation, cease in the time of the law of grace.

2. Another principle of Congregationalism, developed in Wickliffe's writings, relates to the character of those who should constitute the church.

He defines the church to be "The congregation of just men, for whom Christ shed His blood." In another place, he calls the church "an assembly of predestinated persons."

From such passages, which abound in Wickliffe's writings, we are authorised to infer that he considered apparent piety an indispensable pre-requisite to real church membership.

3. In reference to the government and worship of the church, he maintained that Christ is the only head of the church; and that "no true man will dare to put two heads, lest the church be monstrous." And "that we must practise and teach only the laws of Christ;" * * * "that all human traditions are superfluous and sinful; that mystical and significant ceremonies in religious worship are unlawful;—and that to restrain men to a prescribed form of prayer is contrary to the liberty granted by God;"—that "the short and trifling confirmation performed by Cæsarean prelates, together with its pompous mummery," was "probably introduced by the instigation of the Devil, for the purpose of deluding the people, and advancing the importance and dignity of the Episcopal order."

4. Upon the subject of church officers, the language of Wickliffe is very explicit. "*Unum audacter assero*—one thing I boldly assert, that in the primitive church, or in the time of the Apostle Paul, two orders of clergy were thought sufficient, viz., Priest and Deacon; and I do also say, that in the time of Paul, *fuit idem presbyter atque episcopus*—a priest and a bishop were one and the same; for in those times the distinct orders of Pope, Cardinals, Patriarchs, Archbishops, Bishops, Archdeacons, Officials, and Deans, were not invented."

"By the ordinance of Christ priests and bishops were all one; but afterwards, the emperor (Constantine) made bishops lords, and priests their servants; and this was the cause of envy, and quenched much charity."

"There was, he said, but two species of orders, namely, that of deacons and of priests. The church militant ought not to be burdened with three; nor was there any ground for it."

And again, "From the faith of Scripture it seems sufficient that there should be presbyters and deacons, holding the state and office which Christ assigned them; since it appears that all other orders and degrees have their origin in the pride of Cæsar."

From these quotations it is perfectly evident that Wickliffe's "powerful and independent mind" rejected and discarded all the pomp, and ceremony, and orders, and degrees, of an hierarchal establishment; and these extracts leave little room to doubt "whether he would have altogether discarded the Episcopal order, had he been allowed to carry into effect his own principles of reformation."

It was not, I humbly conceive, because he was "pleased to hood-wink his own knowledge"—as his Episcopal biographer ventures to insinuate—that this great man rejected these "human lights, and new shadows or traditions in religion." He had opened his eyes upon the simple and precious truth of God's Word; he had taken this as the

man of his counsel, as his unerring guide. This he regarded as all-sufficient to teach the church of Christ the faith and the order that she should observe and love. It was his strict adherence to the grand Protestant principle—"The Scripture alone is truth—the Scripture alone is the faith of the church"—that induced this "Morning Star" of the Reformation to reject all unscriptural and dangerous innovations in the order and worship of the church of Christ. And it surely was presuming pretty strongly on the intelligence (I should say the ignorance) of his readers, for Professor Le Bas to assert that "from the time of the apostles to the days in which he [Wickliffe] lived, no other form of government but the Episcopal had ever been known to the Christian church." Such an assertion may, for aught I can say, pass current in the "East India College, Herts;" but, sure I am, that Wickliffe's "unum audacter assero" will pass quite as current in other circles. That what is now known as the Episcopal form of government—i.e., diocesan—had no existence in the church until a long period after the apostles, is maintained by some of the most learned writers upon ecclesiastical antiquities. This being the state of the question, it would have been more becoming, were a Cambridge fellow to have been less positive in his assertion.

INTERCESSION OF THE CHURCH.

BY THE REV. W. COOKE.

GREAT continents are moving at the presence of the Lord, and the isles, casting away their sanguinary superstitions, are waiting for His law. Prayer was made for Africa, and the pious missionary saw with joy the degraded Caffre yield to the truth. Prayer was made for Turkey, and the truth is making its way; for Italy, and the people, weary of Papal oppression and bondage, are asking for an uncorrupted Christianity. Prayer was made for India, and while we write, thousands

are renouncing their idols, and whole villages are embracing the Gospel.

"The Christianization of the Kols in the Chota Nagpore district is" (says the *Bombay Guardian*) "proceeding at a very rapid rate. Two thousand have already been baptized, or rather this was the number six months ago. The number of those who have broken caste, and have applied for baptism, is also very large. Ninety were baptized in January last." A missionary writes that, "in the neighbourhood of Ranchee, the Gospel is spreading like a fire in the jungle. As many as 800 villages have received the Gospel. So many Kols were pouring into the station from the jungle, that three missionaries were occupied all day in giving them instruction. The Lieut.-Governor of Bengal visited the district in January, and was greatly astonished at what he saw." His secretary remarked to the missionaries, "There was never seen such a sight in India as this." This referred to a gathering of about 2000 native Christians, at which he was present. From the province of Pachete, Kabreepunthees have presented themselves to the number of forty-six, out of eleven villages, asking instruction. They say that large bodies of this sect are ready to embrace Christianity. There are six missionaries in the Chota Nagpore field, Germans, sent forth originally by Gossner. We see it stated that in Lucknow and the surrounding villages, eighty-nine natives have been baptized since the rebellion. The American mission at Ahmednuggur is receiving many new converts. In Sealkote, a revival of religion is going on among our soldiers.

This, again, is in answer to prayer; the Spirit is pleading still, and the incense is ascending before God out of the angel's hand.

To us it appears that the present commotions in the nations of the earth are the precursors of a brighter era, which God is bringing on in answer to prayer. While the cry of His people is ascending to heaven for the world's conversion and

Messiah's universal reign, God is removing the barriers, one after another, out of the way. "For thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it him." (Ezek. xxi. 26.)

The prophetic scenes beheld by St. John correspond with facts now transpiring in the nations around us. First, he saw the prayers of all saints ascend, and mingling with the incense in the golden censer, the united cloud rising before God out of the angel's hand. Afterwards, though errors abound, and woes are inflicted on the troubled nations, he sees a mighty angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth. Afterwards, he sees the mighty Babylon fall amidst exultant voices of prophets and martyrs; he sees, too, the beast and the false prophet taken and destroyed. Afterwards, he beholds a mighty angel descend from heaven with the key of the bottomless pit, and a great chain in his hand, who seizes the dragon, that old serpent the Devil, and binding him, casts him into the bottomless pit. Then follows the reign of millennial glory, and angels unite with men in the shout of the world's jubilee, "Hallelujah, hallelujah, for the Lord God omnipotent reigneth. The kingdoms of this world are become the kingdoms of our God, and of His Christ; and He shall reign for ever and ever." Thus the voice of prayer ends in the shout of praise; and the intercession of the church issues in the exultant thanksgiving of angels and men.

Men of Israel, come to the help of the Lord! Have your share in the joys of the final triumph. All things are waiting the voice of united intercessory prayer. Providence is working mightily and wonderfully, co-operating with the Spirit, and with all evangelising efforts. Formidable barriers are being broken

down; obstacles are melting away; great events move rapidly now; thick shadows are falling on the enfeebled foe; his ranks are dispirited and broken; they see the banner of the cross floating, and are dismayed; they hear the tramp of the victorious host; panic-struck by the rumours of Immanuel's coming, they flee before His approaching chariot. Shout, then, ye men of God, shout with the mighty voice of prayer; with one united, universal, and persevering cry, call upon your God, and the world shall lie vanquished at His feet. Even so, Lord Jesus. Let thy kingdom come. Amen.—*The Three Intercessions.*

CHURCH FINANCES.

BY HENRY WILKES, D.D., MONTREAL.

THIS is a part of church business which is practically of great importance, in regard to the details of which we can derive but little from the New Testament. The primitive churches, of whose management we there read, had no church buildings with pews and pulpits: they were in the condition of our persecuted Nonconformist forefathers, who gathered together wheresoever they could find a nook for worship and communion. The synagogue, indeed, existed in many of the towns and cities into which the apostles carried the message of salvation, and they often preached in them; but the majority of the Jewish people were wont to oppose the truth, and hence the Christian assemblies had to be gathered elsewhere. Our circumstances are totally dissimilar, and of course demand arrangements adjusted to them. Our churches usually worship in edifices more or less costly, some of them encumbered with debt, and all needing to be kept in a state of repair. We dwell in a climate requiring that these edifices should be artificially warmed at a greater or less expense, and our habits also demand the use in most of them of artificial light. In short, there are considerable expenses, and not a little responsibility incurred in connexion with the edifice itself, and its neat and comfortable state for the occupancy of the congregation. And then there is a totally distinct thing which would be required, even if worship was conducted under the canopy of heaven, or in dens or caves of the mountains; namely, the maintenance of the pastor, and attention to the wants of the poor of the flock. Thus is there a natural division of pecuniary wants into two

classes,—those which relate to the comfortable accommodation of the congregation, and those which are in fulfilment of the scriptural requirement, "Let him that is taught in the word communicate to him that teacheth in all good things," and of the further duty of remembering the poor.

In order to hold the building legally, trustees must be appointed by the body assembling therein, who are responsible for its preservation. It seems a natural course, therefore, to place the management of funds connected strictly with the edifice in their hands, defining their duties, requiring them to keep minutes of their meetings, and to report to the church once, or twice, or four times a-year. This limits attention to the pecuniary matters of this department to one, two, or four church meetings in the year. Strictly interpreted, the duties of the deacon's office include the raising of money for the maintenance of the pastor, and for needful aid to the poor of the flock. They should report at the same meeting or meetings. It seems expedient, and at least delicate, that during that part of such meeting in which these pecuniary matters are reported and considered, the pastor should vacate the chair and retire, calling, ere he does so, some suitable person to occupy it.

It so occurs in many congregations, that a large portion of the funds employed for the support of the pastorate arises out of the building in which they meet and worship, and is thus managed by the trustees; but the case is easily met by requiring them to pay over to the deacons the amount needed for the pastor. The fund for the poor of the church is always special, collected at the Lord's table, and is managed by pastor and deacons. There is room for *elastic* arrangements in this department of a church's action. It is well to have occasional infusion of fresh blood in their management. Many can do this well who are not qualified for the diaconate, and so long as the church demands, reports, and keeps the control, no principle is involved. We are in favour of great freedom of arrangement, in order to great efficiency.

It is very sad when the comfort and efficiency of the pastor and the interests of the church are sacrificed to the incompetency of a financial officer, and yet how often is this the case! While it is plainly the duty of deacons to see that the pastor has sufficient for his comfortable maintenance in his position, it does not follow that they are always the best persons to raise the funds. We suspect that it will be found generally preferable to place this work in the hands of a board of trustees or financial committee. It is not our custom to change our deacons frequently, but it is

well that the active work of raising funds should have often introduced to it young and energetic spirits.

In this matter of raising funds, system, promptitude, and energy, are of the utmost importance. Untold and uncalculable are the miseries which have been endured by valued pastors and their families for want of these elements in the financial management of churches. It would be a good rule, which obtains in many of our churches in Scotland, to pay the pastor his quarter's stipend invariably in advance. It places in his hand wherewith to live during the quarter, without involving himself in debt.

The methods adopted to raise the necessary funds for the support of the ministry, and for defraying all other expenses, are various, perhaps necessarily so. In rural districts, subscription lists are circulated, and the subscribers often pay "in kind" to the minister. In other places, pew-rents are paid, additional subscriptions are entered into by liberal individuals, and quarterly collections are made. According to this plan, the pastor receives his stipend from a financial officer, and usually it is a fixed sum, which is made up, if there be arrears, by the more interested and liberal members of the congregation. There is, however, in our judgment, a more excellent way, which has been successfully tried in many places, and which is becoming practicable even in rural districts, since the extension of the system of railways, with the consequent facility of transporting produce, has, in most places, superseded the old plan of barter in ordinary transactions, by cash payments. The plan may be designated "the Weekly Offering." Instead of pew-rents and annual subscriptions, the occupants of sittings subscribe so much per week, according to their ability; which sum they bring up to the house of the Lord, on the Lord's day, and deposit it in the appointed place. The secretary, or the secretary-treasurer, keeps an accurate list of subscribers' names, with the amount they have promised. He supplies each with a small paper or canvas bag, with the subscriber's name upon it. The money is placed in this small bag and deposited. During the ensuing week, the financial officer counts the money, credits the sum to each name, and returns the little bags to the accustomed seat in the church. A month's arrears call for a short printed notice of the fact, which is placed with the bag in the pew. If preference be mentioned at the outset for a less frequent payment, it is noted, and expected only monthly or quarterly, as promised. According to this plan, seats are not paid for, but money is subscribed directly for the support of the insti-

tutions of religion. There is no difficulty in allocating seats or pews, though on this plan no one has any right, real or understood, to more room than he occupies, and thus you cannot have a church edifice half empty, yet not a seat to be had, because all are let.

The advantages of this plan are—1st. Simplicity and efficiency. A weekly contribution is not large; it can be spared easily; and being frequently given, a good habit is formed. These weekly offerings are efficient; because, without the labour of collecting, they supply the exchequer of the church regularly. 2nd. It is equitable. It often happens that a poor man has a large family, who require considerable church room, and yet have little pecuniary means. On the other hand, a man without family, and requiring only a single sitting, has ample means. Now, it is fair that the latter should give very much more than the former, which he does upon this plan, and does not upon the pew-rent system. 3rd. It is more manifestly a religious act when, instead of paying the collector as if an ordinary account, the money is brought to the house of the Lord. It seems to be more in harmony with apostolic direction (1 Cor. xvi.) than the other method.

Before bringing our observations on the church meeting to a close, it should be noted that their whole transactions are sacred, even where money is in the case; the treasury is that of the Lord; so that throughout they should be conducted in a spiritual frame of mind, and with that reverence, sobriety, and propriety which befit every part of the work in the Lord's kingdom. In this view, moreover, they should command the attendance of all, so far as possible, and their decisions should be regarded as final. Every one has an opportunity of expressing his opinion; every one may request delay; it is, therefore, a wrong done to the brotherhood to be silent in church-meeting, allow decision to be made without remark, and then to go forth and complain of what is done. Such grumblers should never be listened to. The simple fact, that having the right to oppose, they neglected its exercise at the proper time, should effectually put them to silence.

WEEKLY OFFERINGS.

Report of Visits to Churches, by the Rev. J. Ross, according to his transient impressions; to commend the practice of Weekly Offerings. Monday, October 29, 1860.

OCTOBER 1.—Minister thought the people interested and convinced in favour of the plan commended. A feeble church, but able to enlarge its doings considerably by system.

OCT. 2.—Minister from home. People very attentive; admitted its power and authority. With more cordial co-operation between minister and people, capable of great improvement.

OCT. 3.—Minister warmly urged its obligation and practice on his friends. A confusion of diaconal and committee rule. Minister perplexed concerning proposing any change, lest offence should be taken, and opposition ensue.

OCT. 4.—Minister sustained my plan, and my appeal for self-support, among this money-earning people, with great point and fervour. He pants for their full self-reliance, and looks for a decided improvement from the visit.

OCT. 5.—Minister strongly urged its practice as every way beneficial. I fear, a people not easily incited to change. A manifest indifference to this effort to improve them.

OCT. 8.—Solemn, earnest feeling. Minister stated advantages already thus realized; a few labouring men regularly dropping one shilling into the Weekly Offering box. Quietly improving in state and prospects. Minister deserving of encouragement. He expects decided benefit from the address to his friends.

OCT. 9.—A good feeling. Minister hopeful of issue, and deepened in conviction of the power and obligation of weekly giving. The subject new to his people. Intends to test them upon it, if his deacons acquiesce.

OCT. 11.—A stereotyped people, and fearful of change. A few moved. Minister roused to full inquiry, saying, "If it is obligatory, it must be done." Truth, time, labour, and faith, I trust, will triumph even here.

OCT. 15.—People interested. Minister intelligently and warmly favourable. Station capable of better things, with more general and hearty co-operation.

OCT. 16.—Minister said they had raised double funds since I addressed them last March. Some have left off using tobacco, to give 8d., 4d., and 6d. a-week since then. The church is in a lively state, and making spiritual progress. The minister looks for decided improvement from the visit.

OCT. 17.—Minister fully approving. He hopes for good from the address. A people possessed of considerable ability, but little inclined to change, and hard to stir to thought and action.

OCT. 18.—Minister cordial. Weekly Offering already practised by some; others strongly oppose, and threaten to thwart his endeavours, as they say, "might and main." Some strange Antinomian elements in the congregation.

OCT. 19.—Strong impression. Minister cordial; and feels it will much improve his

people's doings, if the deacons favour its adoption.

Oct. 22.—A deeply interesting meeting.

Oct. 25.—Minister urged co-operation from past successful experience in reducing chapel debt. There is good prospect of increase here, from the zeal of the minister, and the energy, intelligence, and sympathising co-operation of a deacon.

Oct. 26.—The largest gathering. Solemn impression. Anticipate good results. Minister's appeal admirable for compass and power. Had good opportunity to explain and illustrate to ———; he seemed thoroughly won, and inquired concerning personal and congregational process. I am sanguine of good results here.

Believing that the method of storing for God weekly, or on receipt of gains, is needful, convenient, beneficial, and binding alike with rich and poor, I gladly closed this series of engagements by preaching on Sabbath evening, October 28. The Lord graciously averted and bless these labours, to His own glory, and His people's good!

REFLECTIONS.

Ministers and people very grateful to the Committee of the Union for the visits thus freely provided them. The attendance was mainly of the poor. Few of the wealthy came out. As a class, with a few happy exceptions, the wealthy oppose change; they say, "We cannot give weekly." One of them, however, has given his four shillings weekly since March, when, instead of prejudging the question, and refusing to hear about it, he gave it a candid hearing. Why cannot others do so likewise, if they are willing?

As in other counties, so in Essex; many of the well-to-do in the country do very little for home, and scarcely anything for distant objects. They often fall far behind, in liberality, town tradesmen of much more limited means. Such stand on their freedom to do as they please, forgetting their high privileges and responsibilities. If they did as they ought, and easily could, the county fund would be much relieved, and many heart-worn ministers would be eased in their circumstances, and cheered in their spirit and labours.

I prize these visits greatly, as seasons of protracted converse on the subject, with ministers and deacons, and as enabling me to answer questions, to meet difficulties, and to

correct mistakes. Generous, high-principled giving is a plant of slow growth; it will not spring up everywhere from an hour's address. Some have received the seed in an honest heart, and there will be a harvest from it in due time, as there is already at Grays, High Easter, and other places; but ministers and deacons must cherish it wisely, fearlessly, and scripturally.

As for those who will not hear or improve, God forgive them, and turn their hearts, before it be eternally too late!

A [grave, anticipated difficulty in country places is, the want of efficient persons to work the process. I am sure, where God has a work to do, He has His agents at hand to do it, if they are only sincerely and prayerfully sought.

RESULTS.

Solemn thoughts about stewardship for God have been stirred in hundreds of minds. Many have avowed their intention to practise "Storing for God, weekly," of their gains, as *nearly as they can*. This is satisfactory. It is all that any man can do, and every man can do this. The broad and lofty claims of religion and humanity are being very extensively canvassed. Scores are seriously inquiring into the noblest use of property. Ancient, stereotyped, dwarfing modes and standards of giving are being examined in the light of a Divine stewardship. Many ministers are lamenting their past slight acquaintance with scriptural teachings about money, and with their bearings on a *higher-toned spiritual life and prosperity*.

ANTICIPATIONS.

I confidently expect, from the blessing of God on this month's labours, undertaken in His strength, and pursued for His glory, more cheerful, high-toned, and large-hearted giving, to both Home and Foreign objects. *Far more numerous and more frequent givers. Far more money given.* Above all, a higher tone of piety, delight in God, and converting power in the ministry. There is an indissoluble and mutually reciprocating influence between the vigour of the church's spiritual life, and the standard of her liberality.

God cannot fill with His Holy Spirit a narrow-hearted, money-keeping church. She is already full of that which He loathes; MONEY-LOVE, AND MONEY-WORSHIP.

The Sacred Scriptures.

INTERPRETATION OF SCRIPTURE.

BY REV. E. A. LITTON, M.A.

THE observations to be made upon this head may be conveniently arranged under two divisions:—The qualifications necessary for an interpreter of Scripture; and the principles of the process itself of interpretation.

It has long been a matter of general remark that the will and the understanding mutually influence each other; and that the perception of moral truth is very much dependent upon the right disposition of the inquirer. Not, indeed, that the will can absolutely control the understanding, so as to create belief or unbelief at pleasure; but that it can operate indirectly, by indisposing the mind to the exercise of that attention which may be requisite to perceive the force of evidence, or by leading it to confound moral distaste with intellectual difficulties. From wishing a thing to be untrue it is but a short step to believing it to be so, or, more commonly, to a chronic state of hesitation, which neither absolutely denies, nor yet cordially accepts; the will can bribe the understanding either to pervert, or to forego its functions. If this be the case in the investigation of ordinary moral subjects, how much more may it be expected to prevail in the interpretation of Scripture, which at once contains mysteries likely to offend the pride of human reason, and a standard of practice which militates against the most cherished propensities of the natural heart. Certain moral, therefore, as well as intellectual qualifications are necessary to the successful exercise of the function of an interpreter. Among these may be mentioned,

§ 1. *Love of truth.*—An earnest desire to arrive at correct views of Divine truth, a love of truth for truth's sake, is a much rarer quality than is generally imagined. Men too often approach the

inquiry with preconceived notions, drawn from human systems, and instead of allowing Scripture to impress itself upon their minds, they seek to impress their views upon Scripture; they come to the Word of God, not to be taught, but to be confirmed in a foregone conclusion. They are especially liable to this danger who stand in the fore-front of the ranks of controversy, or, in the various parties which divide Christendom, assume the office of advocates. The temptation is so strong to overstate the force of an argument, or to pass over difficulties as if they did not exist, or to urge particular texts of Scripture beyond what they will fairly bear—in short, to indulge in something like pious frauds—in order to silence an adversary, or gain a supposed advantage to the cause advocated, that few are able to resist it. Thus the Pædo-Baptist finds a command to baptize infants in our Lord's injunction "to go teach all nations, baptizing them;" for (he urges) infants are a part of "nations;" forgetting that our Lord is not speaking of the proper *subjects* of baptism, but simply of the duty of gathering in disciples from every part of the world; and that by the same mode of reasoning the Jesuit missionaries, who are reported to have literally baptized nations, might have justified their practice: while the Anti-pædo-Baptist leaves out of sight the significant fact, that in the apostolic administration of baptism to adults the Sacrament was not deferred until visible signs of regeneration had been exhibited, but was administered at once, on an expression of desire for it. (See the various instances in the Acts of the Apostles.) The Episcopalian insists that, by St. Paul, Timothy and Titus were appointed diocesan bishops of Ephesus and Crete respectively; whereas nothing is plainer than that during the

lifetime of the Apostle these ministers of Christ were never permanently established in any one place, but accompanied their master in his travels, and were employed by him, from time to time, in temporary missions: the opponent of Episcopacy refuses to attach any importance to the circumstance that, whether for a longer or a shorter time, the chief government of the churches of Ephesus and Crete, respectively, was by St. Paul committed to an individual. It is thus that the love of party displaces the love of truth; and while Scripture is appealed to on all sides, it is seldom allowed in reality to decide the questions at issue. The judgment, magnetized by some theological predilection, receives a bias which insensibly, but certainly, influences its decisions.

Of all predispositions, indeed, it is impossible to discharge the mind; nor is it the plan of Providence that we should come to Scripture with perfectly unformed opinions. Scripture was not designed to teach religion in the first instance; that function belongs to the church. It is from the church, that is, from living instructors, such as parents and teachers, that we all imbibe the elements of religious knowledge; we receive the deposit of faith, at first, on trust. Afterwards we examine the inspired word to confirm, and if need be, correct, the impressions thus received. That is to say, the interpreter of Scripture must necessarily be of the church: the utter absence of the common faith of Christendom were a complete disqualification for the office. It is not, therefore, on fundamental points, such as the doctrine of the Trinity, that the quality of singleness of mind in the pursuit of truth finds its proper sphere of exercise; but rather on those subordinate topics, which have ever divided, and will, as long as human nature remains what it is, continue to divide, the Christian body. And here the importance of cultivating a sincere love of truth, whatever the discovery of it may cost, cannot be overrated.

§ 2. *Docility*.—A second qualifica-

tion without which the sense of Scripture is sure to be missed is, a willingness to receive what it plainly reveals, however mysterious the doctrine may be. This docility of disposition rests upon the cordial admission of two facts—the insufficiency of human reason for the discovery or comprehension of spiritual truth, and the plenary inspiration of the Old and New Testaments. If reason be supposed competent, not merely as it is, to decide upon the validity of the evidences, but to determine what should be the provisions of the Christian scheme; if the so-called moral sense is to be the arbiter of belief; while at the same time Scripture is held not to be but to contain the Word of God; the failure of the interpreter becomes almost inevitable. Reason will decide how much of the statements of Scripture is to be received, and how much rejected; reason will fix the sense in which the acknowledged portions are to be understood; with what results may easily be anticipated. Hence the failure, even in a literary point of view, of the rationalistic commentaries of modern Germany, and of their imitations amongst ourselves; the poverty, the shallowness, which amidst much parade of learning they exhibit. They give us the Bible such as men would have it; dwarfed to the level of human intelligence, and shorn of those unfathomable mysteries which, if it be really the Word of God, it must necessarily contain; the absence of which, in fact, would be sufficient to throw doubt upon the validity of its claims.

The theological novelties, which from time to time run their brief course and pass out of sight, like comets, owe, for the most part, their origin to an absence of that docility of spirit which springs from the felt incompetency of reason to fathom the things of God. Whatever disagrees with the dictates of reason, or the moral sense, the Rationalist urges, is to be rejected; an arrogant assumption, even if reason and the moral sense were wholly uninjured, for “the things of God knoweth no man” (fully and ex-

actly) "but the Spirit of God." But how much more arrogant, when, as in this case, reason has been partially blinded, and the moral sense perverted, by the effects of the fall. The usual result of interpretations conducted upon such principles is, not the sense of our present Scriptures, but another Scripture, very different from the original.

§ 3. *Teaching of the Holy Spirit.*—

A still more important qualification for the office of interpreter, and indeed one that comprises all others of a moral nature, is that he be enlightened by the Holy Spirit, without whose aid the spiritual sense of Scripture cannot, though the mere words may, be understood. There is nothing unreasonable in this. The works of Plato can only be successfully interpreted by a commentator who, besides being familiar with the philosophy and language, is able to enter into the spirit and peculiar genius, of his author; the commentator must himself be of Platonic mind: in like manner, to understand an author who has been inspired by the Holy Spirit to write, we need ourselves to be under the influence of the same Spirit. And this the more because, unlike human compositions however peculiar, Scripture introduces us into a region of ideas and feelings wholly new and *sui generis*. For a commentator, then, to attempt to expound the expressions of Christian experience while a stranger himself to that experience, would be as vain as for a man born blind to take upon himself to discourse upon the nature of colours, or a man born deaf upon the nature of harmony.

This may be termed the one great prerequisite in the expositor, for it necessarily involves or leads to the favourable dispositions previously mentioned. He who is under the teaching of the Holy Spirit, and in proportion as he is so, will cultivate a love of truth for truth's sake, and will prostrate his understanding and his will before the voice of God in His Word. But inasmuch as God works by means, a fourth condition

of success in the work of interpretation is,—

§ 4. A diligent use of all the *external means* of arriving at the sense of Scripture which are within our reach. Such are, the study of the original languages; the tradition of the church; the labours of predecessors in the same field; the history, antiquities, &c., of the people with whose affairs Scripture is chiefly occupied. Where leisure permits, and especially in the case of those whose profession it is to expound the Word of God, no fruitful result can be anticipated if these helps be neglected; and even the private Christian cannot be excused if he omits to prosecute studies of this kind, as far as his necessary secular engagements permit.—*Guide to the Study of Holy Scripture.*

ILLUSTRATIONS OF SCRIPTURE.

BY THE REV. W. LOTHIAN, M.A., REDCAR.
PHARAOH'S CHIEF BAKER.

"When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold I had three white baskets on my head; and in the uppermost basket there was of all manner of baked meats for Pharaoh, and the birds did eat them out of the basket upon my head."—GEN. xl. 16, 17.

The late Viscountess Falkland, in her "Journal through India, Egypt, and Syria," observes on the above passage, in speaking of the mode of cooking in India, "The kitchen is usually detached from the family bungalow; and should a servant, when carrying a dish to the dining-room, happen to have his attention diverted for a moment from his charge, a crow will often swoop down and attack its contents."—(Vol. i., p. 226.)

EGYPTIAN WHEAT.

"I saw (says Pharaoh) in my dream, and behold, seven ears came up in one stalk, full and good."—GEN. xli. 22.

In proof of the productiveness of this species of grain, it is asserted, on the authority of one who had made the experiment, that from four grains of Egyptian wheat there sprung ninety-four ears; twenty-three ears from each of three grains, and twenty-five ears from the other.

WRITING THE LAW ON THE GATES.

"And thou shalt write them upon the doorposts of thine house and upon thy gates."—DEUT. xl. 20.

Lady Falkland, in describing a Jewish house in Damascus of a superior class, which

she visited, observes, "As we entered some of the upper rooms, we saw small tablets fastened in the wall near the door, on which were inscribed sentences taken from the law."

NATURAL SCENERY OF PALESTINE.

"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."—*Song* ii. 12, 13.

The trees we see are generally olives, figs, evergreen oaks, locust tree, sycamore, mulberry, or turpentine, and palms. We have seen some rare birds, but not many, and no singing birds but the blackbird and the turtle dove, which is decidedly the most interesting and pleasant; which may arise from scriptural associations. It is quite soothing to come to a grove of olives and sit down under the shade, within full hearing of the turtle which frequents the groves.—*Missionary Record*, September, 1839.

THE SHEEP AND GOATS.

"And he shall offer of the sacrifice of the peace offering, the fat thereof, and the whole rump; it shall he take off, hard by the back-bone."—*Lev.* iii. 9.

"As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria."—*Amos* iii. 12.

The sheep of this country have remarkably thick tails, referred to in the law of Moses, and the goats very long and broad ears, referred to by the prophet Amos.—*Ibid.*

DESERT OF ARABIA.

"And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadish-barnea."—*Deut.* i. 19.

Before coming to the land of the Philistines from Egypt, we found it all a waste howling wilderness, a land of drought and of the shadow of death. We suffered a good deal from the heat, the thermometer being sometimes 95 in our tent. Our thirst was often very painful, and we were frequently so tired, that, at the end of our march, we could only spread our mat upon the sand, and cast ourselves upon it to sleep. I never before saw the full meaning of these words. (*Deut.* viii. 2.) Still, the desert life has its charms—you are alone with God; no object attracts your eye; there is only one wide ocean of sand, round and round; no sound breaks upon the ear but the plaintive song of the Bedouin, cheering on his slow-paced camel."—*Ibid.*

VOL. XVIII.

CRUELITIES OF WARFARE.

"And it came to pass when the letter (of Jehu) came to them (the elders of Samaria) that they took the king's (Ahab's) sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel."—*2 Kings* x. 7.

In the account of the war in Morocco, between the Emperor and Abd el Kader, it is said, "Sidi Mohammed, eldest son of the emperor, following the example of his father, and in the hope of spreading terror among the partizans of the ex-emir, causes numerous executions to take place every day, and sends the heads of his victims laden on camels to his father. It is easy to conceive the consternation of the subjects of Morocco, who every day see passing before their eyes strings of cars, and heaps of salted heads and hands."—*Caledonian Mercury*, 30th September, 1837.

DEBASEMENT OF EGYPT.

"And the Egyptians will I give over into the hand of a cruel lord, and a fierce king shall rule over them, saith the Lord Jehovah of Hosts."—*Isa.* xix. 4.

Speaking of the Copts, or descendants of the ancient Egyptians, Lady Falkland observes, "The tyranny to which these poor people have been subjected by strangers, reminds one of the similar fate of the Jews; the prophecies regarding them being nearly as forcible as those relating to the latter people."—*Journal*.

PREVALENCE OF BLINDNESS.

"And the blind and the lame came to Him in the temple, and He healed them."—*Matt.* xxi. 14.

We frequently met blind people during our sojourn in the Holy Land. This calamity seems certainly still to prevail in the East, and to be more common there than in Europe. Trench remarks, "There are many causes; the dust and flying sand, pulverised and reduced to the minutest particles, enters the eyes, causing inflammations, which, being neglected, end frequently in total loss of sight. He also mentions sleeping in the open air on the tops of houses, and exposed to the nightly dews, as another cause of this malady. One traveller calculates that there are 4,000 blind persons in Cairo alone, and another reckons about twenty in every hundred. (*Lev.* xix. 14; *Deut.* xxvii. 18.)—*Ibid.*

NEBUCHADNEZZAR'S INSANITY:

"The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."—*Dan.* iv. 33.

In the "News of the World" for 15th January, 1860, an account is given of two white female

children, who had been found in Fraser Island, where they and their mother had been wrecked some years before, from the loss of the "Sea Belle." Captain Arnold, of the "Coquette," with Mr. Sawyer, the owner, after some difficulty, came upon the tribe encamped, and with them the two children they were in search of. A rush was made, and the children seized, before the tribe had time to make any resistance. They appeared to be of the respective ages of fifteen and six. Their appearance was heart-rending. Their bodies, emaciated from long suffering and exposure to the weather, were covered with a coating of hair; the skin, stained by their tormentors to assimilate with their own, had become spotted and wrinkled, as if from old age; the nose had been flattened by force, the limbs distorted; and the vacant stare of idiocy had left them scarcely human in their appearance; and they had quite forgotten their mother-tongue.

ORIENTAL PURIFICATIONS.

"Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women,) then thus came every maiden unto the king."—*Esther* ii. 12.

In the narrative of the Indian mutiny, frequent mention was made of the resistance offered to the British arms by the Begum or Princess of the kingdom of Oude. Her original name was Ameerum. Her parents were slaves to one Tajummul Hoosein Khan. They died when she was about fourteen years old. She was sold by her master for 500 rupees, and taken to the royal palace. Before being admitted to the harem, she was put through a rigid course of cleansing; clean clothes were put on her; her hands and feet were dyed with myrtle; her hair was plaited into a large cholee, intertwined with green and red cloth, as is the custom among the women of the higher classes in Oude, and, besprinkled with scents, she was conveyed to the palace in a dool.

Apartments were allotted to her in the harem, and she was placed under the tuition of music and dancing masters, under whom she made rapid progress; her royal master ennobled her, married her, and fixed on her a monthly allowance of 1,000 rupees, enrolled her in the list of the royal household, and removed her into a beautiful building known as the *Isk Munzil*, or *House of Love*."—*Lloyd's Weekly Newspaper*, 18th November, 1859.

ASSYRIAN SYMBOL.

"And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings."—*DAN.* vii. 3, 4.

A correspondent of the *Record*, referring to the discoveries on the site of Nineveh, remarks, "It is said there are many carvings of winged lions. It may not have struck all our readers that there is a very remarkable and interesting conformity between those ancient remains, and the [above] words of Scripture in reference to the Assyrian empire."

THE PAPAL HORN.

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first plucked up by the roots: and behold in this horn were eyes like the eyes of man, and a mouth speaking great things."—*DAN.* vii. 8.

Pope Pius the Ninth, in his bull of excommunication against the kingdom of Sardinia, dated 26th March, 1860, makes the following remarkable comment on these words:—"It was in accordance with Divine providence, that after the fall of the Roman empire, and its consecutive division into several kingdoms, the Roman Pope, whom Christ has established as the chief and the crown of His whole church, obtained temporal power."

And do we not see that the "set time" is now come for the destruction of this anti-christian power? When, as the prophet fore-shows, the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

* * Erratum in last number. Page 543, line 20, in the description of the pools of Hebron, for "solid gold and masonry," read "solid and ancient masonry."

The Revival of Religion.

A PAPER READ AT THE CONFERENCE OF THE EVANGELICAL ALLIANCE.

BY THE REV. JOHN VENN, M.A.

On the origin, and results, and character of this revival, I would now offer a few brief and general observations; and the kind and valuable information which I have lately received from several ministers of great judg-

ment and experience in different parts of Wales, enables me to offer them with a full conviction of their general soundness and truth.

I. There have been no great leaders in this

movement, and no organisation. No preachers of burning zeal and stirring eloquence have gone about awakening the population. The Spirit of God has wrought in a more unusual, and in, as it would appear to us, a more sovereign manner.

Sometimes a whole congregation has been deeply moved under the ordinary preaching of the Word.

Sometimes at a prayer-meeting, especially a united prayer-meeting, the spirit of conviction has come down upon almost every heart. "The second week in January," writes the Rev. E. Edwards, Baptist minister at Llanelly, Breconshire, "the memorable week of universal and united prayer, was a season of wonderful power in this place. Two of the meetings especially were characterised by an influence absolutely overwhelming. So general was the influence of those meetings, that it reached every individual soul; so intense, that the stoutest heart was unable to withstand its searching, melting power! For three or four months subsequent to this, accessions to the several churches became numerous and constant."

On one occasion, in a Quarry, the great body of workmen suddenly felt that they were sinners, and paused in their work, under an agonizing sense of guilt, to cry for pardoning mercy. Last year, in October, two young men came from a neighbouring village to work in the quarries of Festiniog. Whilst they were working they were observed to weep. They were in deep spiritual distress. The following day they kept at their work till dinner-time; but, as soon as they had dined (the men bring their dinners with them), they got up, unable to go on with their work, and began to ascend the mountain, intending to pray on the mountain top in solitude and quiet, till it should please God to take the heavy burden from their souls. A sudden impulse came upon the rest of the quarrymen; every one of them, 500 in number, followed the young men, and soon they were all kneeling on that mountain top; and numbers, who had been drunkards and scoffers till that hour, were then weeping and crying for mercy for themselves. They continued on that mountain top till evening. They then came down to Festiniog, but only to carry on their prayer-meetings, in the church and chapels. The whole of the following day, with one consent, was spent by them in prayer and religious exercises on the top of that same mountain. And thus commenced a revival which has continued to this day; and which has also spread through the county of Merioneth, changing the moral wilderness into the very garden of the Lord.

In all such cases as these the sinners who

have been thus overwhelmed with a sense of sin have continued to seek relief in constant prayer, both private and public—especially the latter. A common sense of danger and misery has powerfully drawn and kept them together. They have met in the regular place of worship, or in the field, or in the quarry-pit, or underground in the mines, or on the mountain top or side, and there for hours together they have poured out their hearts before God and each other. There have been no physical prostrations, as in Ireland; but often their feelings have found vent in tears and sobs and piercing cries for mercy. The hearts of others, even of the most hardened, have been melted, as they have witnessed their anguish and heard their broken petitions; and they, too, have themselves been brought under similar convictions. And thus the movement has gone on, extending in every direction, till in some cases scarcely an adult throughout the locality has remained unawakened.

II. The question which now presents itself as one of the deepest interest is this: To what extent may we hope that sinners have been truly converted and united to Christ by a living faith? And in order to answer this question—or rather to obtain some approximate answer to it—we must endeavour to ascertain how many have been added during this revival to the different orthodox denominations of Christians, by being received into full membership with them.

In inquiring into this point, I will begin with the CALVINISTIC METHODISTS, which is probably the most numerous body in the principality.

The Rev. Thomas Phillips, the secretary for the Bible Society in Wales, and the author of the most complete account which we have of this revival, brought up to last March, has kindly furnished me with the following information, which he has obtained with great and discriminating care from the most trustworthy sources. Mr. Phillips is himself a minister of this denomination, and has for many years been in constant communication with all parts of Wales. It appears, then, that during a period of about one year, commencing June, 1859, the clear addition to the members of this one body in the county of Anglesea was 3,996; of Carnarvon, 4,098; of Denbigh, 2,000; of Flint, 2,047; of Merioneth, 4,864 (i.e., about one-eighth of the whole population of the county); of Montgomery, 800; of Brecon, 2,000; of Cardigan, 7,000; of Carmarthen, 2,393; of Glamorgan, 2,679; of Pembroke, 547; of Radnor, 100; and of Monmouth, 1,200; making a total of no less than 33,724.

Before the commencement of this period, in some places, numerous additions had already been made to the various Christian bodies. Thus, as early as February, 1859, the Rev. T. Edwards, of Penllwyr, writes:—"The additions to the churches in a very short period have been incredibly numerous. We could name more than twenty churches, each of which has received an addition of 100 members, and several have received more than 200 each. In many neighbourhoods very few persons remain who have not made a profession of religion. There are considerable additions to the parish churches (where the ministers have church meetings or societies), and to the Independents, Baptists, and Wesleyans. About 3,000 have been added to the Calvinistic Methodists alone. The fire is still spreading." (Phillips, p. 21.) It must be observed, moreover, that when the numbers were made up there were large bodies of candidates seeking for admission into membership. In the county of Anglesea alone, for instance, there were 874 such candidates.

If, therefore, during a period of about a single year only, there was a clear addition of 83,724 members to this body; and if for months before that period there had been large additions made, and large additions have been made subsequently; and if there have been very few relapses (as has been the case), we may surely conclude that up to the present moment this one body must at least have received a clear addition of 85,000 or 86,000 members as the fruit of the revival.

The statistics of the INDEPENDENT denomination have never been collected with as much care and minuteness as those of the Wesleyan and Calvinistic Methodist bodies. There are only two counties from which I have been able to obtain accurate returns—namely, Anglesea and Flintshire. In Anglesea the members of this body have increased from 1,920 to 3,920—i.e., they have more than doubled; and in Flintshire they have increased from 970 to 1,470. The increase in Glamorganshire has been very large indeed, and has been computed by the Rev. W. Griffiths, of Llanharan, at 8,000 or 9,000. The Rev. T. Rees, of Beaufort, feels sure that the total increase throughout Wales amounts to 40,000. But others give a much lower number. The discrepancy may, perhaps, arise from the different periods of time embraced in the calculation. It will be quite safe to estimate the increase at 30,000.

The number of WESLEYAN METHODISTS in Wales, in March, 1858, was 11,889; in March, 1860, it was 16,388; showing an increase, in the course of those two years, of 4,549.

According to the returns I have received

from the BAPTIST churches in Wales, it appears that during one year in the midst of the revival the clear increase was 8,619. During the whole period of the revival, therefore, we may assume the increase to be at least 10,000.

The total increase in the members of the above-mentioned denominations thus amounts to about 80,000.

It appears, from the statistics of religious worship, that on the 30th of March, 1851, the number of persons at the most numerous attended services of the Established Church, on the one hand, and the Calvinistic Methodists, the Independents, the Baptists, and the Wesleyan Methodists, on the other hand, was 109,595 and 427,274, respectively, or about in the proportion of one to four. If, therefore, the increase in the four denominations above-mentioned be estimated at 80,000, and the increase in the communicants of the Church of England be in the same proportion to the number of its hearers, then the increase in the communicants of the Church of England would be about 20,000: thus making 100,000 in all.

The other orthodox denominations in Wales are such very small bodies, that any increase in their numbers would scarcely affect the general result.

But, making a very large deduction—as I fear, on several accounts, we must do—as regards the Established Church, and somewhat reducing, too, all the other estimates—in order that we may not by any possibility go beyond the truth—I think we may say that during the last two years there has been an increase of those in full membership with the various orthodox bodies in Wales of 80,000 or 90,000!

The population of Wales in 1851—including Monmouthshire—was 1,188,914; and supposing it now to have increased by four or five hundred thousand—which is doubtless beyond the mark—then the increase which has been made to the number of those in full communion with the various orthodox denominations, in the course of two years, will be equal to at least one-twentieth of the whole population, including men, women, and children!

It would indeed be presumptuous to hazard any conjecture as to the actual number that have become REAL converts during the revival; but the following considerations will encourage us to hope favourably on this point. First of all, the same gracious Spirit that has awakened so many thousands of careless sinners has also quickened His professing people. In some places the revival has, in fact, commenced with them; and then, through

their instrumentality, sinners have been brought to Christ. Such, for instance, was remarkably the case in Cardiganshire. The members of a church near Aberystwyth—I say the *members*, as distinguished from the mere *hearers*—were one day deeply affected by a sermon on the text—"Woe to them that sit at ease in Zion;" and, after humbling themselves with one consent before the Lord for their past lukewarmness, they set themselves to seek the salvation of sinners; and then everywhere God began to pour out His Spirit upon the masses around them. In cases, moreover, in which God, in His sovereign wisdom, has been pleased to begin by awakening the ungodly, His professing people have not been left long without a blessing. Now the consequence of this has been that churches have become more discriminating and more faithful, and they have exercised more caution in the admission of members. In the next place, all accounts agree in stating that the new members have risen to a higher standard than was exhibited before the revival, and that a larger proportion of them are bringing forth the fruits of righteousness, in such a way as to leave little doubt but that they are living members in Christ, the true Vine. Though many, therefore, of these eighty or ninety thousand new members may ultimately fall away, and prove in the end to have never been living members of Christ; yet we may venture to hope that a goodly proportion of them will endure to the end, and be found at last at the right hand of the Redeemer.

What mighty events, then, have taken place during the last two years in Wales! What a transfer has been made of precious souls from the kingdom of Satan to the kingdom of God's dear Son! What glorious victories have been won, unheard of by the world, by the Prince of Peace! What rejoicing has there been in the presence of the angels of God! And while we contemplate with wonder and joy the thousands that have been thus rescued from the slavery of sin and been united to the Great Head of the church, and made the sons and daughters of the Most High, and washed in the blood and clothed in the righteousness of the Redeemer, how cheering to look forward to the future, and to anticipate the blessings that may follow from

such a weakening of the forces of the Devil, and such a strengthening of the hosts of the Lord!

• III. One of the most characteristic features in the new converts is *their delight in prayer-meetings*.

In the magnificent slate quarries of Penrhyn, near Bangor, there are about 2,700 men employed. These men are divided into bands or companies of about twenty each; and each company has its own stone-hut in the immediate neighbourhood of their work, into which they can retire for safety when the rock is about to be blasted, and in which they dine together. A few months ago my friend, Mr. Phillips, visited these quarries, and he there found that every day of the week more than one half of these huts were used as houses of worship;—half-an-hour out of the hour allowed for dinner being set apart for prayer and praise and the reading of God's Word. In addition to this, in several of the chapels, prayer-meetings were held at five o'clock in the morning, and again at night.

Captain Collins, the agent of the lead mines at Frongoch, near Aberystwyth, thus wrote to Mr. Phillips in March last:—"About eleven years ago I left Cornwall, and came to this place as agent. I found the majority of the workmen living in sin. Sabbath-breaking and drunkenness prevailed to a most alarming extent. But about two years since the churches became more earnest in prayer; God heard and answered. . . . I believe there is not a drunkard, or Sabbath-breaker, or openly immoral person to be found amongst our 200 workmen. The men work in *companies*. There is not a company, small or large, without its prayer-meeting, held under ground, previous to the commencement of work. At the end of the week, as many as can make it convenient meet together in the most suitable spot underground to join in thanksgiving and praise for the mercies of the past week. The *surface people*—namely, the boys and girls employed on the *flooring*—have an hour allowed for dinner; and these, during the summer season, spend half-an-hour in prayer and praise." A letter which I have just received from Captain Collins assures me that this happy state of things continues to this day.

The Sunday School.

GENERAL RESULTS.

"Forty Years' Experience in Sunday Schools," by Stephen H. Tyng, D.D., Rector of St. George's Church, New York, has just been issued by Messrs. Stewart and Co., in a very cheap and serviceable edition. The topics here discussed are second in importance and interest to none which can engage the attention of Christians at the present day; while the manner in which the author discusses them, makes his book an acceptable present, not only to Sabbath-school teachers, but to ministers, and the members of churches generally.

Dr. Tyng brings to his task a clear head, and a warm heart; a rich and ripe experience, the fruit of extensive observation, and of personal labour, as superintendent of large and successful schools. His style is just what such a book demands; simple and unpretending, concise, vigorous, and lucid. He never leaves his readers in doubt of his meaning, never takes them up into cloud-land. He is too much in earnest to endanger the usefulness of his book by any affectation of "deep thinking" or fine writing. He is a close observer, and an admirable narrator of facts; and facts not a few, and of an intensely interesting character, are scattered over the pages of his work. The scenes which have passed before his own eyes he sketches with great artistic skill. He is free from the great fault of encumbering his narratives with unnecessary details; but seizes upon the most salient points, and thus renders them more impressive and fascinating by the simplicity with which they are told. In fact, he never forgets that he is writing a *practical* book—a manual intended to guide all teachers in their work of bringing home to the hearts of their children the unspeakably important truths of the Gospel.

The letters are twenty-five in number, and embrace almost every topic, and discuss almost every difficulty which a devoted Sabbath-school teacher has to grapple with. We could enrich our pages with many important extracts, but must content ourselves with two or three, hoping that our readers may be induced to purchase the book, and treasure its counsels in their memories and their hearts.

In answer to the question, "What advantages have we a right to expect from our Sunday schools as fair and legitimate results?" the author replies:—"I should say, first of all, we have a right to expect the actual conversion of our children, under the influence of

Divine truth, faithfully and simply taught' The grand uniform instruction of the Sunday school is to be in the word of truth; and supposing the praying and experienced Christian teacher expounding and applying this, with a dependence on the heavenly teaching to bless his own, we surely may look for that manifestation of the power of this transforming truth to the children's minds and hearts."—Pp. 28, 29.

Bringing this principle to the test of experience, he states some of the results which he had seen in the schools watched over by himself.

"In the thirty-one years during which I have now been a city pastor, and personally connected with large schools, I have received to the Lord's table over three hundred youths of both sexes, directly from the Sunday school; and I have no doubt I might add, two hundred more uniting with us from the resulting influence of previous Sunday-school instruction."—Pp. 30, 31.

Of the many instances of success which he narrates, we transcribe the following, not because it is more deeply interesting than some others, but because of its brevity.

"I was called in Philadelphia to visit a sick girl, in a very worldly and irreligious household, with whom I had but little acquaintance and went anticipating only a painful visit of warning to a careless soul. To my astonishment, I found a gentle child of grace, perhaps eighteen years of age, sinking in a consumption, but perfectly clear in mind, and happy in hope. 'How,' I asked, 'have you learned all this in your condition here?' Her answer was most precious. 'I had a faithful Sunday-school teacher, and though I left her some years ago, and never gave her much satisfaction, yet when I was taken sick, I took my little Bible and went over the lessons she used to teach me—and God has taught me here alone.' She then showed me her little Bible, turned down, and marked with many Sunday-school lessons, her constant and loved companion. Dear child, she had no other religious companion. But she departed in sweet peace and hope; and my visits to her, while she lived, were full of satisfaction and delight."

The letters on "Agency" are the most important in the book. Here the author's intimate acquaintance with the working of Sunday schools, combined with his sound judgment, and carefully disciplined mind, qualify him, in no

ordinary degree, for grouping together the various elements necessary to constitute an efficient teacher of the young. No teacher can rise from the perusal of these letters without feeling his spirit quickened within him. He will resolve to consecrate himself more entirely to the work; he will do so more confident of success. At the close of every year of labour he will say, in the language of the author,

"Never have I felt the importance of the work more really, and never was I more determined to continue my labours in it, while my Master shall give me opportunity, and His blessing."

The book has our very hearty commendation. We anticipate for it a most extensive sale; and in that event it cannot fail to produce beneficent results.

Literature.

A Guide to the Study of Holy Scripture.

By the Rev. E. A. LITTON, M.A.
Seeley, Jackson, & Co.

THIS is a publication of more than ordinary value: it is Horne in epitome. The following is the author's own account of his undertaking:—

"We shall have, then, to consider, in the first place, on what grounds the Scriptures claim to be a genuine and authentic record of the first promulgation of the Gospel; under which head the genuineness of the books, the formation of the canon, its uncorrupted transmission to our times, the history of the text, and kindred questions, will claim consideration. But inasmuch as Christians hold the Bible to be the Word of God, and Protestant Christians refer to it as the supreme and only infallible authority in matters of faith, the next point to examine will be how far this belief is well founded; whether it can be satisfactorily made out that the Bible is from God, and is sufficient to instruct us in the way of life: in other words, the subjects of the inspiration and interpretation of Scripture will naturally form a part of the present work. The way being thus cleared for an examination of the writings themselves, a brief account will be attempted of the contents of the sacred volume, and of the institutions, Jewish and Christian, founded upon the revelation which it contains."

On the vital point of Inspiration, the writer has expressed himself as follows:—

"Inspiration, thus understood, may be defined to be, a special influence of the Holy Spirit, whereby the writers of Scripture were, in the act of writing, supernaturally preserved

from error, and enabled to transmit, in its integrity, the original revelation as they received it. We call it a *special* influence of the Spirit, to distinguish it from that which all Christians enjoy, ordinary sanctifying and illuminating grace: between the highest measures of this, and the gift of inspiration, there is a specific difference; nor could the former, by natural growth, ever have passed into the latter. We confine it to the writers (or compilers) of Scripture, to distinguish it from the spiritual gifts with which men of God, who had received no commission to write, may have been endowed; who, in one sense, were inspired, but were not the agents of the Spirit in placing inspired communications on record."

The volume is the best handbook on the subject extant, and an exceeding great boon to the Church of God.

Plain Paths for Youthful Runners. By the Rev. T. ALEXANDER, M.A. Nelson and Sons.

THE first thing that strikes one on taking up this volume, is its remarkable elegance; and the second thing, its want of a preface. No experienced writer will ever commit this error, for an error it is, and, commercially, a serious one. Numbers of authors are above giving either preface or contents, and they rarely fail to pay a heavy penalty for the deed. They deem it vulgar, and the public leave them to enjoy their superiority, and neglect them. While a good table of contents materially aids men in readily forming some idea of the work, it is useful in enabling the reader to find any particular point. Next to contents, is a judicious and attractive preface, setting forth the writer's aim, meeting objections where they may be likely to arise, and defending his course. There is, moreover, something

polite and graceful about it. Mr. Alexander is among the innovators; without a word, he steps forth, and flings his book in the face of the public, as if daring them to do their worst. There is danger in this heroism; and we observe some writers speaking of the book in terms far below its merits. Regard being had to its object, it is a delightful volume; such a volume as not many men could write, and as not every man is capable of duly estimating. It is singularly marked by vivacity and simplicity, vivid thoughts, striking facts, and dazzling illustrations. Much of it, as to matter and spirit, is poetry; for instance, the touching paragraph on the bird, at page 186, and many passages in the exquisite discourse on "little sins." Where all is excellent, it is difficult to select, but we would specify the discourse on "Habit," as one of rare worth. It would be cheap at the price of the whole book. Our only fault is with the sumptuous and costly character of the volume, which will exclude the million.

The Three Intercessions United: the Son, the Spirit, and the Church. By the Rev. W. COOKE. Sold at 21, Warwick Lane.

THIS work, although of limited dimensions, judged by its subject and its treatment must be designated great. It is not more seasonable than satisfactory in all its parts and portions. The intercession of the Lord Jesus is beautifully exhibited, and very powerfully applied. The whole chapter is one of rare excellence; theology perfected.

The Second Part of the work is marked by the same judgment, fulness, completeness, compactness, and application. Within a very moderate compass, the whole of the Divine communication on the subject is clearly set forth. While the theme is pre-eminently spiritual, it is discussed with pre-eminent spirituality. We are unacquainted with any publication where the whole question is so concisely yet thoroughly developed, and so finely applied.

The intercession of the Church naturally follows what has preceded, and forms an arduous theme. The discussion is scarcely less profound than the others, although it is still more practical. The devout perusal of it will leave the reader overpowered by a sense of its importance. It is solemn, searching work!

Of all the writings of Mr. Cooke, able and excellent as they confessedly are, there are none from which we look, instrumentally, for a richer harvest of good.

The Religious Tract Society's Almanacks.

THE Almanack proper, is a 12mo., adapted to lie on the counter, the desk, or the study table. It is so well known, and so much approved

that it requires no praise, and there is nothing with which to find fault.

The "Scripture Pocket-Book" is of a different form, and contemplates a different destiny. It is eminently suited to its object as a record of events, and of moneys received and paid.

The "Young People's Pocket-Book" is a volume of the same description, but of a somewhat different cast, though likewise highly convenient.

The Christmas Tree: A Book of Instruction and Amusement for all Young People. London: Blackwood.

THIS is, every way, a book of beauty. The illustrations are exquisite, and the stories, in addition to being of a nature to captivate the youthful mind, are varied, and most of them highly instructive. We should have difficulty in naming a more beautiful Christmas present to a young lady.

Mr. Tresidder's Tracts.

THE titles of these beautiful publications are—"All Things New;" "The Missionary Rite;" "I Forget;" and "Dead and Alive Again." The two last are by the Rev. S. Martin. These very valuable tractates are suited for a variety of purposes. Their subjects are of special importance, while the typography and getting up are excellent.

The Dramatic Works of William Shakespeare; adapted for Family Reading. By THOMAS BEWDLER, Esq., F.R.S., F.S.A. London and Glasgow: Griffin & Co.

No small portion of our readers will be scandalized at the mere mention of our great dramatic poet's name. It is just possible, however, that a wholesome prejudice against all such things may have more to do with the matter, than an intelligent conception of the real character of the author. Of mortal men there have been few so distinguished by intellect and fancy, power and passion, and a comprehensive view of human nature. No poet in the English, nor in any other tongue, has supplied such a harvest of beauties. They form six or seven considerable volumes, comprising thoughts, gems, couplets, passages, such as are to be found nowhere else in merely human literature. This is one view, but there is another; there are many passages in this great poet which no father could read aloud to his family, no brother to his sister, no gentleman to a lady. These faults, which are numerous, great, and glaring, were the faults of Shakespeare's time more than of his character. It deserves to be remembered, that, notwithstanding the vigour of his fancy, he is by far the purest of the dramatists of his own

or the succeeding age; and that he resisted, in a great degree, the corrupting example of his contemporaries. It is with a view to remedy these blemishes, that Mr. Bewdler has provided the present volume. That gentleman rightly concluded, that what could not be pronounced in decent company, ought not to be read in the closet; and that what cannot be spoken, and ought not to have been written, should cease to be printed. In this view the greatest critic of our time, Lord Jeffrey, referring to the volume, entirely concurs.

They who have made up their minds to the importance, for educational purposes, of some acquaintance with this great dramatic writer, are thus furnished with the means of so doing, without moral contamination. The volume has but one fault—the extreme smallness of the print—which, whether for older or younger persons, must very materially abate the pleasure of perusal. It is but just to add, that scarcely anything can surpass the beauty of the illustrations interspersed throughout the work.

Home Evangelization.

THE following vitally important paper was read by the Rev. J. H. Wilson, secretary of the Home Missionary Society, at a meeting of delegates and other friends of Home Evangelization, held at the Congregational Library on the 22nd ult. It is pleasing to know that the measures adopted on that occasion have already created such a deep and practical interest on the subject of Home Mission work, as to afford the best possible ground of hope and confidence as to the future efforts of the churches in this direction. The Home Missionary Society has already taken the initiative, and we are truly glad to hear that the treasurer aims at raising a fund of £10,000, to be employed in supporting local Evangelists, in conjunction with County Associations, who are to be invited to raise a full proportion of the total amount required.

The Home Missionary Society now includes two departments of Christian effort, and three distinct modes of Christian operation. Under the first department new and important fields of culture continue to be selected, and able ministers for a time independently sustained. Among the new interests thus aided or raised by the Society, *Margate, Hersham, Herne Bay, Middlesbro, Folkestone, Portland, Portsmouth, and New Peckham* may be named, all of which have become self-supporting, and most of them now make annual collections to our funds.

Under the second department we rank our Mission and Grantee Churches, the Society now occupying 100 stations, employing 94 agents, assisted by 160 lay preachers and visitors, preaching the Gospel in 350 towns, villages, and hamlets in England and Wales, to about 30,000 hearers, among a population of 450,000 souls. Our principal mission churches consist of groups of villages within a radius of six or eight miles, the central chapel being the place where the ordinance of the Lord's Supper is usually administered. In this field of operation the Society has stations in Somerset, Dorset, and Devon, now in a very prosperous state; such, for example, as Othery with ten stations; Knowle with six, and Broadwindsor with eleven. At Othery our

agent has ten lay preachers, besides a number of female visitors; at Knowle, lay agency is chiefly supplied by the Congregational church at Bridgwater; and at Broadwindsor there is a strong force of lay preachers, and an Evangelist for district visitation, wholly supported by private means. These mission churches are worked in harmony with the County Association, within whose bounds it is gratifying to know that the best possible feeling exists between them and the home missionary. In the third department districts are assigned to agents who are constantly employed on week-days and Sundays, each 'doing the work of an Evangelist,' under the superintendence of district committees, or self-sustaining churches, as the Home Missionary Society or County Unions may appoint. The late Rev. H. Addiscott, in a letter to Mr. Morley on this subject, says:—

"I introduced the plan into Somerset about five years since; we are reaping the fruits; we have four evangelists connected with our Association; others are sustained by the munificent liberality of one Christian friend. The Association agents are located by us in the centre of dark districts, of which, I regret to say, we have not a few. Our plan is, to obtain from the district half the salary of the agents, the other half the Association supplies. We pay him his entire salary, and he is regarded as our agent. He is expected to employ six hours daily in domiciliary visitation; also to preach, if places are found in the locality for that purpose. But he is sent, not to wait for people to come to hear him preach, but to take the Gospel to the people there. When he has found an entrance into their homes, and his word an entrance into their hearts, they will attend his cottage or chapel service. The agent is expected to send a monthly report to a committee appointed to superintend this evangelistic movement. He is not regarded as a pastor of a church; if he accepts that position, we at once withdraw our aid. Ordination to the ministry is not thought of; he is not expected to attach the title to his name; he is the 'messenger of the church,' and proves himself to be 'the glory of Christ.'

"The Home Missionary Society has encouraged the appointment of this kind of agency in connexion with several counties whose Associations have gone very heartily into the movement, and appointed men as village Evangelists, the people in the district raising generally one-third, the County Association one-third, the Home Missionary one-third of the salary,—a band of mutual sympathy and co-operation being thus established, which, with the Divine blessing, must be conducive to the general advancement of our Home Mission work.

"Let us now examine some of the rural districts, that we may become fully impressed with the necessity of a more aggressive agency than has yet been employed. One of our agents reports as follows:—

"Within a radius of eight miles from my station there is a population of 23,530 souls. There are 54 parishes, each having a church. There are upwards of 60 resident clergymen. The total annual value of the church livings, according to the 'Clergy List,' is £11,686; exclusive of 39 parsonage houses, and 684½ acres of glebe land, which, being the best of the land, cannot be worth less than £2,500 per annum. Nearly all of these clergymen have more or less personal wealth, and some of them are known to be very rich. They have the whole influence of the nobility, gentry, and farmers with them. They all have the disposal of public charities; some of them to a very large amount. One of them has to dispense £75 per annum among a population of 606; while another has to dispense £102 per annum among a population of 412. They have all the schools without any exception in their hands. Very few of them do anything more than just the obligatory duties of their parishes; those who do are the conscientious Tractarians, who are punctilious in the observance of saints' days and the administration of sacraments. The rector of one parish has told me that he loathes Evangelical clergymen, and is happy to say that this neighbourhood is nearly free from them. I am not aware of there being more than one Evangelical clergyman within the radius in question. He himself says that he stands alone. In all of the parishes with which I am personally acquainted the preaching is ultra-Tractarian. In many of the churches all the minutiae of St. George's-in-the-East is carried out. The rector of an adjoining parish does not care to conceal that he offers his morning devotions before the image of the Virgin. Several of the clergymen are notoriously loose livers. There are twelve national schools and various parish schools besides. The Wesleyans have ten small chapels and three preaching rooms. These are feebly maintained, and in most cases only one Sabbath service is held. There is no resident Wesleyan minister. The Independents have two resident ministers. They have five chapels and two preaching-rooms. No other denomination does anything at all."

"The district here referred to has been visited both by the Secretary and the Rev. Thomas James, and Mr. James, in view of the facts elicited, says:—

"The necessity for some effort for the spi-

ritual enlightenment of this region cannot be questioned. It is a tract of country eminently adapted for the employment of an Evangelist. We would recommend that he be not a minister, but a well-qualified agent, similar to our City missionaries; that he be instructed to devote his time to domiciliary visitation, conversing and praying with the people as he has opportunity."

"Another minister writes respecting a spiritually destitute inland district:—

"Within a circuit of five miles we have a population of some four or five thousand people. The church stands at a distance from the town, and the vicar is a Tractarian, and very zealous. The Methodist body have two chapels near, but so inadequately supplied as to be almost deserted; in fact, our own cause, if its character can be sustained, may be considered as the lighthouse for the whole inhabitants."

"In one district in Norfolk there are nine villages, containing 6,915 people within a radius of five miles:—

"In most of these parishes," says a resident minister, who pleads for a missionary, "there is no Gospel in the church; and where the Gospel is preached at all, it is preached so obscurely and so heartlessly that but little benefit can be expected. The Wesleyan and Primitive Methodists have small chapels, or rooms, in some of the villages; but whilst we rejoice in all efforts to make known to those neglected villagers the glad tidings of salvation, we cannot but feel that there is here a large and important field almost entirely uncultivated."

"One of our agents says:—

"Here we have an enormous clerical influence. There is an endowed charity worth £600 a-year, and connected with it are schools where the scholars are clothed as well as taught, and from which they are afterwards apprenticed. The whole of this charity is in the hands of bigoted Churchmen, and in no shape or form can a Dissenter receive any benefit from it. The recipients of the charity, whether old or young, are not allowed even to enter a Dissenting chapel; and yet all this property was left for the poor of the parish—as such."

"To make the matter worse for us, a rich lady, a near relative of the rector (the Arch-deacon of L.), gives the curate £100 every three months to distribute as he pleases among the people. He has his bread list, his meat list, his grocery list, his shoe list, &c. &c. This £400 a-year is in effect very like so much bribery. The result of all this is, that the poor are afraid to come to our chapel, and our schools are so affected by it that we can't keep the children. If the spiritual and moral interests of the people were at all advanced by these things it would be more tolerable; but, alas, the blind still lead the blind! In N. the money-influence of the Established Church is not so great; but the conduct of two of the curates during the past summer has been so disgraceful that it would seem a mystery that the people should still cling to the church, and yet they do as much as ever."

"Nothing short of a direct evangelistic agency," says Mr. Addiscott, "can meet this

evil, and overcome it. We have proved that it is a mode of aggression which the clergyman of a parish finds greater difficulty in arresting and successfully opposing than he does in preventing attendance at the little meeting-house. He too frequently succeeded against the latter; but how to overturn domiciliary visitation, when our agent has instructed the ignorant, comforted the afflicted, and directed the dying to Christ, he has yet to discover.

"In other parts of England the moral condition of the people is equally bad, and in some parts the High-Church party are even circulating books among the people, with forms of prayer to the Virgin Mary, as openly as if they had been sent forth by the Church of

Rome. Sin and formalism are bad enough, and we may meet them in their ordinary manifestations by the regular means of grace; but the soul-ruining error which is now being introduced among our rural population, as well as in towns, can only be met by active home visitation, by the circulation of the Bible, and by the sale of such pure and healthy cheap literature as may serve to enlighten the judgment, and, by the Divine blessing, regenerate the heart. 'Enlighten,' said Erasmus, 'and the darkness will dispel of itself.' 'True,' replied Luther, '*but we must carry the torch into the field of conflict, and God give us grace to hold forth the Word of Life there.*'"

Poetry.

MARTIN LUTHER'S CHRISTMAS CAROL.

WRITTEN FOR HIS SON HANS, 1540.

We give the following well-versed translation of this famous German hymn, from *Lyra Germanica*.

"Behold I bring you good tidings of great joy that shall be to all people."—LXXXII. 10.

From heaven above to earth I come,
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing:

To you, this night, is born a child
Of Mary, chosen mother mild;
This little child, of lowly birth,
Shall be the joy of all your earth.

'Tis Christ our God, who far on high
Hath heard your sad and bitter cry;
Himself will your salvation be,
Himself from sin will make you free.

He brings those blessings long ago
Prepared by God for all below;
Henceforth, His kingdom open stands
To you, as to the angel bands.

These are the tokens ye shall mark,
The swaddling clothes and manger dark.
There shall ye find the young child laid,
By whom the heavens and earth were made.

Now let us all with gladsome cheer
Follow the shepherds, and draw near,
To see this wondrous gift of God,
Who hath His only Son bestowed.

Give heed, my heart, lift up thine eyes!
Who is it in yon manger lies?
Who is this child, so young and fair?
The blessed Christ-child lieth there.

Welcome to earth, thou noble guest,
Through whom e'en wicked men are blest?

Thou com'st to share our misery,
What can we render, Lord, to thee?

Ah, Lord, who hast created all,
How hast thou made thee weak and small,
That thou must choose thy infant bed
Where ass and ox but lately fed!

Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for thee.

For velvets soft and silken stuff
Thou hast but hay and straw so rough,
Whereon, thou King, so rich and great,
As 'twere thy heaven, art throned in state.

Thus hath it pleased thee to make plain
The truth to us, poor fools and vain,
That this world's honour, wealth and might,
Are naught and worthless in thy sight.

Ah, dearest Jesus, Holy Child,
Make thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for thee.

My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing, with joyful tongue,
That sweetest ancient cradle-song—

Glory to God in highest heaven,
Who unto man His Son hath given!
While angels sing, with pious mirth,
A glad New Year to all the earth.

Congregational Intelligence.

MINISTERS.

T. HELIER'S, JERSEY.—The Rev. R. S. tou, B.A., intends resigning his pastorate

in connexion with the *Chapelle Evangélique* in this town on the last Sabbath of January.

SALFORD.—The Rev. David Horne, B.A., of Sunderland, has accepted a call to the

pastorate of the church assembling at Richmond Chapel, Broughton-road, Salford, and intends entering upon its duties on the first Sabbath in February.

BILSTON.—The Rev. J. W. Bain, of Chesham, has accepted the unanimous invitation of the church and congregation worshipping in the Independent Chapel, Oxford-street, Bilston, to become their pastor, and will enter upon his labours early in January.

STOCKPORT.—The Rev. E. C. Jay has resigned the pastoral office of the Hanover Congregational church, Stockport, and purposes leaving at the end of three months.

WYMONDHAM.—The Rev. J. De Vine, late of Walsingham, Norfolk, having received and accepted a pressing invitation to the pastorate of the Congregational church at Wymondham, Leicestershire, has entered upon his new sphere of labour.

FALCON SQUARE, LONDON.—The Rev. J. S. Hall having resigned his charge at Chatham, has accepted a unanimous invitation to succeed, at Falcon-square, the venerable Dr. Bennett, who has retired from the pastorate, and commenced his stated ministry there on the first Sunday of December.

BRIGHTON.—The Rev. A. King has signified his intention to relinquish his position at Queen-square Chapel, in order to return to Dublin, to promote special missionary efforts in Ireland. Mr. King is first pastor of the church at Queen-square, which he organized, on Independent Congregational principles, four years ago.

BRISTOL.—The Rev. John Cort, late of New College, was publicly set apart to the work of the ministry, as pastor over the church and Congregation meeting for worship in Lodger-street Chapel, on Tuesday morning, the 18th ult. The chapel was crowded in every part; most of the ministers in the city were present. The Rev. George Wood read the Scriptures and offered prayer; the Rev. J. Glendenning asked the usual questions, which were satisfactorily answered by Mr. Cort; the Rev. M. Dickie, minister of the Presbyterian church, offered the ordination prayer, with the laying on of hands; the Rev. N. Hall gave the charge from "Thou therefore, my son, be strong in the grace which is in Christ Jesus; and endure hardness as a good soldier of Jesus Christ." The Rev. D. Thomas, of Bristol, addressed the church on its "Duties and Responsibilities;" and the Rev. S. Hebditch offered the closing prayer. The hymns were announced by Messrs. Roper and Rose.

CARLISLE CHAPEL, KENNINGTON.—On the evening of the 5th ult., a tea-meeting was held in the large room of the Horns Tavern, to welcome the Rev. Norman Glass, as pastor of the Independent church assembling in the above place of worship. The chair was taken by Eusebius Smith, Esq.; and prayer having been offered by the Rev. C. Gilbert, appropriate addresses were delivered by the Revs. J. Marchant of Esher-street; P. J. Turquand, of York-street, Walworth; D. Thomas, of Stockwell; R. Robinson, of York-road; and N. Glass, pastor of the church. The proceedings were very interesting and encouraging, and augured favourably for the future prosperity of the cause.

LOWESTOFT.—A meeting was lately held in

the school-room adjoining the chapel, to afford the Rev. Mr. Lewis an introduction to the members of his new flock, and the flock the opportunity of giving a hearty welcome to their newly-chosen pastor. The evening was a most gratifying one—the ministers of the various denominations in the town being present to share in and augment, by their expression of sympathy, the happiness arising from the newly-formed alliance between minister and people. Tea being over, W. V. Barnard, Esq., was called to the chair, by whom, and the Revs. Messrs. Brown, Flowers, Frith, Daniels, Dovey, and Wright, as also by W. Chater, Esq., and Messrs. Crisp, Ducker, Hinde, and Delf, very appropriate addresses were delivered.

COLNE, LANCASHIRE.—November 26, 1860. A testimonial has been presented to the Rev. R. Salkeld, who has resigned his charge. The testimonial consisted of a purse of gold and an address signed by members of the church and congregation, in which they expressed their warmest attachment to him, and very deep regret at the cessation of his ministry amongst them, together with their best wishes for his future guidance and usefulness. Mr. Salkeld appropriately acknowledged the sympathy and kindness of his friends. A note, explaining his absence and expressing his respect and good wishes for Mr. Salkeld, was sent by the Rev. J. Stroyan, of Burnley, and was read to the meeting. During the evening, suitable addresses were delivered by the Revs. S. Cook, Wesleyan superintendent, and R. Botterill, Baptist minister, and also by T. T. England, Esq., Heirs House, and several other members of the church. A pleasing feature of some of these latter addresses was the clear testimony they bore to the faithfulness and usefulness of Mr. Salkeld's ministry in Colne.

CHURCHES.

INDEPENDENT CHAPEL, YORK STREET, WALWORTH.—On the evening of the 22nd of November, the Clayton Jubilee Sunday school adjoining the chapel was filled by the members and hearers of York-street, who, after tea, held a public meeting, over which the Rev. P. J. Turquand, the successor of the Rev. George Clayton, who for fifty-one years sustained the pastorate at that place, presided. The special object of the meeting was to take a grateful review of the past, and to cherish hope in God for the future. Addresses were delivered by the chairman, by Mr. Maitland (who for sixty-five years has been identified with the religious interest at York-street), and by Messrs. Beare, Noden, Miller, Higgins, Barker, Hackett, and Lance. It was a deeply-interesting meeting, and was much enjoyed by all who attended it.

CLAREMONT CHAPEL, LONDON.—On Thursday evening, the 22nd of November, a social meeting was held to celebrate Mr. Henderson's fourth anniversary as pastor. Tea being over, Mr. Henderson took the chair, and, after the singing of a hymn, called on the Rev. Mr. Ross to offer prayer. The meeting was then addressed by the chairman, the Rev. Henry Madgin, the Rev. Mr. Ross, and by two of the deacons, Messrs. J. Balleny and Hugh Owen. The addresses of the rev. speakers

were full of point and interest; that of Mr. Ross was devoted to the exposition of his views on the duty of Christians to consecrate, with thanksgiving and prayer, a certain proportion of their property to the service of religion and humanity. Mr. Balleny gave a lucid financial statement, from which it appeared that not a penny of debt remained on account of the recent alterations; and it was subsequently shown by the pastor that this church is in the happy but very exceptional condition of being, in reference to its various societies, wholly free from debt. Mr. Owen dwelt on the kind and cordial co-operation manifested by the people in regard to the work which had just been completed, and remarked that the spirit and power developed by their recent efforts were highly encouraging in view of the future of the cause of Christ at Claremont Chapel. He concluded by presenting to the pastor a very handsome pulpit Bible, which had been subscribed for by the members of the congregation in token of their affectionate attachment to him, and of their appreciation of his valuable and devoted labours.

UNION CHAPEL, HORSELYDOWN, SOUTHWARK.—A crowded public meeting was lately held at Union Chapel, presided over by Charles Curling, Esq., for the purpose of freeing the chapel from a debt of £800, which had long lain as a heavy burden upon the people. Through the munificence of the chairman, who gave and collected from his friends £150, and a like sum voted by the London Congregational Chapel-building Society, the church and congregation were stimulated to make for the past few months the most strenuous exertions, which have been crowned with complete success. A finer example of what can be done by combination, earnestness, and perseverance has seldom been witnessed. The people had "a mind to work," and by a united and vigorous effort they have at length succeeded in securing for themselves, unencumbered by debt, a large freehold chapel and spacious school-rooms. The total cost of the chapel, school-rooms, the purchase of the freehold, interest, and other expenses, exceeds six thousand pounds. The meeting was most interesting. The Rev. George Rose, Mr. Eusebius Smith, Dr. Ridge, Mr. Charles Smedley, the Rev. J. Frame, Mr. Daniel Pratt, Mr. B. Calway, and others, took part. Resolutions were passed expressive of gratitude to God, and of thanks to those who had been specially active in clearing the debt.

DERBY.—The first of the series of services at the opening of the New Congregational Chapel, Derby, took place about the middle of last month. The congregation was large and respectable, many persons being present from distant parts of the country. The Rev. H. Tarrant commenced the service with a brief invocation. The Rev. W. Jones (Baptist) read the Scriptures, and the Rev. H. Ollard, F.S.A., presented the dedication prayer. The Rev. Enoch Mellor, M.A., of Halifax, preached from Revelation xiv. 3. At two o'clock, dinner was served up in the school-room. A number of guests participated in the repast, and at its close very interesting and effective addresses were delivered by the Revs. E. Mellor and H. Ollard. Tea was provided at five o'clock,

and the spacious school-room was completely filled with visitors. The Rev. H. Allon, of London, preached in the evening. His subject was "The three crosses"—Luke xxiii. 39—43. The collections amounted to the handsome sum of £200—namely, morning, £142 5s.; evening, £57 15s. The Rev. J. G. Rogers, B.A., of Ashton-under-Lyne, preached on the following Sunday.

THE RE-OPENING OF MASBRO' INDEPENDENT CHAPEL.—This place of worship, which has been closed for about four months for the purpose of making extensive alterations, has been re-opened, when the Rev. Alex. Raleigh, of Canonbury, London, preached in the morning, and the Rev. R. Bagnall, of Scarborough, in the evening. The demand for accommodation in the chapel, under the able ministry of the Rev. J. Vaughan, has been such as to render necessary an effort to supply it. There have, therefore, been about 232 new sittings provided. On Sunday last the services were again resumed, when the Rev. F. J. Falding, D.D., Tutor of Rotherham College, preached in the morning, and the Rev. J. Vaughan, the minister of the chapel, in the evening, to a very large audience. On Tuesday evening, a public tea-meeting was held in the school-room adjoining the chapel, when 600 persons sat down to tea; after which the meeting was adjourned into the chapel, when the Rev. J. Vaughan took the chair, and the following gentlemen addressed the meeting:—The Rev. F. J. Falding, D.D., the Rev. Brewin Grant, B.A., of Sheffield, J. Guest, Esq., Rotherham; and Messrs. McAll, Rain, and Gough, students of the college.

NARBOROUGH, LEICESTERSHIRE.—On Tuesday, November 20, the recognition services in connexion with the settlement of the Rev. J. W. Robjohns, late of Wymondham, as pastor of the Independent Chapel, Narborough, Leicestershire, was held. In the afternoon, a discourse was preached by the Rev. George Legge, LL.D., on Heb. vii. 12. At six o'clock, a public meeting was held in the chapel, which was packed with attentive listeners. The chair was taken by J. Cripps, Esq., after which effective addresses were delivered on the following subjects:—"Sympathy and Co-operation between Pastor and People," by the Rev. R. W. McAll; "Christian Benevolence," by the Rev. Johnson Barker, LL.B.; "The Privilege of Christians in Connexion with the Support of the Gospel," by the Rev. T. Mays; and "Conditions Essential to a Revival of Religion," by the Rev. W. Woods. The Revs. Messrs. Haywood, T. Jowett, — Bull (Baptist minister), J. Mason, — Creak, and Messrs. J. Swain and George Baines took part in the services. The services of the day were felt to be instructive and impressive.

BRYMSO, NEAR WREXHAM.—The Independent congregation here have been deprived of their chapel in a truly unfortunate manner. The chapel was being enlarged, when, on Sunday, October 14, a violent storm occurred, and a great part of the newly-erected walls were blown down. The alterations were to have cost £800, towards which the congregation, consisting almost entirely of poor people, had raised £100, and borrowed £500. They have now, of course, all their work to do over again; and asking for help under such circumstances,

we have no doubt some of the wealthy brethren in this country will sympathize with them and assist.

MANCHESTER.—By the energy and perseverance of the devoted pastor of Tipping-street Chapel, Manchester, the Rev. S. Lewin, combined with the co-operation and liberality of the people, this place of worship has been converted from a dark, contracted, and unsightly structure, into a light, commodious, and comfortable sanctuary. The Rev. Dr. Falding, of Rotherham College; Rev. Joseph Parker, and Rev. P. Thomson, M.A., of Manchester, preached at the re-opening, on December 9 and 16. The outlay has been about £600, of which only a little more than £100 remains unsubscribed.

PRESTON.—CANNON-STREET CHAPEL.—On Tuesday evening, December 4, a congregational tea-party was held in the school-room connected with this place of worship, to celebrate the commencement of the pastorate of the Rev. Andrew Reed, B.A. The school-room was decorated in the most attractive style. About 600 persons partook of tea, being the largest number ever collected on any similar occasion in that room. Several pieces of music, selected from Mozart, were sung at intervals in the course of the evening by the chapel choir. After tea, Mr. Thomas Simpson, of Hutton Hall, introduced the Rev. Andrew Reed to the meeting, who was received with deafening applause; and, having taken the chair, delivered a most interesting and affectionate address to his new charge, in which he gave some account of his former experience as a minister in Norwich and London, referring to his former people in those places in a very touching and sympathising manner. He expressed a warm interest in the young members of his flock, as well as an earnest desire to benefit the outlying population. Mr. Thomas Simpson, Mr. Councillor Teale, Messrs. Cox, Robinson, Cotman, Dransfield, Crompton, &c., followed in brief addresses, chiefly expressive of their high regard for Mr. Reed, and their warm sympathy with the spirit and purposes of the meeting.

TROWBRIDGE.—The eighty-ninth anniversary of Trowbridge Tabernacle was recently commemorated. A numerous party assembled to tea, and a public meeting was afterwards held. The Revs. H. Chancellor, of Salisbury, John Webb, of Shepton Mallett, and Thomas Mann, took their seats on the platform. The Rev. T. Mann, taking the chair, spoke of the happiness he felt in welcoming such a numerous company, having never to his remembrance seen such a full meeting. Joy also filled his breast, inasmuch as he could tell the friends assembled that the church worshipping in the Tabernacle was never more prosperous. Especially amongst the youth had the Divine Life shown itself; the young men meeting on Saturday evening for prayer, and the classrooms on the Sabbath evenings after the service being quite full with those who, as anxious inquirers, came with their religious friends. Peace and concord reigned in the church, so that he could thank God and take courage. The Rev. H. J. Chancellor having spoken, a hymn, composed by Mr. Clarke, the founder of the place, was sung, and the Rev. John Webb then addressed the meeting. Mr.

Offer, and Mr. G. N. Haden, deacons of the church, then came on to the platform, and Mr. Offer, addressing Mr. Mann, presented him, in the name and on behalf of the church and congregation, with a purse containing fifty guineas and a silver salver, bearing upon it this inscription:—"Presented, with a purse of fifty guineas, to the Rev. Thomas Mann, by the church and congregation of the Tabernacle, Trowbridge, as a grateful memorial of his ministerial labours amongst them for a period of twenty-one years, on the thirty-ninth anniversary of the chapel. November 20th, 1860." Mr. G. N. Haden said that it was not the gift of a few, but he believed that all the congregation, with few exceptions, had contributed to provide this testimonial. The present was not given to Mr. Mann as a private gentleman, though in that respect all who knew him could not but accord to him every testimony of respect, but it was given to the Rev. Thomas Mann, the pastor of that church; to him who had, week by week, told them of things Divine, and sought to bring them to Christ Jesus. Mr. Mann, with considerable emotion, said he had no notion of what was coming, no idea that anything of the sort was contemplated. He must give them credit for keeping a secret well. He accepted the present with pleasure, increased from its being, as Mr. Haden said, the gift not of the few, but of the many in the church and congregation. He should treasure it highly, and it should go down to his son; and, if it pleased God, to his son's son, a remembrance of the feelings that day expressed. He had always loved the Tabernacle, and would continue with increasing love to watch over and care for them. This very pleasant and inspiring meeting closed at about half-past nine o'clock.

GALWAY, IRELAND.—OPENING OF THE NEW CONGREGATIONAL CHAPEL.—This beautiful edifice was opened for Divine worship about the middle of last month. Appropriate lessons from the Word of God were read, and the dedicatory prayer offered by the Rev. John Lewis. On the first day, two deeply impressive sermons were preached by the Rev. Caleb Scott, LL.B., of Lincoln. On the following Wednesday and Thursday, the Rev. J. Denham Smith, of Kingstown, preached with his wonted pathos and power; and on the following Sunday, the Rev. C. Scott preached again. A social meeting of the church and congregation was held, when the assembly was addressed by the Rev. C. Scott, Rev. C. Beadle, Peter Tait and Thomas Fitt, Esqrs., of Limerick; and by the Rev. John Lewis, Alexander Thomson, and W. H. Thomson, Esqrs., and Professor Melville, M.D., of Queen's College. On Sunday, November 25, the opening services were brought to a close by two sermons, preached by the Rev. John Lewis. Such an event in Galway cannot but interest the friends of the Gospel and of voluntary Nonconformity.

LONDON ASSOCIATION OF CONGREGATIONAL CHURCHES.—A very numerously attended meeting of ministers and deacons of London Independent Churches was lately held at the Congregational Library, to consider the details of the plan upon which to work the Association, the formation of which had been resolved at the meeting held three weeks before. Edward Swaine, Esq., presided,

and the company perhaps numbered altogether some 200 persons. The discussion was desultory and lengthened. The following rules were amongst those agreed upon, and will serve to show the form which the proposed Association will probably take:—

"II. That the constituency of the Union shall consist of the pastors, deacons, and churches of the Congregational order, in and around London, making an annual or biennial collection in aid of the funds; of accredited ministers without a pastoral charge; and members of churches and others, contributing not less than ten shillings annually, or ten guineas at one payment.

"III. That the great objects of the Union shall be the evangelization of London, the promotion of fraternal fellowship among the associated churches, the calling forth of their separate and united efforts for the diffusion of Christian truth, and the establishment of public worship in connexion with Congregational principles among the neglected portions of the population.

"IV. That the means to be adopted for the furtherance of these objects as a London Home Mission, be—

"1. The origination or extension of domestic visitation, and meetings for Scripture-reading and prayer.

"2. The establishment of preaching-stations and Sunday schools.

"3. The encouragement of preaching in the open air and elsewhere by ministerial and lay agency.

"4. The formation of churches only where there is a probability of their becoming self-supporting.

"5. Grants of pecuniary aid, with a view to originate or extend the aggressive efforts of churches which are zealously engaged in diffusing the Gospel in their own localities.

"V. The funds of the Association shall be raised by congregational collections, legacies, and annual subscriptions or donations from church members and others.

"VI. That a meeting of ministers, deacons, delegates, and subscribers be held annually, to receive a report of the year's proceedings, and to elect a committee, composed of an equal number of lay ministers and members of the church, a treasurer, and one or more secretaries, by whom the affairs of the Association shall be conducted.

"VII. That meetings of ministers, deacons, and delegates be held once a quarter for prayer and conference, each church being entitled to send two delegates, with an additional delegate for every fifty members above the first hundred; and that all agents employed by the Association be eligible to attend these meetings."

The rules, thus settled, will be transmitted to the Congregational churches, who will, of course, discuss the scheme at their own members' meetings, consider whether they will join the proposed Association or not, and, if they decide to do so, will elect delegates, to whom, with the ministers and deacons, the working of the Society will then be committed.

COLONIES.

VICTORIA.—An elegant chapel was opened by the Congregationalists at Kew, on Sunday, September 2. The service in the morning was conducted by the Rev. R. Connebee, the pastor of the church, who preached from Acts xiv. 7. The chapel was crowded, and the evening service was also fully attended, when the Rev. J. L. Poore preached from 2 Tim. ii. 16-19, in which the distinctive features of Congregationalism and its adaptation to the advancement of Christianity were portrayed and advocated. Collections were made during both morning and evening services, and the proceeds realized about £76.

On Monday evening, the event was further commemorated by a social tea-meeting, which was held in the old chapel, now appropriated as a school-room for the day and Sunday schools in connexion with the church. Several appropriate resolutions were then moved by the ministers present.

The Rev. J. L. Poore, in proposing the first resolution, drew attention to the rapid advances of Melbourne and its suburbs, as evidenced in the numerous beautiful places of worship now rising upon every side. It was, indeed, matter for profound gratitude that such evidence was given of the living spirit of Christianity in their midst; and he concluded by a fervent hope that in that temple in which they were then assembled, minister and people might alike be prepared as living stones for the building of God in heaven.

The Rev. J. Ballantyne, Rev. J. P. Sunderland, Rev. J. Townend, Rev. W. R. Wade, and other ministers addressed the meeting.

REVIVAL OF RELIGION IN JAMAICA.—Intelligence has just reached England, that the black and coloured community are under the influence of a wonderful revival. In some cases the features of it are more extraordinary than anything known in Ireland last year. One of the newspapers reports that "At Black River, during the performance of Divine service at the parish church, while the Rev. Mr. Stone was preaching, a vast number of persons rose up and were seized with manifestations and ecstasies, and conducted themselves in such a way as to put an end to the service." A gentleman assured the editor that his servant fell down, while listening to a man exhorting, in a state of catalepsy, from which no stimulants applied to her nostrils, no cold affusions, no amount of violence, could arouse her, and she remained with her limbs rigidly fixed for five hours. Hundreds of people are roving about the mountain districts, nearly frantic, and in great agitation. In many cases the most awful confessions of sin are made. But where the excitement is under the influence and control of prudent missionaries, there are very few objectionable features in the movement. The Rev. F. Jones, who is labouring in the Clarendon Mountains, gives an account of the work as it commenced, and is making progress with him, and some of the missionaries connected with the London Missionary Society. He states that the religious aspects of his own station were very discouraging five weeks ago, which caused him to pray earnestly for God to revive His work. He also preached upon this subject, and

invited his more active members to a conference, respecting the best means to be used to revive the work of God. A general feeling of earnestness was excited, and a prayer-meeting was proposed to be held at sunrise the next Sabbath morning. At this meeting every seat in the chapel was filled. The services of the chapel were more largely attended than usual. On Monday morning a prayer meeting was held at six o'clock, and another in the evening, when the attendance was very large. On the Sabbath following, he states, "The congregation exceeded anything I had ever witnessed here. Every available seat was filled, boxes and chairs were placed in the aisles on which planks were placed; these were filled, and many had to stand. Numbers who are under deep impression have been to converse with me; seven couples who had been living in fornication have given in their banns of marriage to be published, and several backsliders have written penitent letters desiring to be restored; but we have no stricken cases nor fanaticism. Mr. Alloway, of Ridgmount, had written that at his station 150 had been convinced of sin, and joined the inquirer's class; that awful disclosures of sin had been made by many who formerly stood high in profession. Mr. Alloway had been sent for to a Moravian station, where the chapel was filled with people praying, groaning, and crying aloud, and confessing their sins. He quieted them, and directed them to Christ. The next day he was sent for to Davyton, where the people were crying out so loud that they could be heard long before he reached the chapel. At Porus, Mr. Lindo could not leave the chapel before twelve o'clock several nights during the week; and such is the conviction and confession of sin, and the resolution at once to do right, that forty couples who live within half-a-mile of his chapel, have sent in their banns to be published immediately. At another station, the early morning prayer meeting could not be concluded till three in the afternoon. Mr. Alloway has found it best to remove stricken cases from the congregation immediately, and the confusion ceases."

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL.—Half-yearly Report to the Governors:—

"The number of children in the establishment after the present election will be 83 girls and 184 boys, or altogether 267. In consequence of the nature and extent of the works to be executed by the enlargement of the school, the Committee were led to give the children an extended holiday, but with an allowance to their friends for their maintenance during a portion of that time. They regret to have to report since their return 14 cases of scarletina among them, one of which was fatal; and that another child has since died from disease of the heart. All the other children are well, and the schools are in a satisfactory state.

"In their last Report the Governors were informed that contracts had been taken for the enlargement of the school, to be finished by the 31st October. The Committee have the pleasure to report that the main building was finished with the exception of some trifling matters by the time mentioned, and in a satisfactory manner, for the sum of £7,238 11s. 8d., which, with the exception of a sum agreed to be retained for three months after the completion of the works, has been paid to the contractors. The Committee invite the Governors to exercise their privilege by inspecting the house, in order to see the improvements which have been effected.

"As all the accounts are not yet received, further reference to the receipts and expenditure upon the enlargement is deferred until after the audit of accounts, when a copy will be forwarded in January next to each Governor and Subscriber.

"Although the Committee have ceased to make special appeals on behalf of the Centenary Fund, yet, until the account is closed they respectfully solicit further contribution so as to meet, if possible, the additional cost, fittings and furniture. By the alterations, provision has now been made for the accommodation of 400 children. It should be remembered that, after the present election, there will be 27 children more than was originally contemplated, and that the Committee propose to take at least 60 children next year, and a still larger number as soon as they have sufficient funds to maintain them. They ask, therefore, the kind and continuous aid of the Governors for this purpose.

"Your Committee have considered the references made to them by the last meeting of Governors, and have come to the unanimous conclusion that all money received on account of life-presentations should be invested in Government securities, but they do not recommend that it be imperative upon them to fund all sums received for legacies.

"In reference to voting at elections for children, the present mode has been fully considered by your Board, and the practice of other similar institutions inquired into, when they came to the unanimous conclusion that it is desirable to alter the present mode of voting by allowing only one vote in future for every annual subscription of half-a-guinea, or life donation of five guineas, and in the same proportion for any larger sum contributed, and they recommend that the rules be altered in conformity with this recommendation. It will, therefore, be seen that your Committee recommend the Governors to adopt the motion of which Mr. Chartier has given notice.

"They also recommend the adoption of the following as a rule of the corporation, viz.:—'That should a scrutiny be demanded in reference to the result of the ballot, such demand must be presented to the Secretary in writing on or before Tuesday immediately succeeding the day of election.'

The other matters in the report relate to the management of the property of the corporation.

Christian Doctrine.

THE ATONEMENT.

BY DR. CANDLISH, EDINBURGH.

THERE can be little or no doubt, among persons competently acquainted with "recent Anglican Theology," that the battle of the faith is now, as of old, to be rallied round the standard of a real and effectual Atonement. I do not profess, in these pages, to fight that battle. But I would hesitate about intruding them again on the Christian public at this crisis, if I did not believe that they contain materials which may be of service,—at least in clearing the ground.

For, in fact, much depends on the ground being cleared, and the state of the question ascertained. Whatever plausibility there is in the arguments of opponents, and whatever success they meet with, may be traced almost entirely to the skill with which they seize on weak points in weak expositions of the received doctrine, and evade the reasoning of its really intelligent and able advocates. This sort of skill is characteristic in our day, not of avowed Socinians, but of divines connected with Orthodox and Evangelical Churches. I question, for example, if anything more unfair, as a representation of that doctrine, ever appeared in the pages of the most unscrupulous Unitarian—I might say infidel—assailant of it, than is to be found in the writings of Maurice and Davies. I might be tempted to expose the "Preface" which the latter has prefixed to his "Sermons on the Work of Christ," and to show with what adroitness he contrives to deal, not with any professed and recognised defenders of the obnoxious tenet,—not with any of the old masters in the science of theology who have maintained it,—but with isolated extracts from the popular and rhetorical appeals of preachers, who may not always guard their illustrations with sufficient caution.

I think, however, that I may do better if I call attention to the Lectures of an able and candid Scottish theologian of the last age, Principal Hill, of St. Andrew's, who, in meeting the precisely similar artifices of the adverse controversialists of his day, has been led to exhibit what he rightly calls the "Catholic opinion," in a singularly clear and well-considered point of view.

In beginning his discussion of the "doctrine of the Atonement," (Lectures, Book iv., ch. 3,) Dr. Hill observes:—

"The first thing necessary is, to show that it may be stated in such a manner as not to appear irrational or unjust. The objections urged against it are of a very formidable kind. Christians who hold other systems concerning the Gospel remedy unite with the enemies of revelation in misrepresenting this doctrine; and if you form your notion of it from the accounts commonly given by either of these classes of writers, you will perhaps be disposed to agree with Socinus in thinking, that whether it be contained in the Scriptures or not, it cannot be true. It has been said that this doctrine represents the Almighty as moved with fury at the insults offered to His supreme majesty, as impatient to pour forth His fury upon some being, as indifferent whether that being deserves it or not, and as perfectly appeased upon finding an object of vengeance in His own innocent Son. It has been said that a doctrine which represents the Almighty as sternly demanding a full equivalent for that which was due to Him, and as receiving that equivalent in the sufferings of His Son, transfers all the affection and gratitude of the human race, from an inexorable being who did not remit any part of His right, to another being who satisfied His claim. It has been said that a translation of guilt is impossible, because guilt is personal, and that a doctrine which represents the innocent as punished instead of the guilty, and the guilty as escaping by this punishment, contradicts the first principles of justice, subverts all our ideas of a righteous government, and, by holding forth an example of reward and

punishment dispensed by heaven without any regard to the character of those who receive them, does, in fact, encourage men to live as they please.

"These objections are the more formidable, that they have received no small countenance from the language of many of the most zealous friends of this doctrine. The atonement presents a subject of speculation most interesting to the great body of the people, who are always incapable of metaphysical precision of thought; it enters into loose and popular harangues delivered by many who are more accustomed to speak than to think; and the manner of stating it has been too often accommodated to prejudices which are inconsistent with truth, and adverse to morality. It is not surprising that, in such circumstances, the mistakes of the friends of this doctrine have given much advantage to the misrepresentation of its enemies."

These observations, which are at least as applicable now as then, are followed up by a reference to the standard writers on the subject. Thereafter, and as a preliminary to the examination of the teaching of Scripture on the subject, a section is devoted to the clearing up of the state of the question. The first point here to be settled respects the nature of sin:—

"The first principle upon which a fair statement of the doctrine of the atonement proceeds is this, that sin is a violation of law, and that the Almighty, in requiring an atonement in order to the pardon of sin, acts as the supreme lawgiver. So important is this principle, that all the objections to the doctrine proceed upon other views of sin, which, to a certain extent, appear to be just, but which cannot be admitted to be complete without acknowledging that it is impossible to answer the objections. Thus, if you consider sin as merely an insult to the majesty of heaven, God the Father as the person offended by this insult, and that wrath of God, of which the Scriptures speak, as something analogous to the emotion of anger excited in our breasts by the petulance of our neighbours, it would seem, according to the notions which we entertain, more generous to lay aside this wrath, and to accept of an acknowledgment of the offence, than to demand a reparation of the insult. . . . In like manner, if, because our Lord sometimes calls trespasses by the name of debts, we stretch the comparison so far as to make it a complete description of sin; if, following out the simi-

litude, we consider the Almighty as a creditor to whom the sinner has contracted a debt, and forgiveness as the remission of that debt which would have been paid by the punishment of the sinner,—there does not occur from this description any reason why the Almighty may not as freely forgive the sins of His creatures as a creditor may remit what is due to himself. . . . Further, if the intrinsic evil of sin is the only thing attended to, and the sinner be considered in no other light than as a reasonable creature who has deformed his nature, and whose character has become odious, it may be thought that repentance is the proper remedy of this evil. . . . Many of the principal objections against the doctrine of atonement remain without an answer when we confine our notions of sin to these three views of it. But . . . there is a further view of it, not directly included under any of these; and all the objections which I have mentioned arise from the stopping short at some one of these views, or at least employing the language peculiar to them, without going on to state this further view, that sin is a violation of the law given by the Supreme Being. But it is under the character of a lawgiver that the Almighty is to be regarded both in punishing and in forgiving the sins of men. For although by creation He is the absolute lord and proprietor of all, who may without challenge or control dispose of every part of His works in what manner He pleases, He does not exercise this right of sovereignty in the government of His reasonable creatures, but He has made known to them certain laws, which express what He would have them to do, and He has annexed to these laws certain sanctions which declare the rewards of obedience, and the consequences of transgression. It is this which constitutes what we call the moral government of God, of which all those actions of the Almighty, that respect what is right or wrong in the conduct of His reasonable creatures, form a part, and under which every man feels that he lives."

I pass over what is said, and admirably well said, on the subject of the divine government, as a government by law, upheld and vindicated, in the last resort, by the exercise of "what divines call vindictive or punitive justice,"—which, he remarks, "far from deserving the opprobrious epithets with which it has been often loaded by hasty and superficial writers, belongs to the character of the Ruler of the universe, as much as any other attribute of the

divine nature" (page 402). And I ask attention now to Dr. Hill's formal statement of the doctrine which he undertakes to defend :—

"In the substitution of Jesus Christ, according to the Catholic opinion, there is a translation of the guilt of the sinner to Him ; by which is not meant that He who was innocent became a sinner, but that what He suffered was upon account of sin. To perceive the reason for adopting this expression, you must carry in your minds a precise notion of the meaning of the three words—sin, guilt, and punishment. Sin is the violation of law ; guilt is the desert of punishment which succeeds this violation ; and punishment is the suffering in consequence of this desert. When you separate suffering from guilt, it ceases to be punishment, and becomes mere calamity or affliction ; and although the Almighty may be conceived, by His sovereign dominion, to have the right of laying any measure of suffering upon any being, yet suffering, even when afflicted by heaven, unless it is connected with guilt, does not attain the ends of punishment. In order, therefore, that the sufferings of the Son of God might be such as it became the Lawgiver of the universe to inflict, it was necessary that the sufferer, who had no sin of his own, should be considered and declared as taking upon Him that obligation to punishment which the human race had incurred by their sins. Then His sufferings became punishment,—not, indeed, deserved by sins of His own, but due to Him as bearing the sins of others.

"Although the sufferings of Jesus Christ, in consequence of this translation of guilt, became the punishment of sin, it is plain that they are not that very punishment which the sin deserved ; and hence it is that they are called by those who hold the Catholic opinion a satisfaction for the sins of the world. The word 'satisfaction' is known in the Roman law, from which it is borrowed, to denote that method of fulfilling an obligation which may either be admitted or refused. When a person, by the non-performance of a contract, has incurred a penalty, he is entitled to a discharge of the contract, if he pays the penalty ; but if, instead of paying the penalty itself, he offers something in place of it, the person who has a right to demand the penalty may grant a discharge or not, as he sees meet. If he is satisfied with that which is offered, he will grant the discharge ; if he is not satisfied, he cannot be called unjust ; he may act wisely in refusing it. According to this known meaning of the word, the sufferings of Christ for

sin have received the name of a satisfaction to the justice of God, because they were not the penalty that had been incurred, but were something accepted by the Lawgiver instead of it. . . .

"It follows from the account which has been given of a satisfaction for sin, that it cannot procure the pardon of the sinner without the goodwill of the Lawgiver, because it offers something in place of that which He was entitled to demand ; and for this reason the Catholic opinion concerning the nature of the remedy brought in the Gospel, far from excluding, will be found, when rightly understood, to magnify the mercy of the Lawgiver. Those who know best how to defend it never speak of any contest between the justice and the mercy of God, because they believe that there is the most perfect harmony amongst all the divine perfections ; they never think so unworthy of God as to conceive that His fury was appeased by the interposition of Jesus Christ ; but they uniformly represent the scheme of our redemption as originating in the love of God the Father, who both provided and accepted that substitution by which sinners are saved ; and they hold that the forgiveness of sins is free, because, although granted upon that consideration which the Lawgiver saw meet to exact, it was given to those who had no right to expect it, and who could have fulfilled their obligation to punishment only by their destruction or their eternal misery.

"One essential point in the statement of the Catholic opinion yet remains. Allowing that it became the Ruler of the universe to exhibit the righteousness of His government, by punishing transgression at the time when remission of sins was preached in the Gospel, and that we are thus able to assign the reason of that translation of guilt, without which a guilty world could not be saved, it may still be inquired upon what principle an innocent person was made to suffer this punishment ; and it is one part of the objections to the Catholic opinion, that no reason of expediency, not even mercy to the human race, can render it right or fit that he who had done no sin should be punished as a sinner. When the Socinians are asked in what manner they can account for the sufferings of Jesus Christ, they resolve them into an act of dominion in the Creator. But this is an account to which those who hold the Catholic opinion cannot have recourse, because their whole system proceeds upon this principle, that the Almighty is to be considered, in every part of this transaction, not as an absolute proprietor, who does what he will with his own, but as a righteous governor, who derives the reasons

of his conduct from the laws which constitute his government. In the Catholic opinion, therefore, the consent of Him who endured the sufferings is conjoined with the act of the Lawgiver, who accepted them as a satisfaction for sin; and it is by the conjunction of these two circumstances—the consent of the Sufferer and the acceptance of the Lawgiver—that the sufferings of Christ are essentially distinguished from all other instances of vicarious punishment.”

An important passage follows, in which the irrelevancy of reasoning, from the mere analogy of earthly jurisprudence, against the principle of substitution in the divine government, is exposed in a manner peculiarly applicable to some of our modern impugnors of that principle. I quote the passage only partially, for it is a long one:—

“When you turn to human judgments, you will find nothing exactly similar to what is called a satisfaction for sin by the sufferings of Christ; and a little attention will satisfy you that the dissimilarity is not accidental, but is founded on the nature of things. In those cases in which the penalty incurred by breach of contract is a sum of money, or a prestation that may be performed by any one, he who pays the sum, or does the service for the person originally bound, undergoes what may properly be called vicarious punishment; but he cannot be said to make satisfaction, because he does the very thing which was required, and the liberation of the panel becomes, in consequence of such substitution, a matter of right, not of favour. In those cases in which the penalty incurred is a punishment that attaches to the person of the panel—as imprisonment, banishment, stripes, or death, human law does not admit of substitution; because there cannot be that concurrence of the acceptance of the lawgiver, and the valid consent of the substitute, without which substitution is illegal. . . . The imperfect knowledge which every human lawgiver has of the circumstances of the case disqualifies him from judging how far the ends of punishment may be attained by substitution, so that it is wiser for him to follow the established course of justice which lays the punishment upon the transgressor; and in capital punishments the law of nature forbids substitution, because no warmth of affection, and no apprehension of utility, warrant a man voluntarily to sacrifice that life which is the gift of God to him, merely that another who deserved to die might live. For these reasons, in every-

thing which seems to approach to a substitution amongst men, there is wanting that concurrence of the acceptance of the lawgiver, and the consent of the substitute, without which substitution is illegal. But these two circumstances meet in the substitution of Christ; and it is this peculiar concurrence which forms the complete vindication of the Catholic opinion.

“Jesus Christ was capable of giving His consent to suffer and to die for the sins of men, because He had that power over His life which a mere man cannot have. Death did not come upon Him by the condition of His being; but having existed from all ages in the form of God, He assumed, at a particular season, the fashion of a man for this very cause, that He might suffer and die. All the parts of His sufferings were known to Him before He visited this world; He saw the consequences of them both to mankind and to Himself; and, with every circumstance fully in His view, He said unto His Father, as it is written in the volume of God’s Book concerning Him, ‘Lo, I come to do thy will, O God!’ (Heb. x. 7.) His own words mark most explicitly that He had that power over His life which a mere man has not: ‘No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again.’ (John x. 18.) And upon this power, peculiar to Jesus, depends the significance of that expression which His apostles use concerning Him, ‘He gave Himself for us’—that is, with a valid, deliberate consent He acted in all that He suffered as our substitute.”

I close with one more brief extract, in which the value of Christ’s expiatory sufferings is indicated:—

“It affords a favourable view of the consistency of the Catholic opinion, that the very same dignity of character which qualified the Substitute to give His consent implies the strongest reasons for the acceptance of the Lawgiver,—the other circumstance which must concur in order to render vicarious suffering a satisfaction to justice. The support which the human nature of Jesus received from His divine, enabled Him to sustain that wrath which the Lawgiver saw meet to lay upon a person who was bearing the sins of the world. The exalted character of the Sufferer exhibited to the rational creation the evil and heinousness of sin, which the supreme Lawgiver did not choose to forgive without such a substitution; and the love of God to the human race, which led Him to accept of the sufferings of a Substitute, was illustrated in the most striking manner by His not

sparing for such a purpose a person so dear to Him as His own Son."

LIFE'S PURPOSE.

BY REV. R. ASHTON, LONDON.

EXISTENCE is God's gift; preserved by Him, and terminated only at His pleasure. No man can say, as Jesus said, "I have power to lay down my life, and I have power to take it again." Man cannot cease to be, at his own will. He cannot command death to advance or arrest him in his progress. As he began life involuntarily, so he will depart involuntarily. Human life must, therefore, be viewed in its relation to God and to the purpose for which He gave, perpetuates, and will terminate it. Creation is not a capricious, purposeless act. The end designed is, that we should glorify God and enjoy Him for ever: An object inferior to this would scarcely be worthy the Divine interposition. Man is not an animal, made to be destroyed and consumed as food. He has a nature of higher value connected with his material frame, which gives a sacredness and grandeur to his being, and renders his life a moral discipline and a preparation for undying existence. Not to seek God, not to spend life in God's service, not to obey God's commandments, is a frustration of the end for which life is continued. What is the aim of the man of mere business, or pleasure, or servitude? He labours, toils, strives, only to secure a livelihood, to accumulate gains, and to enjoy, it may be, selfish gratification—an end utterly unworthy the nature and dignity of man, whose life survives death, and whose destiny is immortality.

The circumstances and conditions of life vary exceedingly. Some are in affluence, some in poverty; some are ever successful, some are doomed to constant reverses. God "puts one down and setteth up another." "He chooses our inheritance for us;" but all this variety in the conditions of life is part of God's moral providence. There

is design in it, a purpose to be accomplished, and an end to be reached.

How strikingly is this illustrated in Deuteronomy viii. 2, "Thou shalt remember all the way which the Lord thy God led thee in the wilderness, to humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep His commandments or not." The whole chapter is worthy of devout and special study, as indicating the purpose and plan of God in His providential government.

In respect to the Israelites, there was an object in keeping them forty years in a desert through which they could have passed in as many days. Probation and punishment were in this. The men-grumblers against Moses were to die out before the wilderness should be crossed and the Jordan passed. It took forty years to effect their extinction. No direct judgment was to be inflicted; only the ordinary rate of mortality was to proceed. The punishment was exclusion from Canaan. The whole period was one of probation, "To see whether they would keep God's commandments or not." Like Moses, these men were not permitted to set foot on the earthly Canaan, but many, doubtless, learned before death to fear and serve Him whom they had dishonoured by their previous unbelief. The religious and ceremonial institutions of Moses were designed to lead them directly to Him whom they had offended, but the varied discipline of Providence was to be a part of their spiritual training. If hungry or fed; if in tatters or clad; if at war or peace; if punished or rewarded—it was to test their character, to ascertain and promote their piety, and thus to prepare them for a more glorious land than that they so earnestly desired to enter and enjoy.

Nor is the end designed by God in giving, continuing, and superintending the affairs of our life, dissimilar to that proposed to the Jews. We have no special and miraculous interpositions; no manna rains from the skies; no rocks are smitten to send forth their

gushing streams; no cloud leads our van; no fiery pillar follows our rear; but still we have "our daily bread;" the seas and skies yield their stores to slake our thirst. He who clothed the Israelites provides our raiment. His eye watches over us, His hand protects us. He allots our services; He "gives power to get wealth." "In Him we live, move, and have our being." There is a purpose in this; a design exactly similar to that contemplated by God's dispensations in the wilderness. Life is a moral probation; its duties and pleasures, its successes and reverses, are a spiritual service. By these we are to serve and please God, as well as by the hallowed engagements of the Sabbath and the manifold religious requirements of His holy Gospel. No man needs be a preacher, or exclusively occupied in sacred duties, to be a saint. No one needs seclude himself from the obligations of secular life to be a religious man. The professional man, the tradesman, the servant, the man of leisure and of wealth, can "serve God and obey His commandments" with acceptableness in the midst of his ordinary pursuits, as in the more sacred occupations of the sanctuary and the Sabbath. Mistakes on this point led to the errors and mischiefs of asceticism and monachism. Attention to the ordinary business of life is compatible with high attainments in spiritual excellence and moral goodness. Some of the most eminent saints have been tradesmen or professional men. They have kept the end of existence, the purpose of life, ever in view; they have devoutly recognised God, they have diligently served Him, and have fulfilled the injunction, "Whether ye eat or drink, or whatever ye do, do all to the glory of God."

THE GLORIOUS CHURCH.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."—ISAIAH lx. 19.

THE sun, and moon, and stars are very

glorious objects. They attract the attention of many eyes. They are a blessing to many people. They display the wonderful perfections of their great Creator. But glorious as they are, they are not so glorious as God Himself. The Creator of all things is infinitely more glorious than all His works. The sun, and moon, and stars are not intelligent. They have in themselves no power, wisdom, or goodness, though they are the means of displaying the power, wisdom, and goodness of God. They are all dependent on His will. They are all sustained by His care. They are the gifts of His goodness. The glory of God is greater than the glory of the whole universe. His glory is infinite, unchangeable, eternal, independent, and moral. This sun has been gradually rising upon the Christian church, and will continue to do so until all the purposes of Divine mercy are fulfilled. God is the glory of His people, and not wealth, learning, or numbers. He gives them light on earth to fit them for the glory of heaven. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." The idea seems to be that the glory of the Christian church, during the millenium, will be greater than the glory of the heavenly bodies. The reason is given, "for the Lord shall be unto thee an everlasting light." God can do for His people what the sun and moon cannot do. He is the glorious source of instruction and spiritual illumination, and can rise upon the world of mind. He can give light, fertility, and joy to immortal souls. Hence the true church glories in Him as her Teacher, Saviour, and Lord.

The text reminds us that the entire redeemed church will be a very glorious manifestation of the Divine glory. The word church means an assembly; and is sometimes applied to a particular body of believers in Christ meeting stately for religious purposes on earth;

and sometimes to the whole body of the redeemed, including all in heaven and all in this world. The word church is used by the apostle, in his epistle to the Colossians, in reference to the whole body of the redeemed, "And He is the head of the body, the church." And in the following passage the word church is used in reference to a particular assembly or congregation of Christians, "And the Lord added to the church," i.e., the church in Jerusalem, "daily such as should be saved." All who believe in Christ, all who truly repent of sin, all who are born again, are, therefore, the subjects of a spiritual life, belong to the true church. The church of the living God will be the happy assembly of the saved, who will at length meet around His throne, and sing the new song, "Unto Him that loved us, and washed us from our sins in His own blood; and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." This world is the scene of their training for the better world above. Now they fight the good fight of faith. Now they run the race set before them. Now they endure, as seeing Him who is invisible. Now they are sanctified by the truth. Now they receive grace to prepare them for glory. And if the church is glorious on earth, will it not be more glorious in heaven? Then the redeemed will be glorious in knowledge. The Sun of Righteousness will be able to give them light for ever. He gives light to His people in their conversion to God. The apostle refers to this—"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And He gives them light in affliction. "Unto the upright there ariseth light in the darkness." And He giveth them light in the valley of death. "And at evening time it shall be light." And He will give light to His people for ever. Heaven is a world of light, and the redeemed will live in this light.

They will for ever advance in the knowledge of God, and this will increase their joy. They will be glorious in holiness. There will be millions of saved sinners, and all without sin. They will be spotless. They will all be clothed in white robes. They will be without fault before the throne of God. They longed for this perfection in holiness, and this they will attain. "Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." This will be the glorious result of His mediation, and will show to the intelligent universe the saving virtues of His atonement, the greatness of His love, and His fidelity to His covenant engagements. Then the harmony amongst all His redeemed will be glorious. There will then be no discord, no schism, no alienation. They will be a united family. And then they will be glorious in happiness. They will be full of joy. They will live in a tearless world. The days of their mourning will be ended. They have entered into the joy of their Lord. And then what honour will be rendered to God! All the happy worshippers in that temple will be sincere, fervent, pure, and full of gratitude, love, and praise. The glory of God will be seen in the full redemption of His people. "This people have I formed for myself; they shall show forth my praise."

This manifestation of the glory of God in the redeemed church is certain. There was a fixed time for the incarnation of the Redeemer, for His death on the cross, and His ascension to heaven; and so there is a fixed time in the purpose of God for the final triumph of His truth, the salvation of His chosen, the final presentation of the redeemed in heaven. The completion of all His covenant engagements, the arrival of the millennial glory, the eternal happiness of the church is certain. The time

is not known to us, but it is known to God. He can fulfil all He has promised, He can convert His chosen, He can justify their persons, He can keep them from apostacy, He can carry on the good work, and receive them to Himself. He has sufficient resources to work out all things according to the counsel of His own will. He has power to save His people; and He is disposed to save them, for they are the objects of His everlasting love; and He has promised His Son the reward of His humiliation, sufferings, and death. He will have respect to His own glory, which would be tarnished if any of His promises were to fail. He is the covenant God of His people, and will fulfil all His covenant engagements. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." These are very encouraging words, and they ought to fill us with hope, and peace, and joy. He who has loved us, and renewed us, and made us His friends, will perfect His work of grace, and present us glorious in holiness in the new Jerusalem. He is able, for He knows all His people; He is almighty in power, and His resources are unchangeable. The work He has undertaken is great, but He is equal to it. Let us think of His final presentation of the church at the last day, and it will encourage us to persevere in our heavenly course. The way may be rough, trying, discouraging, but the end will be glorious. There is a bright future. There is an eternal prize. There is a crown for the faithful. Then see the encouragement we have to labour in the cause of Christ. The final results of the Gospel will be great. Vast numbers will be rescued from the ruins of the fall, made happy in Christ, fitted for eternal glory. The results are sure, for they are in the hands of Omnipotence. Then, though we sow in tears, we may sow in hope. The apostle says to all sowers of good seed, "Be not weary in well doing, for in due season we shall reap, if we faint not."

The eternal happiness of the redeemed shows the vast importance of God's friendship. He is able to do great things for His friends. He can give them everlasting light, peace, and joy. He can make them glorious in His presence for ever. He can deliver them from all the evils which now oppress them, and raise them to the joys of an eternal paradise. He has eternal life at His disposal. Then how wise to be reconciled to Him, to cultivate His friendship, and to live in close communion with Him. All who do this will render eternal praise to Him for His great love in providing a Saviour, who has saved them with an everlasting salvation; and they will delight in showing their gratitude by their cheerful obedience to His will. His love will confer upon His church vast glory for ever. This will make her to shine in the beauties of holiness. All her members will be perfect in body and soul; they will be like the Saviour; they will live to give honour to the God of their salvation. Are *you* a member of this church? Are you saved? Are you a temple of the Holy Ghost? Are you in Christ? Are you living in friendship with God? Will you share in the glory to be revealed? H. H.

"THE WARNING VOICE."

"THOU hast neither part nor lot in this matter, for thine heart is not right in the sight of God."—Acts viii. 21. Unconverted Reader,—This language is addressed to you by one who knows the secrets of your heart, who tries the reins of the children of men, and who discovers to you your real condition in His sight. You have no part in salvation, for your heart is estranged from God, and therefore you have no hope of eternal life. What a solemn thought to be living without God as your friend, and your everlasting portion? The hour is approaching when all which now engages your attention, and gladdens the heart, shall pass away as the morning cloud or the early dew. Insensi-

bility to danger is held of too common occurrence in relation to the loss of the soul. There is such a fearful opposition on the part of many to serious conviction, to the awakenings of conscience and reason, when the great solemn truths of the Bible are presented to them, that it may be said of such, "They do always resist the Holy Ghost." There is, therefore, danger in resisting the truth, for unless it really softens and subdues the heart, it leaves it still more at enmity with God, more hardened, and less likely to be brought under the saving influences of the Gospel.

Conviction of sin is the voice of God speaking powerfully to the sinner, "Arise, and call upon thy God."—Jonah i. 6. "Repent, therefore, of this thy wickedness."—Acts viii. 22. "To-day if you will hear His voice, harden not your heart."—Heb. iv. 7. If the truth does not prove a savour of life unto life, it becomes the savour of death unto death. There is no escape from eternal ruin by a wilful rejection of the Divine authority, and continued opposition to the precepts of the Gospel.

Truth must be investigated seriously and earnestly, to ascertain the mind of God, to explore by the light the hidden evils of the heart, to make the discovery how God can be just, and the justifier of the ungodly; how He can pardon the sinner, and justify him by a righteousness not his own; how, in fact, He can accept him, welcome him, adopt him in His family, and sanctify his soul, so as to meeten him for the glory of the inheritance of the saints in light. Our Lord gave the command to search the Scriptures, and this obligation is binding on all, on every individual, and yoe to him who neglects a duty so important, so pregnant with great results. No excuse will be valid by a neglect of this duty; and none will be accepted. Indifference to such a gracious command is a sin of the deepest dye, for it argues a positive contradiction to the Divine will, an independence of His sovereign rule. None can treat this matter

lightly without risk of his soul's salvation, and plunging deeper and deeper into condemnation. When we consider the solemn realities of the unseen world, the nearness to it, the uncertainty of life, the precarious tenure of all we hold most dear, the striking instances of sudden death, the visitation of God, His judgments on families and individuals, what is it but a warning voice, to each, to all, to search the revealed Word, intensely, laboriously, diligently, to find out the way to flee from the wrath to come? The Bible is too often laid aside unheeded, and not valued, as if God was not its Author, revealing to us His own mind, in presenting His perfect scheme of human redemption by the atoning blood and justifying righteousness of Jesus, as our great and merciful High Priest. How many will regret, in eternity, the awful sin of having neglected the diligent and careful study of God's Word, and look on this very act of disobedience as the cause of their perdition. Our Lord did not say, "Ye cannot come to me, that ye may have eternal life;" but "ye will not come to me." Showing distinctly that the want of will is the great master-sin which prevents the acceptance of His gracious promises and invitations to obtain grace, and power to overcome moral evil. The want of will to search for the truth, as those who seek for gold in the depths of the earth, is therefore a sin for which all will be responsible to the righteous Judge. No one who fails in this great and important duty will be able to argue at the judgment-seat that he lacked opportunity to know the way of salvation. None will be so presumptuous as to arraign the justice of God in their condemnation, when the means placed at their disposal, the oracles of God committed to their charge, were treated with open contempt, or passed over with silence. It is no trifling thing to fight against God, or to resist His will. The invitations to come to Jesus, to obtain grace and find mercy, are as free as the air we breathe, as the blood which circulates in our veins, as

the light from heaven; and therefore it is that the sin of rejection, the sin of indifference, the fearful excuses made for not seeking the one thing needful, the pearl of great price, tell their own tale, and as a cloud of dark witnesses are already gone before to judgment. Write it down, unconverted reader, that the want of will to come to Jesus to obtain eternal life is thy sin, thy bosom sin, thy condemning sin. Thou hast neither lot nor part in this matter, for thine heart is not right in the sight of God. Shall it continue so for another hour with you? You have spent many years in folly, you have set aside the Word of God, you have gone headlong into the giddy stream of life, you have drunk deeply of its muddy waters, you have neglected too often the house of God, you have indulged in sensual pleasures, you have laughed at reproof and warning, you have stifled the voice of conscience, you have deliberately rejected the truth, you have drowned reflection on the world to come by plunging deeper and deeper into sin,

and now what is your condition in the sight of God? Is not this a brand fitted for the burning? Surely it is time to say, "Thus far, and no farther will I go in the way of sinful indulgence." It is time to hear the warning voice.—"Repent, and be converted, that your sins may be blotted out."—Acts iii. 19. Oh, turn now unto the Lord with all your heart, accept His gracious offer without a moment's delay, lest you die unconverted, and be lost for ever. If the soul is lost, all is lost. What depends on your resolution, your decision at the present time? Eternal life or eternal death awaits you. Choose ye, therefore, whom ye will serve. Now is the accepted time. Flee at once to Jesus, to be washed in His precious blood. "Behold the Lamb of God, who taketh away the sin of the world." Escape for thy life, for the avenger of blood is behind you. Every moment is precious. To delay is death—the danger is imminent; out of Christ, will be to perish for ever. F. S. G.

Tiverton, November, 1860.

The Christian Life.

MEMOIR OF MR. JOSEPH KNIGHT,

Deacon of the Independent Chapel, Altertton, near Bradford, Yorkshire.

MR. JOSEPH KNIGHT, whose early death we now deplore, was born at the Ivy House, Altertton, on the 20th day of February, 1810, and was the fourth son of the late Titus Knight, who was a zealous, honest, and God-fearing man, of the old school, one of the earliest members of this church, and very much respected. His parents were in the habit of sending their children to the Sabbath school to receive instruction according to the word of God. Joseph paid due respect to his parents up to manhood. He was regular in his habits—still his mind was unrenewed; he lived without God and without hope in the world. But it pleased God, in the order of His providence, to find a

way to his heart. Like many other young men, he, in a measure, threw off his parents' restraint, and neglected to attend the house of God. Wandering in the lanes and fields, he was met at the close of the service, one Sabbath, by a holy man of God, who spoke of the danger of neglecting the house of God, and warned him of that danger which awaited him in the world to come. It was a word in season. While the man of God pointed out the evil of sin, he began to tremble; his mind became enlightened, and something told him there was a God to be feared, that he ought to seek Him to be delivered from the wrath to come. At this time there was a band of devoted Christians meet-

ing in the vestry of the chapel; hither Joseph was invited to cast in his lot, and thither he went. The prayer of the blind man became his: "Thou Son of David, have mercy on me;" and with Peter, he said, "Save, Lord, or I perish." He saw more and more of his lost state and condition as a sinner; then he sought earnestly for pardon through the atonement of our Lord and Saviour Jesus Christ. He did not seek in vain; God spoke peace to his soul; he was then assured that his sins, which were many, were all forgiven for the sake of Christ. He experienced the word of the Lord to be precious from time to time, and thought it his duty to join the people of God in church-fellowship, then under the pastoral care of the Rev. Thomas Hutton. He was an ornament to the church, inasmuch as he adorned the doctrine of his God in all things. This was about his twenty-fifth year; and from that time to the time of his death it was his daily care to walk worthy of his high and holy vocation, and to adorn the doctrine of God his Saviour in all things. Greatly did he value the communion of saints; and after walking with the companions of his choice for a considerable period in all the commandments of the Lord blameless, he was elected, together with the writer, by his fellow-members to the honourable and responsible office of deacon, for which his zeal for the house of God plainly marked him out. Of him it might be said, making all due allowance for the infirmities incident to the best of men, he "used the office of a deacon well." His character and conduct strikingly accorded with the apostle's words, "Holding the mystery of the faith in a pure conscience, being found blameless." The Israelite's motto was his—"faint, yet pursuing."

But it is more particularly as a leader of our various prayer meetings that his disinterested and indefatigable exertions are here recorded, for the encouragement of those who are still bearing the burden and heat of the day in this delightful yet arduous depart-

ment of Christian usefulness. The prayer meeting, as identified with the child of God and the prosperity of the church, he seemed to prefer "above his chief joy." It was not with him an occasional but a constant subject of thought and prayer. The closet, the domestic altar, as well as the social meeting and the sanctuary, attested that everything connected with it lay near his heart. He was proverbial for his punctual and strict observance of the hours of worship. He called "the Sabbath a delight," and its hallowed exercises were to him a source of the purest enjoyment. Whilst he deeply felt the responsibility of his position, he knew where to look for help. The writer well remembers him saying, on his appointment to the diaconate, "Let me not rest in my own strength, but look to the strength of Israel by habitual prayer. I feel ready to faint; but let me remember that this is the scene of conflict, not of rest. How can I despair, when I call to mind God's gracious dealings with me in days that are past?"

At length the time arrived which was to bring to a termination his works of faith and labour of love. Perhaps with no subject was he more conversant than with that of death. In more senses than one he died daily. He became familiar with the tomb by being in the constant habit of stooping down to look into it. The illness which ended in his removal to a better world was of short duration; and such was the extreme prostration of his bodily strength during the whole of it, that the mind, sympathising with the body, seemed to be deprived of its wonted energy, and affected with peculiar languor. When in this state of physical weakness, he was sometimes harassed by the enemy of souls, but he was quickly restored to a peaceful frame by the "exceeding great and precious promises" of the Gospel. In reply to a question put to him by the writer, respecting the ability of Christ to save, he said, in the most earnest manner, "Oh yes! I feel that

He is mine!" He clung to the cross as his only hope. "Oh!" he exclaimed, "what could I do without Christ? He said, "none but Jesus can do helpless sinners good." On being asked if his prospects were bright, he said, "I am thankful that I can say, that I have a faith's view of the happy land; but I must wait the Lord's time." He was distressed to find himself wandering at times during his frequent slumberings throughout the day. Only a few weeks before his death, there he sat and worshipped with us, not permitted, in the providence of God, to enter upon another year, to renew his vows unto the Lord in the presence of His people, at the table of the Lord, testifying his affection and willingness to follow Him through another year. But he knew not what a few days would bring forth. There he sat in solemn devotion, or making melody in his heart to the Lord, not knowing that the summons had gone forth to call him home, that the Son of man was "nigh, even at his door!"

There, too, he sat holding fellowship with his brethren in Christ, and with the Father, and with the Son, whilst the arrow of death had even then pierced his bosom! He knew it not. It came in a day when he looked not for it, and in an hour when he was not aware. But the decree had gone forth, "Soon thou shalt die." He rose; he retired from the table of the Lord; he departed from the sanctuary of his God only to obey the summons, to sicken and die! I enter not the sacred enclosure of the domestic hearth. Happy in his home, tenderly endeared to the partner of his bosom, time only can reveal the magnitude of her loss. We tender our Christian sympathy to the bereaved widow; but rejoice with her in the full assurance of hope that he is happy with the Lord. Her we would especially commend to the care and blessing of Him who hath said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

Thus died Joseph Knight, on the

20th December, 1860, having been a member of the church militant for twenty-five years; he left it to join the church triumphant; and was interred on the 24th of December, in the Independent Chapel burying-ground, amidst sorrowing friends.

JEFFREY GOLDSBROUGH, *Deacon*.

The Rev. John Calvert, his pastor, improved, on Sabbath, December 30th, the painful event by an impressive sermon.

REV. G. T. RAGLAND.

IN the midst of these duties, and with scarcely a moment's warning, death came upon him. His journal is carried up to the night before he died. His last morning was spent in his wonted routine of occupations. The closing scene, most solemn and affecting, yet most glorious and happy, is described by his devoted friend and brother missionary, the Rev. David Fenn. The letter is addressed to the Rev. P. S. Royston, who had succeeded to Mr. Ragland's former post at Madras.

SIVAGASI, Oct. 22, 1858.

MY DEAR BROTHER,—Our North Timnevelly mission has again been visited with a very severe stroke. I scarcely know how to tell you of it. But it is the Lord's doing, and the Lord is with us, and will be with us in trouble. And although, in reference to what we have lost, one had almost been ready to cry, "Take anything else from North Timnevelly, but leave us that;" yet still, now that it is gone, what else can the smitten child say, but "Father, thy will be done?" And now, my beloved friend and brother, you will be somewhat prepared to hear that God has, in one instant, without a note of warning, taken to Himself the soul of our dear brother Ragland. It was only this morning that he awoke in his wonted health, two hours earlier than usual, mistaking the light of the moon for the dawn, and sent off a messenger with English letters, and also with one for yourself, which he wrote yesterday, in answer to your last to us both. He did not go to bed again, for, as he said, he felt very wide awake; so he had his hour of reading the Bible and private prayer then; and at dawn, went a little walk. After breakfast we both set to work writing our weekly budget for Palamcotta, our bread-

coolie only having just arrived. Like himself, dear fellow, he said, "Let us first ask God's blessing on what we are going to write." Then he offered prayer for each one of whom, or from whom, we had heard, mentioning the special trials of each, and asking help for ourselves in answering them. We then consulted and wrote. We had despatched the coolie for Palamcotta, a second for Panyadipatty; and he had just finished writing to Saththianadan a letter, which, with an accompanying parcel, a third coolie was to take, immediately after prayers, to Srivilliputthur. Then he lay down on the cot, a little exhausted, while I began to read from the "Church Missionary Intelligencer," for September, which had just arrived, till the servants were ready for prayers. We then both went in: I read the chapter, made a few remarks, and prayed. I thought I noticed, that in kneeling down he was a little exhausted, and he seemed to be swallowing something. Immediately after prayers, he went to the bath-room, and very soon called me. I ran to him; he said, "Dear brother, do not be frightened, but this is blood," pointing to what he had just been expectorating. He then walked with me to the cot, the blood continuing to come into his mouth. He said, "I am in God's hands," or something to that effect: then, as he saw it coming more and more, uttered earnestly a short prayer, or verse of Scripture, I forget exactly what; then threw off his coat, unbuttoned his shirt collar, said, with a sweet smile, "Jesus," and fell down on the cot. And I should think, in two minutes from the time he called me, his spirit was with the Saviour. It was only yesterday that he said to me, that, in reference to the departed spirit being with the Saviour consciously, and not in a sleep, (a subject on which I know his thoughts have often been exercised,) the words, "Who died for us, that, whether we wake or sleep, we should live together with Him," seemed quite conclusive; and then he quoted the words, "Absent from the body, and present with the Lord." The subject of death had been a good deal in his thoughts lately, though not, I think, sudden death. He had a long talk with me in reference to his cough, and especially in reference to weakness, which seemed increasing, although he was taking rest. He felt certain that his lungs were affected, and thought it very probable that his strength would never be what it was; and he had, after a good deal of thought, pretty well made up his mind to remain here, do what work he could—letter-writing, keeping accounts, consulting, and planning—with as little exertion of his voice as possible. It affected me a good deal at the time, for I had

thought his liver only, and not his lungs, the part affected. Still I felt what a very great help it would be, if he could do only this for three years or so longer.

Dear fellow! I looked a little while ago at his face: it looked so calm and peaceful. I am all alone in the room with him, for my sorrowing servants have gone to rest. Outside is the sound of the carpenter's hammer, preparing his last cot. In a little time I expect dear Joseph Cornelius, to whom I wrote soon after. He is at Panyadipatty. I dare say in the morning dear Saththianadan will come from Srivilliputthur; and I shall have sorrowing hearts and mourning faces around me, I doubt not, to-morrow, from Kalbodhu and other places. Well, there is one more added to the "ten thousand harps and voices" that "swell the note of praise above."

"Jesus reigns, and heaven rejoices;
Jesus reigns, the God of love."

One more ransomed sinner has joined in the chorus, "Unto Him that loved us, and washed us from our sins in His own blood."

It was only the day before yesterday that, after I had been reading to him Psalm lxxxix., he said, "I often think, and I believe there is some good ground for the interpretation, that the joyful sound of which it is said, 'Blessed are the people that know it,' is that song, 'Praise the Lord, for the Lord is good; for His mercy endureth for ever.'" One of his favourite texts was, "Looking for the mercy of our Lord Jesus Christ unto eternal life;" and another, "Let thy merciful kindness, O Lord, be upon us, according as we hope in thee." I have very much enjoyed these four days with him since I came into the bungalow. I think, both now and during the previous week or ten days, we had felt our hearts drawn out more than usual towards one another; and he more than once spoke of this as a special mercy from God, that we could love one another. Will you insert whatever notice you think proper in the *Christian Herald*? I think his age was forty-three, and he has entered his Master's joy this day (October 22); his last place of abode on earth was Sivagaal. I do not believe there ever was a servant of Christ who more deeply grieved over sin, and possessed more of that contrite heart to which such rich blessings are promised. And he was blessed.

"O child of God, O glory's heir,
How rich a lot is thine;
A hand Almighty to defend,
An ear for every call;
An honoured life, a peaceful end,
And heaven to crown it all!"

To us whom he leaves behind (for how many months, or days, or hours, we know not), he

says, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry, for the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Pray for me, dear brother, and for our poor district. Dear Ragland! he has been for the last four months and more full of hope that we shall see some stir among the dry bones, some coming of the breath from the four winds; and now, if it comes, he cannot see it, unless his freed spirit still looks down upon the place of its earthly toils. It was such a mercy that this did not take place, either before I came in, or immediately on my coming in, and before I had time to talk over matters with him. We had gone over everything that had come up during my late week's tour

among the congregations, and in some things, in which I had feared he might not agree, he had expressed full concurrence. Oh, how blessed will it be to talk together in glory of all the way by which our God will then have led each of us through life! Please show this to dear Meadows, for I have written to him but briefly. Indeed, I should be anxious about him, did I not know he was in safe keeping, for his last letter was dated this day fortnight, at Trichinopoly, and I know nothing of his movements since, though we have his letters to-day. If he is with you, do all you can to keep him from attempting to return at once to North Tinnevely, which he may possibly think it his duty to do. I am sure he ought not. I have my three dear native brethren; above all, the Lord Jesus is ever near.

Your loving brother,

DAVID FENN.

The Christian Church.

ON THE DESIRABLENESS OF DISTRICT ASSOCIATIONS OF MINISTERS, WITH SUGGESTIONS RELATING TO THE METHODS OF CONDUCTING THEM.

MAN is a social creature; and we have the highest authority for saying, "That it is not good for him to be alone." And the principle laid down by the great Creator has usually been acted upon; few have preferred total solitude, or have envied the individual who, shut up in his hermitage, has exiled himself from his species, and become a blank in the world.

The utility and sweets of domestic and social life are too important and self-evident to be relinquished for the gloom and uselessness of solitude. From the family constitution has branched out larger communities of various size and character, bound together by stronger or more feeble ties, according to the number of individuals, or the similarity of the materials of which they have been composed.

The importance of associations has been felt in every age and country, and amongst all classes of people. Man-kind, both in a savage and in a civilized state—heathens and Christians, the learned and the rude—have felt the im-

portance of uniting together with those similarly circumstanced, or like-minded with themselves, for the promotion of their mutual comfort, and the accomplishment of their desires.

The advantages arising from these associations have ever been acknowledged and appreciated. "Union is strength." What the solitary individual or the few have not been able to accomplish, associated numbers have achieved with perfect ease. And where the isolated character would have fainted under the pressure of adverse circumstances, being united with others he has stood firm and undaunted, amidst the storms and the tempests which have beat upon his head, and notwithstanding the malice of the enemies who have sought his ruin. "If one prevail against him, two shall withstand him; and a threefold cord is not easily broken."—Eccles. iv. 12.

On this principle associations have been formed, both among carnal and spiritual persons, for vicious and for pious purposes. The enemies of the

Lord have not unfrequently leagued themselves together for the commission of evil; and with daring impiety have said, "Let us break His bands asunder, and cast away His cords from us." Thus associated, they have become daring, and have imagined themselves strong. He, however, who sitteth in the heavens, has laughed, "The Lord has had them in derision." And it has been but a little while ere He has frustrated their designs, and dashed in pieces the perpetrators of them, as a potter's vessel is broken.

On the other hand, the people of God have associated themselves together, "and have spoken often to one another," for their own edification, and for the promotion of His cause; and the Lord has approved of their designs, and their doings. "A book of remembrance has been kept, and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."—Mal. iii. 13.

The ministers of the Gospel, in common with others, have felt the importance of union, and have associated themselves together for mutual sympathy and counsel. Our present object is to speak of local associations, comprising the ministers in a particular district, agreeing together in essential points. In what respects do such associations appear desirable?

It is a well-known maxim, "That the desirableness or real value of a thing is to be estimated by its utility." And this we may apply to the subject before us. The ministers of a neighbourhood propose to combine, or to come into closer contact and union with each other.

It may be asked, what is the use of it? or what are the benefits which are likely to result? And since, in the present imperfect state, we can seldom attain to any good without some evil being attendant upon it, does it appear that, in forming an association, any drawbacks are likely to be met with? or are they of such a character as to render the union undesirable, or in any considerable degree to detract from its importance? We reply, that the evils

likely to attend unions of the kind we are speaking of, can be but of trifling amount; and they may be almost entirely annihilated by a careful and wise management.

These evils may be summed up under few heads, viz.; The time it will occupy; the inconveniences of travelling; the expense that may be occasioned; and the possibility of any differences arising at the meetings to occasion discord.

These evils, if so they may be called, as we have said, are but of trifling amount; whilst the benefits which may reasonably be hoped for are many, and greatly overbalance them.

1. These associations appear desirable, in order that ministers of the same neighbourhood may become more familiarly acquainted with each other, in that important capacity which they sustain as ambassadors for Christ.

In their casual visits, and meetings with each other separately, they appear more in the light of Christian friends, and a variety of topics engage their attention. But on these occasions they come together as pastors of churches, for mutual sympathy and conference. Their attention is more particularly directed to the great business which, as ministers of Christ, should engage their supreme attention.

As servants of the same Master, intrusted by Him with a portion of His vineyard to cultivate—each having his own particular method of culture, of talent for the work, and of success therein—it seems desirable that they should hold free and familiar intercourse; that a knowledge of each other's views, trials, and encouragements, should be possessed. That thus a livelier interest and more tender sympathy may be felt in each other's case in particular, and towards the cause of God at large. Whilst confining their attention almost exclusively to their own small sphere of labour, to their own discouragements, and their own successes, there is danger of the mind becoming contracted, the views narrowed, and a party and selfish feeling predominating.

On the contrary, unions of this kind have a tendency to expand the mind, to enlarge the heart, and to call forth the feelings of benevolence and love. It is thus that they identify themselves with their brethren, and with their respective flocks, and a mutual sympathy and regard is called forth. "Whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it."—1 Cor. xii. 26.

2. These fraternal associations seem desirable, in order to the improvement of their own minds in wisdom and knowledge.

It is pleasing to reflect that a rapid improvement is taking place in society at large, with regard to the attainment of general knowledge. There is a greater concern, both to communicate and to receive instruction, among all classes and grades of the community. Hence, reading societies, literary clubs, mechanics' institutes, and various other associations of a similar kind have sprung up, in almost every direction; designed at once both to meet and to increase the taste called into existence. It becomes ministers of the Gospel, therefore, to endeavour to keep pace with the times, by seeking increasing attainments themselves, both of a religious and a general character.

And these fraternal meetings are especially calculated to effect this desirable end. "He that walketh with wise men shall be wise."—Prov. xiii. 30. The companions we intimately associate with, we are likely in some measure to resemble.

In every association there will be found different degrees of intellect and attainment; when those of superior minds will have the honour and the gratification of communicating instruction to those who are less informed. Whilst the latter may still, in some measure, and on some points, prove helpful to the former.

The apostle, in speaking of the diversity of gifts amongst Christians, illustrates the subject by referring, in a

beautiful manner, to the varied members of the human body, some being regarded as more honourable, and some less so, but each being needful for the good of the whole. "The eye cannot say unto the hand, I have no need of thee. Nor, again, the head to the feet, I have no need of you. God hath tempered the body together, that there should be no schism in the body, but that the members should have the same care one for another."—1 Cor. xii. 21.

3. These associations appear desirable as a means to the attainment of greater spirituality of mind.

The attainment of this being kept in view, their own peace will be promoted, and Christ will be more abundantly glorified by them. "To be spiritually minded is life and peace." And if it be needful that Christians in general should grow in grace, and in the knowledge of their Lord and Saviour Jesus Christ, it is especially desirable that ministers should do this, since upon their state of mind depends very much the state of feeling that will predominate among their hearers.

If they are in the habit of living near to the Sun of Righteousness themselves, and thus deriving light and heat from His rays, they will be likely to be helpful in diffusing it amongst those who come within the reach of their influence. But it has been often observed—and it is a fact well known to those who are officially employed in the services of the Lord's house—that they are in much danger of resting in the discharge of official duties, without sensibly realising and enjoying the spirit of them; and of being occupied in setting spiritual provision before others, without partaking of it themselves. And in such cases it may be said, "They have made me the keeper of the vineyards, but my own vineyard have I not kept."—Solomon's Song, i. 6.

How important, then, to ministers, is spirituality of mind, and an increase of it, most will probably be ready to acknowledge as desirable, and these fraternal meetings should be made sub-

servient to this end. Brethren can here be free with each other, and should endeavour to be the better as well as the wiser for meeting together. And in order to this, it is needful to give their meetings a devotional character, and to avoid, as much as possible, a spirit of levity and controversy, which waste the time, and lead to disputes.

"Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart; but foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive."

—2 Tim. ii. 22.

At a meeting of this kind, Eliot, the Indian missionary, reminded his brethren that the Lord Jesus takes much notice of His ministers when they are together. Come, let us pray before we part.

4. The desirableness of these meetings appears, in their affording ministers a most favourable opportunity for stimulating and encouraging each other in the work and service of the Lord.

"Let us consider one another to provoke unto love and good works."

—Heb. x. 24.

This apostolic exhortation may, with great propriety, be adopted as a suitable motto for these associations; and if it were to be constantly acted upon, great would be the benefit resulting.

Whilst many are urging one another forward in the service of Satan, and are provoking each other to the commission of more daring iniquity, it becomes the ministers of Christ to employ this holy excitement, and to endeavour to impel each other onward in the path of Christian love and zeal for the glory of Christ their Lord.

Human nature is so constituted as frequently to need stimulating to the practice of the most important and self-evident duties; whilst others, less obvious and important, are in great danger of being neglected altogether. The hands of Christ's servants at times may be ready to hang down, and their knees to become feeble, whilst in a desponding frame they are led to say, "Who

hath believed our report, and to whom is the arm of the Lord revealed?"

—Isa. liii. 1.

Being engaged as solitary husbandmen in their respective spheres of labour, and having a regular routine of duties continually claiming their attention, their minds may be ready to faint, their spirits to flag, and the flesh may plead for indulgence; while, at such times, the peculiar difficulties connected with their situation appal and render them unfit for renewed effort. And it may be that the comparatively little success which has hitherto accompanied their labours, tends greatly to dispirit them. There needs something to arouse from the apathy felt, to cheer under the discouragement experienced, and to give a fresh impetus to exertion. And this, under the Divine blessing, is likely to be found in fraternal intercourse with others, "who may know how to speak a word in season to him that is weary."

Some of the brethren being more happily circumstanced, may be able "to strengthen the weak hands, and to confirm the feeble knees;" and there is, in the very act of meeting with fellow-labourers, something calculated to invigorate and to cheer the mind. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."—Prov. xxvii. 17.

5. The last particular we would mention with regard to the desirableness of these associations is, that those thus brought to associate may be led to devise more enlarged measures for the advancement of the Redeemer's cause.

Though the present is a day of considerable effort, and the means of religious instruction are abundant, as compared with other times, yet are they far from meeting the exigencies of the case; and the measure of fruit produced cannot be regarded as at all satisfactory.

Most ministers, we apprehend, have reason to regret the low state of religion in their own congregations and neighbourhoods, as well as in the world at large.

And they cannot but feel the import-

ance of the prayer, "O Lord, revive thy work in the midst of the years, in the midst of the years make known."—Hab. iii. 2. And while it is their duty and their privilege thus to look up to God for this purpose, knowing that all success must come from Himself, it is incumbent upon them, at the same time, to make use of the means within their own power. And to this end these meetings appear very important, inasmuch as there is found in them an originating and a propelling principle. Brethren being thus brought into close intercourse with each other, the opportunity is given them of consulting together, and devising means for the advancement of the cause of Christ in their own immediate neighbourhoods, as well as on a more extended scale. A fresh impulse is also given to their own minds, and they return to their respective spheres of labour with renewed zeal and ability for discharging the duties to which they are called.

From associations of this kind, on a very small scale at first, have sprung up those noble and godlike institutions which are the honour and glory of our own age and country; and which are sending out the sacred Scriptures, and conveying the glad tidings of the Gospel to the very ends of the earth. "Behold how great a matter a little fire kindleth." There is danger of despising the "day of small things;" but it is great folly to do so.

This has been seen in many events which have taken place, both in the natural and in the moral world. And these events should encourage and arouse the servants of Christ to renewed efforts, resting assured that "the Lord will do great things," however feeble and insignificant the agency employed may be. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. xi. 6.

Such appear to be some of the reasons which show the desirableness of the fra-

ternal unions of which we are speaking.

We now proceed to make a few suggestions, or to point out what we conceive to be some of the methods for conducting these ministerial associations.

And here we are called upon to notice the specific means to be employed, in order to secure the objects desired, and the spirit necessary to be cultivated.

1. We notice some of the means to be adopted in order to secure the desired objects.

These objects we have already noticed more at large; but they may be expressed in a few words, viz., mutual edification and usefulness. And that this may be effected, it seems desirable that there should be the more private meetings of the brethren for prayer and conference with each other; and also, in connexion with these, that there should be also a meeting for public worship in the house of God.

With regard to the more private meetings, they should doubtless be commenced with solemn prayer to God for His guidance and blessing, while they are assembled together. And at these meetings we conceive the brethren should be especially concerned to recognize each other in their official capacity, as ministers of Christ, "Whose they are, and whom they serve."

They professedly meet together, not only as friends, not as literary characters, not merely as Christians, neither as those who are looking forward to ministerial work; but they meet as pastors of churches, and most of them probably fully engaged in the work of the Lord, and being called upon to discharge the varied duties of their office. They now, therefore, no longer regard themselves in the position of candidates for the ministry, training for more regular service; but as those who are already placed upon the watch-tower to observe the movements of the enemy, and to care for the flock intrusted to their charge.

The soldier in the field is circumstanced in a widely different manner to the

recruit in training; he has other duties to perform, and other feelings agitate his breast. The one is concerned to qualify himself for future conflict; the other is in the heat of battle, and in the face of the foe, whom he is intent upon vanquishing. He has buckled on his armour, and is concerned to acquit himself manfully, while his heart beats high with regard to the results.

Thus ministers, in their associated capacity, meet together as those who are engaged in the spiritual warfare as standard-bearers under the Captain of Salvation. Having already passed through the stages preparatory, and being actively and permanently engaged in the field of conflict, it behoves them, therefore, to recognize each other in that capacity, and to stir up one another to quit themselves like men, to be strong, that thus they may be made instrumental in erecting the banners of the Cross, and in pulling down the strongholds of sin and Satan. This is that to which they are especially called; this is that work to which they have devoted themselves.

And a most likely means to interest and to edify each other, in connexion with doing good to their fellow-men, will be to select subjects for discussion directly bearing upon their work, and calculated to aid and to stimulate each other in that work. This must be considered as of paramount importance, and that to which their coming together directly tends. The opportunities for their meetings can be but comparatively few, and all topics of minor importance must be made to give place to this.

Here the subjects for discussion or for written essays are very numerous. Such, for instance, as composing sermons, preaching, conducting prayer and church meetings, visiting the sick and dying, pastoral and social intercourse with their people; what means are best adapted to promote revivals, or to bring converts to Christ; the leading forward inquirers and young converts; the means most likely to make those faithful, who are already members of churches, &c., &c.

It appears, also, that a method well calculated to promote mutual edification, and to cheer and to fortify each other's minds, would be for each member to relate any instances of usefulness that may have come under his observation since the last meeting; any particular helps or encouragements he may have met with, either in his reading, or in any other way; any difficulties or trials that may have arisen; any societies or plans which he has already in operation for doing good; or any methods he may have to propose for this purpose, &c., &c.

Something of this kind would give a lively interest to the meetings, would call forth sympathy for each other, and, it is conceived, would be instructive to all.

We have intimated the desirableness of these associations having connected with them a public service in the house of God. This will make a greater variety in the exercises of the day; and thus it will have a tendency to make them the more pleasing and profitable to the brethren themselves, and will, at the same time, be likely to interest and to benefit their respective charges. The pious of their flocks will be comforted and quickened by the word preached, or by the addresses delivered, as well as by seeing other labourers in the Lord's vineyard in union and fellowship with their own pastor. And the degree of novelty connected with these services is calculated to arouse the attention of the thoughtless part of their hearers; greater numbers will be brought together, and some will probably be drawn from the ranks of the ungodly around, to come and listen to the Gospel message. And, since "faith cometh by hearing, and hearing by the word of God," there is ground to hope that such opportunities will not be altogether unavailing, but that the Holy Spirit will cause His light to shine into some dark minds, and will bring home the joys of salvation to some of Satan's captives, by making them free in the Lord.

Each of the brethren should feel it binding upon him to be present at these public services, and to take his part in them.

2. We come now to speak a little of the spirit needful to be cultivated for the attainment of the objects of these fraternal associations. We remark,

That the spirit of true prayer should characterize them.

Not only should the language of prayer be heard at the commencement, but the spirit of prayer should be found producing a hallowed feeling throughout the whole of the engagements. It is thus that the presence of God will be realised, and the necessity of severe influence be felt and acknowledged.

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."—2 Cor. iii. 5.

Each brother should seek to have his own mind suitably impressed with the importance of this passage, leading him to God for the help required. If a devotional spirit pervade these meetings, no root of bitterness is likely to spring up to trouble the members, but harmony, and peace, and concord will prevail. Such blessings are to be looked for where God is acknowledged, and where His servants meet to ask them of Him. "He will be inquired of to do these things for them." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Eph. vi. 18.

They should be conducted in the spirit of candour and kindness. Every thing like censoriousness and suspicion should be banished far away from every one, and each being careful to guard against anything that might occasion discussion, or excite coolness. Satan's motto is, "Divide and conquer;" theirs should be, "Unite, and prove invincible."

In order to this, all should be concerned to bear and to forbear with each other; to put the best construction they can upon each other's opinions and words, weaknesses and failings, know-

ing that perfection is not to be looked for in any society or individual character, in the present state. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."—Eph. iv. 31. "Let this mind be in you, which was also in Christ Jesus."

They should be conducted in the spirit of self-denying humility.

The garment with which Christians in general are exhorted to be clothed, is humility; and it is especially becoming for those who appear as the representatives of Him "who was meek and lowly of heart," and who, "though He was Lord of all, yet made Himself of no reputation;" and who has enjoined it upon them to "learn of Him." Nothing like rivalry or boasting should be found amongst brethren thus associated. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."—Phil. ii. 3.

This will require some degree of self-denial, and high Christian principle, in those of superior talents and attainments. But it will be to their honour to manifest it; and it will be sure to raise them in the estimation of their brethren, as it will also be approved of God. "Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble."—1 Peter v. 5.

They should be conducted in the spirit of frankness and sincerity.

Regarding each other as brethren in Christ, there should be nothing that might appear mystified or evasive in their conduct to one another. No stiffness or concealment of views, much less any flattery or deceit. Such a spirit would be sure to sap the foundation of confidence, and would cause every kind and generous feeling to flee away. But if an upright and open-hearted spirit prevail, it will inspire a delightful confidence in each other, and

it will lead to free and familiar intercourse, and to the easy attainment of the objects desired.

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17.

They should be conducted pre-eminently in the spirit of love.

The cultivation of this grace is to engage the special attention of Christians. "By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 36. "We know that we have passed from death unto life, because we love the brethren."—1 John ii. 14.

In an especial manner should those be concerned to give this evidence of being disciples of Christ, who are to be ensamples to the flock, and who are to go before them in every path of dutiful obedience.

It looks very suspicious and unseemly when ministers are at variance with each other; or where the old Pharisaical spirit prevails, saying, "Stand by thyself, for I am holier than thou."

Happy will it be for the church when those differences of opinion, and those outward distinctions which so often are the occasion of alienating the hearts of ministers and members of churches from one another, shall no longer be found; but when Christian love shall prevail throughout the universal church, when the right hand of fellowship shall be cheerfully given, and when the heart shall respond to the sentiment, "Grace be with all them that love our Lord Jesus Christ in sincerity." Then will the world be constrained to say, "See how these Christians love." "Behold how good and pleasant it is for brethren to dwell together in unity."—Psalm cxxxii. 1.

These passages will apply to ministers with special force, in their seeking to diffuse the religion of Jesus, as they should also deeply influence their own minds in their fraternal meetings. This

spirit cultivated, will lead them to overlook minor faults and differences, urging them to strive for the promotion of each other's good, with a readiness to bear each other's burdens. This will make their meetings delightful and profitable, and in some measure to resemble the general meeting of the saints in glory.

"Thus on the heavenly hills
The saints are blessed above;
Where joy like morning dew distills,
And all the air is love."

So natural and self-evident is this duty, that the apostle, in writing to Christians, deemed it unnecessary to dwell upon it at all.

"But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another."—1 Thess. iv. 9.

We may finally remark, that for the attainment of the greatest good from these meetings, with the least measure of alloy, regularity and punctuality are very important. Each brother should be concerned regularly to attend the meetings appointed; and also, as near as possible, to the time fixed upon, otherwise the business of the day may be greatly interrupted, and much inconvenience and loss of time be occasioned.

We have thus endeavoured to point out the objects of these associations. We have hinted at some of the methods to be employed, with the spirit to be cultivated. And may it not be hoped, that in any assembly of ministerial brethren thus concerned, that the blessing and presence of the great Master of assemblies will be granted? The brethren will assuredly find it profitable for them thus to hold intercourse with one another; and possibly some others may be benefited, and feel constrained to say,

"Lo! what an entertaining sight
Are brethren that agree;
Brethren, whose cheerful hearts unite
In bands of piety."

O. P.

ON THE NATURE AND OBLIGATIONS OF CHURCH FELLOWSHIP.

BY THE REV. W. LOTHIAN, M.A., SEDCAN.

THE term *church* is used in the New Testament in two senses; first, for the whole body of believers throughout the world; and secondly, for a society of Christians meeting in one place for the observance of divine ordinances. It is employed in the former sense in Ephes. v. 23, where Christ is described as "the Head of the Church and the Saviour of the body." So in chapter iii. 21, 1 Tim. iii. 15, Heb. xii. 23, and many other places. In the latter sense, it is applied to the societies or congregations of professing Christians which were collected together in their respective localities, by the preaching of the Gospel under the direction of the apostles and evangelists—as the church in Corinth, the church in Ephesus, the church in Philippi, &c. It is in connexion with this sense of the word that we propose to treat of the nature, duty, and obligations of church-fellowship. Now, it will be at once apparent that a Christian church is not a promiscuous assemblage of individuals, living within the same parochial or geographical limits, nor an incidental gathering of persons drawn together by some passing emergency, but a regularly organised body, holding substantially the same doctrines, governed by the same laws, observing the same ordinances, and submitting to the same form of discipline; or, as it is not inaptly defined in the Nineteenth Article of the church of England: "The visible church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

That this is the proper idea of a church is evident from the figures which the apostles use to designate its nature and illustrate its constitution. It is compared to a building, which consists not of single isolated stones, having no coherence with each other, but of stones

"fitly framed together," exhibiting a foundation, walls, pillars, corner-stones, and top-stones—this is a favourite figure with the inspired writers, especially with the Apostle Paul. (1 Cor. iii. 10-13; Ephes. ii. 20-22; 1 Peter ii. 4-6.) Our Lord Himself evidently alludes to this idea, when He says, "On this rock will I build my church." Another favourite comparison, employed to illustrate the constitution of a Christian church, is that of the human body, consisting of many members, joined to one head, and knit together by joints and bands. (Ephes. iv. 16; Colos. ii. 19; Rom. xii. 4, 5; 1 Cor. xii. 12-25.)

Now, as the apostle observes, "the body is not one member but many, and God has set every one of them in the body as it hath pleased Him." Is the church compared to a building? It is built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. So, in another place (Gal. ii. 9), the most eminent of the apostles, Peter, James, and John, are denominated pillars, at once the ornament and support of the edifice; inferior office-bearers may be compared (like the daughters of Israel) to corner-stones carved after the similitude of a palace; while private members form the walls, composed of Jews and Gentiles, of bond and free, all united together to the same foundation or bottom corner-stone. Or is the church compared to the human body? Then Christ is the one common head, "from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

As the head, the Saviour is the source of life, the bond of union, and the supreme ruler and lawgiver of the Church. Hence the apostle speaks of some who wished to introduce innovations and corruptions into the worship of the church, as "not holding the head." (Col. ii. 19.) And as in the natural body, God has set the members

every one of them as it hath pleased Him; so in the spiritual or ecclesiastical body, He gives to every individual his proper place and his proper function. In the primitive church "He set first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." So in ascending to impart gifts unto men, it is said, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (1 Cor. xii. 28; Ephes. iv. 11.)

In the natural body, some members occupy a more conspicuous place than others, and are more immediately connected with the brain, as the eyes and ears; others are endowed with greater muscular power, for labour or locomotion, as the hands and feet. Others, essential to the vital functions, are "more feeble," as the heart, lungs, and intestines, and are therefore more carefully protected from injury, while others are esteemed less honourable, and upon these we bestow more abundant honour by the adornment of clothing.

Now, following out this beautiful and striking analogy of the apostle, however weak or less honourable any member of the body may appear, each has its proper use, and each is necessary to the proper discharge of the functions of animal life; none are superfluous, and none can be dispensed with: "For the body is not one member, but many; if the foot shall say, because I am not the hand I am not of the body, is it therefore not of the body? And if the ear shall say, because I am not the eye I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And if they were all one member, where were the body? But now are they many members, yet but one body." So, in the mystical body of Christ, there are diversities of gifts;

both natural and acquired, both intellectual and spiritual; and it is incumbent on each member to endeavour to ascertain what place he is qualified and intended to occupy, and faithfully and diligently to employ the talent committed to his trust. Some, like the eyes and ears of the natural body, are endowed with superior intellectual abilities, and are fitted to teach and to rule; others have time or money at their command, and, like the hands and feet, may be usefully employed in ministering to the necessities of the saints, by supplying the wants of the poor, or visiting the chambers of the sick; others are more feeble in body or in mind, but may render essential service by their humble prayers and patient sufferings, while others seem less honourable or comely, by their peculiar prejudices or infirmities of temper, who yet, under a rough and uncouth exterior, may be possessed of warm hearts and generous dispositions, worthy of all honour, and must therefore be regarded with candour and forbearance. Thus even the most feeble are necessary, and the less honourable are worthy of more abundant honour—"for God hath tempered the body together, having given more abundant honour to that which lacked—that there should be no schism in the body, but that the members should have the same care one for another;" and the eye cannot say to the hand, "I have no need of thee, nor the head to the feet, I have no need of you." Because some are not endowed with gifts to teach or to rule, are they on that account to do nothing? Because some have not money to spend, can they not give time or labour (like Dorcas) with their hands, to supply the wants of their poorer brethren? And because others are laid aside from active duties by age or sickness, must they be excused from offering up their prayers and intercessions on behalf of those who are labouring in word and doctrine, or are jeoparding their lives, like our devoted missionaries, in the high places of the field? While Joshua wielded the sword of war against Amalek, Moses

stood on the top of the hill, holding up the rod of God in his hand (the symbol of victory); and when his hands became heavy, Aaron and Hur stayed them up, on either side, till Amalek was discomfited with the edge of the sword. The possession of gifts and opportunities brings corresponding responsibilities on the possessor; and if he cannot do all he would, or as much as others, let him do what he can. This was the course pursued by Mary of Bethany, "she hath done what she could," and she received her reward in the kind approval of the Master; and this is the rule to be observed in the church. "Having these gifts," says the apostle to the Romans, "differing according to the grace that is given to us, whether prophecy let us prophecy, according to the proportion of faith (or degree of inspiration); or ministry, let us wait on our ministering; or he that teacheth on teaching, or he that exhorteth on exhortation; he that giveth let him do it with simplicity (or liberality); he that ruleth with diligence; he that showeth mercy with cheerfulness." (Rom. xii. 6-8.) So the Apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be glory and dominion for ever and ever. Amen." (1 Ephes. iv. 10, 11.)

In like manner, in the spiritual temple, each stone has its proper place and use. If all cannot be pillars, let them be content to occupy the sphere assigned to them in the wall by the great architect. If all are not polished as corner stones, let them see that they are at least lively stones, resting on the true foundation, and fitly framed together by mutual love; or let them imitate the humility of that simple-minded female, who compared herself to one of those chips which the builder inserts inside the walls, unsightly and unseen in them-

selves, but serving to strengthen and consolidate the building. In the works of God in the natural world, there is exhibited a beautiful combination of harmony and variety—a unity of action with a complication of parts. So in the church of Christ, "there are differences of administration, but the same Lord; and diversities of operations, but it is the same God that worketh all in all:" like some delicate piece of machinery, composed of a variety of parts, worked by numerous wheels, moving in different and in apparently opposite directions, but all depending on each other, impelled by the same motive-power, and conducing to the same result.

From the above view of the distinctive principle of Christian Association, or Church Fellowship, we may learn first of what materials churches of Christ ought to be composed. It evidently appears that those only should be admitted to full communion (for we do not now speak of children or catechumens) who give evidence, in the judgment of Christian charity, of being truly regenerate, partakers of the faith and hope of the Gospel, visible saints, who have come out from the world, and have renounced its pomp and vanities, living stones, growing into an holy temple in the Lord, genuine members of Christ's mystical body; in a word, holy brethren, partakers of the heavenly calling. To receive persons into the fellowship of the church who give no evidence of being "faithful men;" who are destitute of the spirit of Christ, and are living according to the course of this world, is to defile the temple of God, to secularise the kingdom of Christ, and confound it with earthly kingdoms, and to build up the house of the Lord "with wood, hay, stubble," which must be burnt up. It was "the saved" that were added to the church, "believers" that were added to the Lord; "and of the rest durst no man join himself to them." Christ's kingdom is not of this world, and cannot be identified or incorporated with them, without depriving

it of its vitality, and deteriorating its spiritual character.

2. From the foregoing deduction of particulars, it is further apparent that Christian fellowship is a duty incumbent on all the true disciples of Christ. Where should the living stones be, but in visible union with the building? or the members of the body, but incorporated with the head? Where should the children be, but in the Father's house? or the sheep of Christ, but within the fold? or the citizens of Zion, but within her walls? or the soldiers of the cross but in the camp, under the eye and command of the Captain of Salvation? The primitive churches presented no such anomaly as that which is now so commonly seen in modern congregations; that is, individuals having apparently all the attributes of the Christian character, attending regularly our places of worship, and taking part in the management of the church affairs, and yet not in communion with the society, and living in habitual neglect of that ordinance, which Christ has instituted as the badge of discipleship, and the means of expressing our gratitude for His dying love. As soon as an individual was converted and baptised in the apostolic age, he was added to the church: "they first gave themselves to the Lord, and then to His people by the will of God." So, when Saul came to Jerusalem, "he essayed to join himself to the disciples;" and when Apollos was disposed to pass into Achaia, the brethren at Ephesus wrote exhorting the disciples to receive him; and thus the churches were not only established in the faith, but increased in numbers daily.

3. But it is no less evident, from the view that has been given of the constitution of the primitive church, that those who were admitted to its fellowship identified themselves with the general interests of the body, and took an active share in all that concerned the welfare of their brethren. Thus, in the mother-church at Jerusalem, there was "a daily minis-

tration" for the relief of the poor widows and other objects of Christian benevolence, to which the more wealthy contributed, selling even their houses and lands to cast into the common stock. When deacons were chosen for the management of the general fund, the twelve called the multitude of the disciples together, who elected seven men of honest report, and appointed them over this business. When Paul and Barnabas went up to Jerusalem to advocate the rights of the Gentile churches, they were received by the church, as well as by the apostles and elders; and "the whole church" united with the office-bearers in drawing up and sending the epistle, exempting the Gentile brethren from the yoke of the Mosaic law.—(Acts xv. 4—23.) And when, on a subsequent occasion, Paul again visited Jerusalem, and declared to James and the elders of the church what things God had wrought among the Gentiles by his ministry, he was told, "the multitude must needs come together, for they will hear that thou art come;" and when Paul and Barnabas returned to Antioch from their itinerating tour, "they gathered the church together, and rehearsed all that God had done with them." So, when the church at Antioch heard of the famine that prevailed in the days of Claudius Cæsar, the disciples, every man according to his ability, determined to send relief to the brethren that dwelt in Judea; and in this good work they were joined by the churches in Galatia, in Macedonia, and in Achaia. (Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1, 2.)

In the exercise of the same Christian liberty, when an individual was about to be admitted to the church, it was the brethren (not the rulers merely) that were exhorted to receive him. (Rom. xiv. 1; xv. 7.) When an offender was about to be excluded, it was to be done in the name of the Lord Jesus, when the church was gathered together; and when the same individual was to be restored, on giving evidence of repentance, it was to be the act of the whole

church, who were thus enjoined to confirm their love to him. (1 Cor. v. 4; 2 Cor. ii. 6, 7.) When a man was overtaken in a fault, through the force of some sudden temptation, those who were spiritual were to restore him in the spirit of meekness, considering themselves lest they also be tempted. (Gal. vi. 1.) And the brethren of the church in Thessalonica are commanded to withdraw themselves from every brother that walked disorderly; at the same time, they were not to count him as an enemy, but to admonish him as a brother. (2 Thess. iii. 6, 15.)

The duty of mutual exhortation and admonition is often enforced on the collective body of the church, as pertaining to them, no less than to the rulers or pastors. The brethren in Thessalonica, as distinguished from those that were over them in the Lord, are exhorted to "warn the unruly, to comfort the feeble-minded, to support the weak, and to be patient towards all men." (1 Eph. v. 14.) The apostle expresses his confidence in the believing Romans, that they were not only full of goodness, filled with all knowledge, but "able also to admonish one another." (Rom. xv. 14.) In writing to the Hebrews, he bids them exhort one another daily; to consider (or turn their attention to) one another; to stir up unto love and good works; not forsaking the assembling of themselves together, as the manner of some was, but to exhort one another daily, and to look diligently lest any man should fail of the grace of God; lest any root of bitterness should spring up to trouble them, whereby many might be defiled. (Heb. iii. 13; x. 24, 25; xii. 15.) And our Lord, in laying down the rule in relation to private offences, enjoins, first, personal remonstrance, then admonition in presence of one or two more, and, lastly, public notification to the church (or membership), whose sentence of exclusion in case of contumacy was to be final. Indeed, it would be to quote a great part of the New Testament writings to prove, that, in all matters pertaining to the government

and discipline of the churches, the body of the people were not only consulted, but took an active part in the proceedings, and gave their suffrages, along with those of the pastors and rulers, in all cases that came under consideration.

This principle of self-government, which constitutes the leading feature of Independency, is ably illustrated by the Rev. Dr. W. L. Alexander, of Edinburgh, in a tract on the subject, forming one of a series published by the Scottish Congregational Union. Even so late as the third century, Cyprian, that eloquent pastor and martyr of the African church, expresses his determination to do nothing in the exercise of discipline, except in the presence and with the concurrence of the people. (See Miller's "Church History.")

Hence it appears that admission to a church is a solemn act, involving important obligations and responsibilities, and ought not to be undertaken without due deliberation, and a decided preference for the doctrine, worship, government, and discipline maintained by the body to which we attach ourselves, as distinguished from all other denominations; not that we would unchurch them, but that we believe the principles and practice of our own communion to be most in accordance with the letter and spirit of the Word of God. This supposes a knowledge of those principles, as laid down in the New Testament. Thus, in some of the original Independent churches, there was what was called a Confession of Faith, or Church Covenant, embracing the leading doctrines of the Gospel, and promising obedience to the order and discipline of the church, which all candidates for communion were required to sign, or to which they were expected to express their assent. In America, such documents are still preserved, and practically enforced.

We have an example of this kind in the Appendix of Drs. Reed and Matheson's Narrative of their visit to the American Churches, (Vol. II., Appendix V.) in which, among other things, the

candidate is made to say, "You do now cordially join yourself to this as a church of Christ, engaging to submit to its discipline, so far as conformable to the rules of the Gospel, and solemnly covenanting to strive, as far as in you lies, for its Gospel peace, edification, and purity, and to walk with its members in all member-like love, faithfulness, circumspection, meekness, and sobriety." Thus you covenant and promise." Such a resolution, whether expressed in words or not, is certainly implied in the act of uniting oneself with a Christian church; and if so, it infers far more than the duty of merely attending the preaching of the word, or observing the Lord's Supper, as your correspondent supposes. This, as you rightly observe, is "only a part, not the sole and only end for which Christians are associated in churches." The primitive Christians were taught to "observe all things whatsoever which the Lord had commanded them;" they "continued steadfastly in the apostles' doctrine, and in the fellowship and prayers," as well as "in the breaking of bread;" they did not consider that the observance of one duty would warrant the neglect of, or supersede the necessity of attendance on others. They knew that they formed a constituent part of the society, and that it was the design of God, in so tempering the body together, that "if one member suffered, all the members should suffer with it; or if one member were honoured, all the rest should rejoice with it." There are some persons whose piety is of so transcendental or ethereal a type, that they cannot think of mixing themselves up with anything of a temporal character, and habitually absent themselves from all church-meetings, when any financial matter is expected to be introduced, or any case of discipline is to be brought forward. It is not for them to judge of the conduct of other brethren, or to occupy their attention with such low matters as pounds, shillings, and pence. Under the guise of great spirituality, it is to be feared there is a heaven of pure selfishness and vo-

luntary humility working in the minds of such persons. They are a sort of spiritual epicures, who are too intent on their own comfort and edification (as they term it), to trouble themselves with the concerns of others, and who are content to reap the fruit of Christian effort, without sharing in the labour of rearing it. Such persons have more of the spirit of him who asked, "Am I my brother's keeper?" than of Him who wept over perishing souls; or of that noble champion of the Cross, who could say, "Who is weak and I am not weak? who is offended, and I burn not?"

Without church organization and mutual effort, it would be impossible, humanly speaking, to keep up a face of public worship in the world. "In this way only," as you truly say, "can the kingdom of Christ be set up on the earth, His laws administered, and the purposes of His government carried out. Thus only can special duties be discharged, and special privileges enjoyed. Thus only can a ministry be provided and supported, institutions be formed and upheld, and the Gospel extended."

Let our motto be that of the Wesleyan Body, "*Always at it, and always at it.*" There is room for all, and need for all. We have no need of idlers in the vineyard, or of drones in the hive. It is by the whole body having nourishment ministered, and knit together by joints and bands, that it increaseth with the increase of God. (Col. ii. 19.) We have already glanced at some of the plans of usefulness available to the Christians of early days. The activity and philanthropy of modern times have opened up new fields of labour to the churches of Christ. The duties of pastors and deacons are sufficiently defined in the inspired writings, and are, in general, faithfully and honourably discharged. But there are other duties, more or less binding on all the members of the church, in proportion to their several abilities and opportunities,—the providing of suitable places of worship, the support of the ministry, the relief of the poor, and the furnishing of things

necessary for the due performance of Divine service.

The building of schools for the instruction of the young, and of colleges for training the rising ministry, are also works intimately connected with the prosperity and increase of the churches; then we have our Bible Societies, our British, Colonial, and Foreign missions, our Sunday schools, our tract circulation or distribution, our clothing societies, our house visitation and village preaching, our reformatories, penitentiaries, and ragged schools, our church and missionary prayer-meetings, (which are not supported as they ought to be,) besides our maternal associations, and

other kindred institutions, for promoting the social, moral, and spiritual improvement of the human race. In such departments of Christian benevolence, pious females may exert their gentle but powerful influence, with the happiest results; the elder women in the primitive church were exhorted to teach the younger; and (without the name) many daughters of Britain have acted the part of "sisters of charity and mercy," by seeking to instruct the ignorant, and to reclaim the vicious, especially of their own sex, of whom it might otherwise have been said, "No man careth for our souls."

Correspondence.

YOUNG MEN FROM THE COUNTRY—DISSENTING PRINCIPLES, PULPITS, AND PAPERS.

To the Editor of the Christian Witness.

SIR,—Knowing me as you have done for a dozen years or so, I beg to be allowed to speak freely and anonymously on a subject of great importance. Many young men every year come to London, as I did, on attaining their majority, from country churches, with the prayers of parents and pastors for their spiritual and temporal well-being in the midst of the trials and temptations of an entrance upon life in this busy, wicked city. In spite of all that has been done by the Young Men's Christian Association, and organizations of a kindred nature, our churches fall far short of their duty in regard to this important section of society. Many of these young men plod along, all their lives, in a quiet, unostentatious way; but others of them are aspiring, ambitious, or whatever you may call it, and emerge into positions of responsibility and usefulness. While it is important that *all* should be carefully looked after, it is not merely a matter of duty, but also of denominational policy, that we should

pay special attention to those who seem likely to rise. How is it that so many of these young men lapse into indifference, or open sin? How is it that so many of them become members of other bodies, and particularly that, as God has prospered them in temporal affairs, they should so often forsake Dissent and become identified with the national establishment? I shall venture to point out, with all deference to our pastors and deacons, a few of the causes which contribute towards the production of these lamentable consequences.

In the first place, then, London is so different to the country, that men require here a different state of mind and a higher degree of spirituality to avoid the influences of temptation than would suffice to produce the same results in the country. In the country every eye is on you—you are known, and your outward life is carefully observed; in London it is not so, or at any rate it is less so, and this fine moral influence both of constraint and restraint hardly

exists at all. Hence a man, in a small place, would find the influence of society sufficient to keep him from many acts which in London he may perpetrate unseen with impunity. Society in a small town may also constrain him to do many things which he neglects without remonstrance in this vast aggregation of the human family. Mixing with his fellows in the country, he is absolutely free from many strong temptations to which he finds himself exposed as a stranger in the—to him—awful solitude of this vast mass of human beings to whom he is unknown, and who are indifferent to his welfare. In his native town the distinction between professing Christians and the world has been more marked than it is here, and this, too, has a bad effect in bringing about a declension of spirituality. I must avoid speaking of myself, but I state only what I have seen when I say that such young men are in a very critical situation. They often begin by wandering from chapel to chapel, without settling down to any one spot. This is a very undesirable result, and produces an unhealthy state of feeling. If they fix upon a church and join it, they are too often much neglected. I was myself for some years a member of a church in London, and when I removed from the neighbourhood, I left only two or three families in that church to whom I was personally known, or who had taken the slightest interest whatever in my welfare. Want of sympathy and social friendship in the church is met by the attractions of the world and of general society, which find but too ready a response in the young man's heart, and should be counteracted by every means in our power. If a young man absents himself from his place, it is too often but little noticed; if he prospers in his worldly affairs it is well; if not (apparently), no matter to the deacons and brethren of his church. I often used to think, Sir, that it would have been but a small matter for a well-to-do deacon to have taken me a little by the hand, and with

others like me, to have fostered paternal feelings, and kept up a paternal watchfulness, in the place of a (probably unintentional, but certainly pernicious) system of indifference. What would it have been to a wealthy deacon to have invited the four or five young men from the country in the church or congregation to a friendly cup of tea now and then? An evening in his house would have had a good effect, and would have proved a cheap, a simple, and I may say a strictly scriptural method of promoting our prosperity, both socially and religiously. A young man in London without friends and connexions is an easy prey to an infinite variety of temptations, small at first, but growing fast, till the descent becomes rapid, and at times great and serious. It is easier, by a kindly, watchful, and considerate mode of treatment, to be the means of preserving such young men from falling—I only speak now of open violations of their Christian principle—than it is to recal them when a false step is once taken. Yet, though all admit this, does not the general conduct of our leading laymen—with a comparatively few glorious exceptions—go the other way?

Again, the neglect, in some places, of precise doctrinal teaching in the pulpit is an evil of great magnitude, from which our thoughtful young men are apt to suffer, whether Londoners or countrymen. Here we are, surrounded on every hand by the underminers of our faith, assuming the garb of intellect, of philosophy (falsely so called), and at times of negative theology or open unbelief. In a quiet, general congregation, such precise doctrinal teaching may not (perhaps) be so needful; but our young men should be provided with the *reasons* for believing that certain doctrines which we hold are in accordance with the word of God; and thus we should be armed for encounters with antagonists of every grade. But, Sir, the pastor of an Independent church to which I belonged for some years, was one of those who almost ignore this

doctrinal teaching, and in shaking hands with me one evening, replied to my remark that I could never tell whether he was a Calvinist or Arminian—"Say you so? Then I have succeeded with you, at any rate?" This gentleman is now preaching in London, and if his "success" be the same with other thoughtful young men, I can only say that I regret it, and so will they, in the hour when doubts arise, or skillful antagonists attack them. I wanted not oratory, or the graces of the stage-performer; I desired no deep learning or great critical research; but to be taught and reminded of the foundations for those great articles of our faith which are or ought to be clearly and firmly believed amongst us, and which, at any rate, young men ought to be in a position to expound and defend when they meet with men of opposite opinions.

How would it be if some wealthy Dissenter should offer £100 for the ablest essay expounding and defending our Congregational principles and the articles of our doctrinal belief, specially with a view to meet the case of our young men, placing in their hands a brief and able summary of those facts and arguments which will enable them to defend their position and to combat antagonists? I think this is a point worthy of attention. A "shilling volume" of this class would have naturally a large circulation, and would form a most appropriate present, not only to "young men coming from the country," but to all our young men, who are too frequently but inadequate defenders of the faith of their forefathers in the presence of cultivated, cunning sceptics and others.

I have noticed, too, a great absence, not merely of *doctrinal*, but of *experimental* preaching. A young man on coming to London finds depths of depravity of the very existence of which he was previously unaware; and he has to meet with "the world, the flesh, and the devil" in seductive forms, from which in the country he was almost wholly free. Yet the human heart is largely

the same in all conditions of life; and if the preacher be a man of deep Christian experience, he could not do better—particularly for young men amongst his hearers—than to preach from that experience for their guidance and instruction. Another neglect which I have noticed is the absence of a systematic inculcation of those great principles which compel our Nonconformity. If this were more attended to, we should have fewer losses to the Church of England. The operations of the Evangelical Alliance and the existence of a fraternal Christian feeling amongst the sects, are things beautiful to look on and glorious in their results; but if we are almost to cease the inculcation of our distinctive principles—if they are really of so little importance after all that they can be comparatively unheeded—let them be abandoned, and let us have freedom of opinion in one great harmonious organisation. But if, on the other hand, those distinctive principles be important, let our young men at least be familiarized with them, and furnished from the pulpit with the grounds upon which they are held, and with the arguments by which they may be fearlessly and successfully defended.

But the absence of doctrinal teaching, the avoidance of any systematic inculcation of our principles, the modern "essay" style of sermon, combined with a charity so called, which is preached to the extent of latitudinarianism, create a feeling of indifference in our young men. They, many of them, therefore, go to church or to chapel as the attractions of the popular preacher from time to time may chance to lead them, and where a clergyman is evangelical and in other respects to their mind, they often settle down amongst his hearers, and abandon those dissenting principles in which they have been educated.

This state of things leads to—shall I not say, often commences with a neglect of the denominational periodical publications? Hence an ignorance of, and indifference to, our progress as a

body, is a too common failing of the young men who have been, and of many who still are members of our churches. As I am writing anonymously—except in so far as you are personally concerned—I shall not hesitate to confess frankly that, ceasing to see your journal—and not liking any other dissenting newspapers—for about a year, I became so ill-informed as to what was going on, that matters of notoriety in the Body took me often by surprise, when I chanced to hear of them in general society. But a short time ago I recommenced the regular perusal of the *British Standard*, and am fast bringing up arrears. I recommenced just in time to see the Colonial Society vindicate itself from the charge of giving sanction to the negro pen—a vindication I should not have seen in the general press. Many other matters lost to view have now again become subjects of interest to me; and I should wish that many of our young men, who have lapsed into indifference on matters denominational, would take the same step to secure the same result. This indifference paves the way for transference to the Church of England, for the implanting of negative theological opinions, for the fostering of a sympathy with such men as Mr. Maurice and his followers, both within the pale of the Establishment and beyond it. But I have exceeded reasonable limits. I hope I have succeeded in stating my views without offence to any one, and that I may awaken attention to the general welfare of the young men in our churches and congregations, especially those who come from the country. In addition to this, I hope to stimulate ministers to be more doctrinal and experimental, instead of indulging invariably, or at least too commonly, in general disquisition and mere exhortation, and to adapt themselves more generally to the necessities of the young men in their churches and congregations. I would fain provoke a little correspondence in your columns on the subject, in which pastors and deacons

may take part, who are able to lay bare the evils I have indicated more clearly than I have done, and to suggest some practical and efficient remedies for the same.

I am, Sir,

Your obedient Servant,
A YOUNG MAN FROM THE COUNTRY.

ORIGINAL LETTERS.

*Rev. J. Wesley to Mr. Robert Barry,
Shelbourne, Nova Scotia, February
2nd, 1785.*

MY DEAR BROTHER,—Between ten and eleven years ago I had a violent fever, which brought me to the gates of death, I had no discernible pulse, and seemed to be just upon the wing, when I was suddenly seized with a violent vomiting; my pulse then began to beat again; and from that hour I have had, as it were, a new body with such health as I never had before. Mr. Henry said, "I bless God that I am never tired of my work, yet I am often tired in my work." By the blessing of God, I can say more, I am never tired in my work. From the beginning of the day, or the week, or the year, to the end, I do not know what weariness means. I am never weary of writing, or preaching, or travelling, but am just as fresh at the end as at the beginning. This hath God wrought! Thus it is with me to-day, and I take no thought for the morrow. I am in hopes Dr. Coke will come to you, with brother Black, and bring a preacher that may spend some time among you. The passage from New York to Shelbourne is far shorter than the passage from England; so that it is probable, for the time to come, you will be supplied with preachers from thence; and the more exactly you observe the old Methodist discipline, the more your souls will prosper. If your brother comes over merely to get money, he will get little grace by the change. That is by no means a sufficient reason for giving up his Christian friends, and so many spiritual advantages. Many have left

their country from this poor motive. Is it any wonder their souls did not prosper? Their eye was not single, how, then, should the body be full of light? I advise you, by all lawful means, to keep favour with your clergymen; if they can do little good, they can do much harm to the work of God; they can lay more hindrances in your way than you are sensible of. If it be possible, as much as lieth in you, live peaceably with all men; but with the clergy in particular. If you can do it without violating your conscience, make and keep them your friends; at least, if it can be avoided, make them not your enemies. I commend you all to Him who is able to lead into all holiness, and am,

My dear Brother,
Your affectionate Brother,
J. WESLEY.

*Rev. J. Wesley to Rev. G. Whitefield,
March 16th, 1739.*

MY DEAR BROTHER,—On Thursday, the 8th instant, we breakfasted at Mr. Scori's, who is patiently waiting for the salvation of God. Thence we went to Mrs. Campton's, who has set her face as a flint, and knows she shall not be ashamed. After we had spent some time in prayer, Mr. Washington came with Mr. Gibbs, and read several passages out of Bishop Patrick's parable of the "Pilgrim," to prove that we were all under a delusion, and that we were to be justified by faith and works. Charles Metcalf withstood him to the face, and declared the simple truth of the Gospel. When they were gone, we again besought our Lord that He would maintain His own cause. Meeting with Mr. Gibbs soon after, he was almost persuaded to seek salvation only in the blood of Jesus; meanwhile, Mr. Washington and Watson were going about to all parts and confirming the unfaithful. At four, we met them, without design, and withstood them again. From five to six, we were confirming the brethren. At six, I expounded at Mrs. Ford's, as

I designed to do at Mrs. Campton's at seven; but Mr. Washington was got there before me, and just beginning to read "Bishop Bull against the Witness of the Spirit." He told me he was authorised by the minister of the parish to do so. I advised all that valued their souls to go away; and perceiving it to be the less evil of the two that they who remained might not be perverted, I entered into the controversy, touching both the cause and the fruits of justification. In the midst of the dispute, James Mear's wife began to be in distress. I prayed with her a little when Mr. W. was gone; and then, having comforted the rest, as I was enabled, went down to S. Thomas's. In the way, Mrs. Mear's distress so increased, that she could not avoid crying out aloud in the street. With much difficulty we got her to Mrs. Shrieve's, where also Mr. Washington had been before us. We made our requests known to God, and He heard us, and sent her deliverance in the same hour. There was great power among us, and her husband also was set at liberty soon after. I felt such a damp strike into my soul, and so did Mrs. Campton and several others, as I do not remember to have ever found before. I believe the enemy was near us. We immediately cried to our Lord to stir up His power and come and help us. Presently, Mrs. Shrieve fell into a strange agony both of body and mind; her teeth gnashed together, her knees smote each other, and her whole body trembled exceedingly. We prayed on, and, within an hour, the storm ceased. She now enjoys a sweet calm, having remission of sins, and knowing that her Redeemer liveth.

At my return to Mrs. Fox's, I found our dear brother Kinching, just come from Dummer. We rejoiced and gave thanks and prayed, and took sweet counsel together; the result of which was that, instead of setting out for London, as I designed, on Friday morning, I should set out for Dummer, there being no person to supply the church on Sunday. On Friday, accordingly, I

set out, and came in the evening to Reading, where I found a young man, Senwick by name, strong in the faith of our Lord Jesus. He had begun a society there the week before; but the minister of the parish had now well-nigh overturned it. Several of the members of it spent the evening with us, and it pleased God to strengthen them and comfort them. In the morning our brother Senwick rode with me, whom I found willing to suffer, yea, to die for his Lord. We came to Dummer in the afternoon; Miss Molly was very weak in body, but strong in the Lord and in the power of His might. Surely her light ought not thus to be hid under a bushel; she has forgiveness, but not the witness of the Spirit; perhaps for the conviction of our dear brother Kinchings, who seemed to think them inseparable. On Sunday morning, we had a large and attentive congregation; in the evening, the room at Basingstoke was full, and my mouth was opened. We expected much opposition, but found none at all. On Monday, Mrs. Cleminger being in pain and fear, we prayed, and our Lord gave her peace. About noon, we spent an hour or two in conference and prayer with Miss Molly, and then set out in a glorious storm. But even I had a calm within. We had appointed the little society at Reading to meet us in the evening, but the enemy was too vigilant. Almost as soon as we were out of town, the minister sent or went to each of the members, and being arguing and threatening, utterly confounded them, so that they were all scattered abroad. Mr. Senwick's own sister did not dare to see us, but was gone out on purpose to avoid it. I trust, however, our God will gather them together again, and that the gates of hell shall not prevail against them. About one in the afternoon on Tuesday, I came to Oxford again, and from Mrs. Fox's, where all were in peace, I went to Mrs. Campton's. I found the minister of the parish had been there before me, to whom she had plainly declared the thing as it was, that

she never had a true faith in Christ till two in the afternoon on the Tuesday preceding. After some other warm and sharp expressions, he told her, "Upon that word he must repel her from the Holy Communion." Finding she was not convinced of her error, even by that argument, he left her, calmly rejoicing in God her Saviour. At six in the evening, we were at Mr. Fox's society; about seven, at Mrs. Campton's; the power of our Lord was present at both, and all our hearts were knit together in love. The next day we had an opportunity to confirm most, if not all, the souls that had been shaken. In the afternoon, I preached at the Castle. We afterwards joined together in prayer, having now Charles Graves added to us, who is rooted and grounded in the faith. We then went to Mr. Gibb's room, where were Mr. Washington and Watson. Here an hour was spent in conference and prayer, but without any disputing. At four in the morning I left Oxford. God hath indeed planted and watered. O may He give the increase!

J. WEALEY.

Sir Richard Hill to the Rev. Walter Sellon.

Dec. 24, 1772.

DEAR SIR,—I do not see that it will answer any other end for you and I to be disputing than that of stirring up the old man in us both. I do think you have the grace of God, and I am sure you are blest with a good understanding, which is well cultivated by acquired knowledge. With these endowments and qualifications, I trust it will please God to make you abundantly useful in the cause of Christ. I heartily forgive what has grieved more of Walter Sellon than of Jesus Christ in your two letters to me; and I beg the same in behalf of poor Richard Hill. Come now, dear Sir, let us pray for each other; and if ever I have the pleasure of seeing you in the flesh, be assured that I shall embrace you in the bonds of brotherly love; if not, I trust we shall one day meet in a better

place, where there will be no other contention between us than who shall sing loudest—"Grace, grace unto it;" and this, without undervaluing myself in any respect, will certainly be the privilege of that amazing monument of mercy, who desires always to subscribe himself, very dear Sir, your sincere and affectionate friend in the best of bonds,

RICHARD HILL.

May the blessing of Heaven attend you!

. We are indebted for these deeply-interesting letters to our esteemed friend, the Rev. Samuel Dunn, of Camborne, the bosom friend of the late learned Dr. Adam Clarke, and who is richer in this species of lore than any man we know. We hope Mr. Dunn will occasionally repeat his favours.—EDITOR.

THINGS WANTING TO THE CONGREGATIONAL BODY.

SIR,—Our apostle left Titus at Crete for the express and important purpose of setting in order the things which were wanting to the purity, efficiency, happiness, and prosperity of the church of God; clearly suggesting the importance of discovering and supplying the things which are needful in any place and at any time. The former, however, may be done by any obscure and inconsiderable person; therefore I attempt it; the latter can be effected only by men of position and power, and therefore the prompt and active interposition of such is urgently required.

The origination of the Congregational Union came late, but in good time for excellent service; the evils foreboded have not come to pass, but the substantial benefits of it have, perhaps, exceeded all reasonable calculation, and perhaps the same may be augured of the Metropolitan Union of Congregational Churches, now in immediate anticipation.

The Chapel-building organization has supplied a great deficiency, remedied an odious grievance, and, by comparatively small means, well-directed, has effected a vast amount of real good. And the grand and noble movement to supply

the need of retiring aged ministers is likely to wipe away an unsightly and dishonourable blot, do justice to deserving men, and open a way, in many places, for an energetic ministry and the increased prosperity of the churches. But does it leave anything further in the same direction needful and desirable? I think so. Some while ago there appeared in your columns a letter on the subject of Ministerial Removals, showing the desirableness of some means or machinery of promoting them in many cases, without the difficulty, violence or odium too frequently felt and witnessed. Many ministers, whose term of labour has ranged between ten and twenty years, in trying parts of the vineyard, anxious, care-worn and dispirited, would, at sixty years of age and upwards, remove to a new sphere, be fresh as a daisy and blithe as a lark for further exertion and usefulness, and thereby effect a great saving of the Retiring Pastors' Fund.

But, as things now stand, how can such beneficial changes be effected? Numerous churches would be glad of the services of such men, and would greatly prefer them for the experience they have had. But how can these parties become acquainted with each other? This important work might be most beneficially effected by a body of right-minded gentlemen in London, ministers and others, who, becoming acquainted with the circumstances of the different places where ministers are needed, could introduce to them many likely to be suitable; those chosen might be both happy and useful for many years to come, while their vacated places might be occupied by new men of life and power, and prosperity be the result of the movement on every hand. And why could not such a desideratum be supplied? And why should the evils here alluded to be continued, extended, and perpetuated for the want of such an organization as a means and medium of action? It would involve but little of pecuniary need; indeed, but little would be required save the union of

few wise heads, warm hearts, and willing and working hands.

Yet one thing more will be wanting to meet the case of some who may relinquish their charges and depend upon the sustentation bounty. The more favoured of the brethren may have laid by something against a future day; others may possess some property, and the amount assigned to them, supplementing what they have already, may prove adequate for their future comfort; but the less favoured, who could lay aside nothing, and who have no property, would the amount assigned be sufficient for their support, besides rent, &c., in London? If not, what will be done? What should be done?

And here I venture to suggest, or rather to repeat, the suggestion ably put forth by others, namely—the *provision of dwellings*, separate, grouped, or in some sufficiently large and suitable building. And surely in London this could be done—only let the suitable persons look at the thing, and others, wealthy and influential, favour it, and this might consummate the other benevolent designs, be an unspeakable comfort to the beneficiaries, and a great and lasting credit to our beloved Denomination.

Apologising for the length of this communication,

I am, Sir, your obedient Servant,
A COUNTRY PASTOR.

Popular Lectures.

LECTURE IN THE MUSIC HALL, WARRINGTON, TO YOUNG MEN.

BY MR. MACKIE.

“Run, speak unto this young man.”—Zech. ii. 4.

THIS is the fashionable time of the year for preachers to speak unto young men. It is a time for stock-taking, book-balancing, and examining the muster-rolls of the churches. Every year has its own chronicle of removals, deaths, and desertions by those who “walk no more with Jesus.” Therefore are clergymen naturally anxious to arouse the young, and to secure that “instead of the fathers shall come up the children.” While no corporate tie binds us together, and no roll contains your names, our four years’ connexion being only one of mutual respect, I cannot but observe the large number of you who are young men, once frivolous, wayward, and troublesome as hearers, but now sedate, respectful, and arrived at that time of life when the future should be eagerly scanned, your plans laid, your principles formed, and you ready for the most momentous duties of life. The generation now owning the land, the money, and the manufactories and

the raw material of wealth in the world, is fast passing away. In twenty years from now, probably, every public man in Warrington will have died, retired, or left the town. Certain it is, that thirty years, on the average, makes a clean sweep of all creation, and we may fairly calculate that before thirty years are past, Warrington will require 5,000 husbands and fathers, a member of parliament, a score of magistrates, of mayors, of clergymen, churchwardens and deacons; scores of town councillors, poor-law guardians, master manufacturers, managers, and foremen; hundreds of skilled workmen, pious Sunday-school teachers, and intelligent electors; besides numbers of men to act as directors to our numerous public institutions, our sick clubs, and the like. Every year makes its demand for more or less of most of the classes named. Many of you are on the very threshold of active life. If ready to catch the tide in your affairs, it may carry you on to

fortunes; if you are not, it may leave you high and dry on the sands for a long bleak winter. My object is specially with you to-night. I well remember that at your time of life I had the advantage, with some hundred other young men, of being taught religion and common sense by one of the holiest, most devoted, and hard-working ministers I ever knew. I well remember how he used to enforce Solomon's words—"Seest thou a man diligent in business; he shall stand before kings; he shall not stand before mean men." Incidentally, this minister informs me, in a letter received from him only last week, that he frequently meets many of my class-fellows, and that they are all doing well in the world.

Now, young men, I am deeply solicitous that my four years' lectures should produce some equally satisfactory results. Were my services remunerated by money, by applause, by admission to the upper ten thousand—were there such a circle in Warrington—I might, like some others, be content with sowing, regardless whether a crop followed or not. But when my lecturing has turned grist from the mill, evoked the enmity of several little minds, whose religion consists in self-adoration, and an hourly reiteration of the exclamation—"The temple of the Lord are we!" I feel intensely anxious to be the means of turning many of you to righteousness, that I may have somewhat to answer gainsayers. This anxiety is increased by the fact that many of our chiefest and most useful townsmen voluntarily bear the pecuniary burden of these lectures, and naturally look for the fruits, and have hitherto not been slow to acknowledge the earnest of what we trust may yet follow, even if years intervene. To you, young men, as the hope of the nation and of the church of God, let me therefore specially speak. Youths, about twelve years, let me run and speak, first to you. Next to remembering your Creator in the days of your youth, remember the immense importance of your last two or three years

at school. Do not play truant, idle your time, bribe bigger or clever boys to do your sums. If you do, you will grow up blockheads, dunces, stupid. You will neither be fit for parson nor clerk; for master nor foreman; for magistrate nor jurymen; for a director of a mechanics' institution, nor a secretary to a sick club.

Young man, just entered on your apprenticeship, I speak to you. Have you chosen a respectable trade? Throw your heart into it. Be determined to be the best workman your master ever turned out. Devote your evenings to books, or lectures, or something to make you a better workman, and a better man than your fellows. Why have we so many half-taught operatives—men little above labourers, though they ought to be skilled workmen—men ever on the tramp, on the parish, or setting up beer-shops, or shops which should be attended by old women or widows only? It is owing to apprenticeships misspent; habits of lying a-bed contracted; a dread of hard work; a desire to carry the light end of the ladder; to make the apprentice lads run for this, and fetch that. If you, young men, follow such a course, depend upon it you will never rise to eminence nor independence. Survey the successful pulpit, the bench, the bar, or the platform, in Warrington, or England at large. Our chief men in Warrington have risen during this, or the last generation, from the ranks. In common parlance, they have had no grandfathers. They have been architects of their own fortunes. When poor, they never went out seeking work, praying first that they might not find it. To you young men on the verge of legal manhood, or not far past it, I would run and speak. Have you mastered your trade? Then turn all your time and attention to cultivating your head internally, and improving your social position. Be neither a barber's block, nor a tailor's dummy, nor the wit of a bar parlour, nor seek the despicable eminence of being a lady's man. The

woman worth having always chooses a *man*, not a thing of pads, and stays, and frills, and rings and macassar oil. As a man, choose a proper mate and a proper time to marry. In preparation for that, learn and practise frugality—living on something less than you earn, and providing for a rainy day. As a man, cultivate common sense, the most uncommon of all. As the citizen of a free country, on an equality with every one in the eyes of the law, seek to know its history, its politics, its trade, its religion.

Labour to be an intelligent Christian—ignorance never yet gave glory to God—to be competent to catechise the man who asks your vote; to give your opinion with propriety in the jury-room, or on the platform. Don't dread hard work, neither physical nor mental. Men seldom die from it; they often die from laziness. Rowland Hill used to beg his brother ministers to work hard, if they wished to live long. Lord Brougham, the hardest working man of the age, at eighty-two is fit to be Lord Chancellor, if required. Dr. Raffles, and Hugh McNeile, of Liverpool, are both old—the first very old—but no men have worked harder than they. When Dr. Raffles was last lecturing in this hall—then upwards of seventy years of age—how eloquent was his tongue, as he painted with burning words the glories of Ancient Rome? But, young men, I would run and speak to you, of matters far more important than literature and politics. It is religion. Not that religion which consists in the millinery arrangements of the priest, or the church; nor that which reaches no further than a cold assent to doctrines,

however holy; but that which reaches the heart, affects the life, makes the workman and master honest to each other; the husband a house band, binding all the family in one loving bundle.

Real religion gets a long way above sects and parties; it is far beyond political morality, and more blessed in its results than all the learning which a lifetime can acquire. Young man, you are wanted by God and good men to become religious yourself, and then to propagate religion among others. In Warrington there is scope for your ambition, such as soldiers seldom find. They have to bide their time—to fume and chafe, even in times of war, at being passed over. Not so you. There are hundreds of drunkards who want reclaiming; there are thousands of out-cast children for whom no man cares; and, probably, not fewer than three thousand families in Warrington to whom religion is a mystery. All these form material for you to work upon, and it is no mean honour to turn even the drunkard to sobriety, or one sinner from the error of his ways. We cannot all be distinguished men in the army, at the bar, or in the pulpit. But we may be distinguished in our own town, or district, or back street, for living not for ourselves, but for the glory of God and the good of our neighbours. Finally, is there a young man here acting on the principle so ironically exposed in the Bible—"rejoicing in his youth, and walking in the light of his own eyes?" To him I run and say—"Stop." Ponder the conclusion of the passage—"Remember, that for all these things the Lord will bring thee unto judgment."

SELF-KNOWLEDGE.—I know not how strong others may be in spirit, but I confess I cannot be so holy as some profess to be; for whenever I do not bear in mind the Word of God, I feel no Christ, no spirit and joy. But if I meditate on any portion of Holy Writ, it shines and burns in my heart, so that I obtain good courage and another mind. The cause is this: We all discover that our minds and thoughts are so unsteady that, though we desire to pray earnestly, or meditate on God without His

Word, our thoughts scatter it in a thousand forms before we are aware of it. Let any one try how long he can rest upon any one idea he proposes to himself, or take one hour, and now, if he will, tell me all his thoughts. I am sure he will be ashamed before himself, and afraid to say what ideas have passed through his head, lest he be taken for a mad dog, and be chained. This is my case, though engaged in serious thoughts.—*Luther.*

The Sunday School.

THE CHURCH AND THE SUNDAY SCHOOL; OR, MUTUAL CLAIMS AND OBLIGATIONS.

A Paper read before the Congregational Union of England and Wales, at Blackburn, September 27th, 1860. By CHARLES REED, Author of "Infant Classes in Sunday Schools," "The Census and Sunday Schools," &c.

THE work delegated to the church is a spiritual one. It is CONVERSION! The realisation of this truth awakens the deepest concern. We have a certain work to do, and we are attempting to do it by an instrumentality largely unfitted. The work demands, as the primary qualification, piety in the teacher. We admit the qualification, but we have been unwilling to assert its essential character.

But piety, though essential, is not the only qualification. Teachers may come with "honest and good hearts," and yet lack skill, knowledge, and experience. What to teach, and how to teach it—how to study a Scripture lesson, and how to impart the lesson when learnt to others, so that, as Milton has it, "others may be lessoned" by it. This can only be well done by a process of training. For this work there is no one so competent as the minister of the word. In the culture of the mind of the pious young teacher, in the preparation and rehearsal of the Scripture lessons, and in the subsequent periodical examinations of the children, the pastor finds, next to the pulpit, his most appropriate sphere of ministerial exertion.

We believe that the school has the growing confidence of the working class. It is this very class which in the south of England seems to lie so far away from our public pulpit ministrations and our private influences. A large portion of the present race of parents in the manufacturing districts has passed through our schools. Whatever may be their estimate of the advantages derived by themselves, of one thing we are certain, they anxiously seek them for their children. When questioned they tell us that their children "take to school better than they did when they were scholars;" and why? because it is not so much like "common schooling." It was this hard, dry, dull, severe aspect, which our schools have worn—this "task and lesson" work—that has driven away multitudes. The moment our youth could assert their inde-

pendence of parental authority, they have made their escape, and the untimely loss of them has deprived us this day of our crown and glory. It is this which fills us with shame and confusion of face when we are asked, "Where are your elder scholars? where the thousands whose names have been on your books? where your fruits in holy and useful life, as well as in sickness and peaceful death?" We say, "Yes—we have them; they are all around us; we are ourselves the living witnesses here to-day;" but that thousands are living in almost total neglect of the claims of our holy religion is, indeed, too true. They have gone from us (we have scarcely noticed their withdrawal) at the most critical period of their being, at the turning point of life—"they went from us, and they are not of us."

And who is answerable? Undoubtedly we, who failed to meet their wants, and seeking to win hearts for Christ, proposed to accomplish His work by the use of an unsanctified instrumentality—well-intentioned it may be—but soulless and uninterested.

Now we find that (by special arrangements) these young people can be held, and more than this, that they take delight in the intelligent, religious and friendly counsel, and devotional earnestness of the spiritually-minded teacher. Numerous instances of personal decision, followed by a readiness for personal effort, attest this on every hand. This native agency (so to speak) is a most valuable auxiliary. It knows the habits, it speaks the language, and it lives in sympathy with the class we desire to influence, and it opens up a way to the homes of the ungodly poor, which the visitor, the deacon, the minister has in vain sought to find. People talk of "muscular Christianity;" put this new force into action in the lower districts of our towns, and see the result. These are they who will plant and tend your *Sunday District Schools*, taking to the very doors of the poor the tidings of salvation. These will support your

Bagged Schools (the offspring of the Sunday school), and these are they who will become the standard bearers in your Bands of Hope. These are the teachers who have set us the example of winter *fire-side classes*, in villages where, if the Gospel is preached in the morning, no evening service of any description invites the attendance of the poor. And these are they who are so inclined to remain by us, that if we would provide for them they would give to us, as in Wales, classes of fathers and mothers, once a day at least, becoming scholars under the same roof with their own children.

Piety in the teacher brings many blessings in its train. The presence of any amount of such consecrated earnestness in the school would drive out of it for ever the pernicious practice of alternate teaching. As though we had a redundancy of teaching-power, we officer many of our schools with a *double staff*, so that the work may be taken up by relays and detachments. This plan was well enough when the highest attainment of the teacher was to take his drowsy lads through the alphabet and the primer. It mattered little who drilled in these hard symbols of knowledge, morning and afternoon; but things are different now. A pious teacher can rarely do his duty satisfactorily to a class except he have the *sole* management and care of it. Of course there are exceptional cases; but I speak now of a system which weakens our vigour and saps the foundations of our stability.

In attacking an old and convenient practice, I may be told of "custom," and "needs be." If this be so, I fall back upon an emphatic protest against a plan, anti-economical, indefensible, and mischievous in the extreme. At any rate let us preserve consistency. If a class is to be the charge of two teachers, let it be seen that they both know, believe, and feel alike; for most assuredly the warning voice may proclaim here with advantage, "Be ye not unequally yoked with unbelievers."

No doubt, with pious teachers, alternate teaching might be less objectionable, but against it all lies this old-fashioned but unanswerable argument, "What is the use of all this surplus power; and if you don't want it, why not give the benefit of it to those who do?" A teacher with the deep conviction of a solemn responsibility of his work, would

be reluctant to divide that responsibility with any other, and that only under special circumstances.

There is another reason for piety in the teacher, and that is the importance of individual dealing with our scholars. During the last year or two a great work has been going on in our schools. Truly, we have seen the work of the Spirit amongst us. This has led the teacher to seek more private intercourse with his children; he has taken up the full scope of his mission, and given himself to what we may term, without misunderstanding, "pastoral duty." Conversation at home—prayer, not for, but with his scholars—and religious intercourse with the family to which he belongs, have been productive of incalculable good. This could not be done by an unconverted teacher, nor could it be done so well by two teachers, pious though they were; the probability is, that in either case it would not be attempted at all.

This confidence set up between the scholar and teacher is more important because of the natural reserve felt in acknowledging serious impressions. The child will tell his teacher that which he could not or would not reveal at home. In our own families is this not too much the case? How little we have of religious family intercourse! How difficult it seems to get children to speak freely about religion, who have no reserve in speaking of other things. The period of deep concern is one of the greatest interest to us; but if the teacher is not a friend, and more, if he is not himself the subject of a change of heart, how shall a child seek guidance at such a season from him? What can he give but a stone when the cry is for bread? He may tell the inquiring child of the origin of sin, of commandments and ceremonials, of prophecy, parable, and miracle, of death and judgment, and everlasting pains—but of the blood that cleanseeth, of the Spirit that quickeneth, of the Saviour crucified, his heart cannot discourse. Does he not evade those close approaches to questions which give a faithful conscience fresh opportunities to assert her influence. The unconverted teacher has no power to speak of the way of salvation, and so he satisfies himself by getting from the library a copy of "The Anxious Enquirer," and with this he leaves the child. Never has the necessity for spiritually-minded teachers been more

clearly seen than in schools recently visited by revival. Teachers who had never thought of infant conversion as *probably*, or even possible, have been surprised by the awakened concern of their children; and where the teachers have remained helpless and untouched by the gracious influence around them, the children have "grown wiser than their teachers are, and better know the Lord."

Pious teachers, having one common object before them, do not consider questions of priority in rank, or the numerical arrangement of the class. The fifth class of the main school takes the same rank as the first; and the teacher of the fifth class remains such, undisturbed by those periodical changes of teacher and scholars which have been till lately the fruitful source of discomfort and even rebellion among us. The ties of friendship formed in early years and ripened into mutual love, are not broken up by the rude hand of arbitrary authority. Thus the full value of this influence remains to the teacher so long as he can secure the protracted attendance of the scholar, who is often induced to remain by the constraining force of human love when nothing else could hold him.

Another advantage resulting from the ascendancy of the religious element in the school, is found in the lightening of its *financial* burdens. The Sunday school is not at any time a costly institution; but, inexpensive as it is, its financial position might be much improved. It gives an education (the only kind of education we desire to see given to the people, for nothing), but it has done so hitherto at a growing cost to the church. The rental is slight, the teachers are unpaid, and voluntarily they tax themselves for many routine and special charges; but the provision of books—spelling and reading books, and Testaments and Bibles—together with maintaining them in repair, and, in addition, the sustaining of a good library, is a matter of serious expense. Add to this the charge of some annual feast, or expensive railway excursion, and the treasurer's balance is often on the wrong side.

Now, I am of opinion that this question of finance is of more moment than we imagine. I wish to suggest a remedy. *Let the children provide their own books.* What they own, they value. And what are the books? Simply a Bible and a

hymn-book. These two they do provide. Why not the first? Let each child be required not only to possess a Bible, but to bring it to school. It is a good thing to carry in the hand on the Sabbath day; many a youth has been saved in temptation by its companionship. It is necessary in the school, and useful in the chapel gallery, or at the children's service. Thus we confer a benefit, and rid ourselves of a principal item of expenditure. We can deal more liberally to our library, and save the frequent and unpleasant necessity of appearing before the church in *formâ pauperis*. Schools burdened by debt, and crippled in necessary expenditure, often drive away good but poor teachers, and dispirit faithful but humble officers.

I know that an impression exists—I hope not extensively (and, indeed, it has recently shaped itself into words)—that a spirit of independence has risen up in some of our schools. It may be so, and I do not wonder at pastors expressing "poignant regret," when they have found this to be the case. But this mischief, when it appears, should be traced to its true source. It springs from one or other of the following causes. It either arises from the introduction of teachers whose worldly spirit has had too much rule in the school; or else in the abdication of his rightful position by the real head of the school—the Christian pastor. Young men, not qualified for the spiritual duty, are sometimes exactly fitted for another kind of work, the fruit of which is too frequently seen in laborious attention to "rule and regulation making," and the exhibition of a fiery jealousy as to their infringement. These, if any, are your questioners of authority, and sticklers for rights; these the provokers of discussion, and the fomentors of dispute. It springs from a love of power, uncontrolled by the spirit of Christian meekness, and wanting the guidance of a directing and superior hand.

If from any cause—a desire not to interfere, a disinclination to maintain a discussion, an occupied time which does not admit of the attention necessary, or a want of interest in the object—the pastor does not assume his true position (yielded by the respect of the teachers), and hold it, we may be sure that presumption and self-complacency, or the sense of injury sustained, will lead to coldness, if not to suspicion, division, and separation.

When teachers of this order are left to themselves, and have the power, they will take the advantage, assume a leadership, and form a party, and rather than yield it, they will dispute an authority, which has been left in abeyance, and is only asserted in a crisis. While I say this, I wish to express my opinion that the school should be a self-governing institution, and that the intercourse of the pastor should be that of a higher kind of superintendent, and not that of an arbitrary ruler, much less a stately overseer.

We have the remedy in our own hands. *Spiritually-minded teachers* have neither time nor taste for the petty jealousies which disturb the peace of some schools. The sure way, therefore, to be rid of these troubles is for the pastor to use to advantage his personal influence over the teachers; first, in conferring with them, and introducing them to the school, and afterwards, in training and encouraging them.

I have said, we look to the *church* to supply suitable teachers. At present, the *church* knows little or nothing about them. Practically, the church supposes that the school provides for itself. But if, instead of this indifferentism, which has grown up, unintentionally, into a fixed habit of mind, the teachers selected by the committee of teachers, over which the pastor should preside, were commended to, and set apart by the church for the work, the church would know *all* about them. The appointment would be more valued, less readily thrown up, and a speciality and dignity would be conferred upon the office of the Sunday-school teacher, which it now lacks.

The teachers we need, we cannot get till the spiritual character of the teaching is known to them. We have in our churches a vast amount of unused lay-power, but it is not a power to us, for the mere purpose of teaching reading, and hearing lessons. Once let it be understood that you want Bible Christians, men and women "mighty in the Scriptures," and if the claims of the school are presented in the right way, this higher agency will come forth. But, to be ready for this accession, we want suitable separate rooms. Built, hired, or lent, we must have CLASS ROOMS. These are the greatest want of the present moment.

The pastor's influence is almost essential here; if he is seen to be interested

in the school, denying himself for its sake, men of station and influence in our churches will feel the force of his example, and do the same.

The character of a school is often judged of by nothing more than by the character of its superintendent. If he be a man of high personal influence, even though he may not be a man of commanding talent, his administrative power and his social position will gather and hold around him a superior race of teachers. Nowhere is this more manifest than in these northern towns of England.

A voice entitled to be listened to with deference and respect has been heard recently in this county to demand a reformed Sunday school. We are asked to review our position and to amend our ways, and we recognize an earnest spirit amongst us pledged to this work. He will not lack helpers if he will strike at the root of the evil, and if he will be content to do one thing at a time. School architecture can wait. The discussion of the relative value of plans for conducting educational classes can bide its time—the supply of a more healthy literature than we possess can be postponed—the proposal of a centralized organization will keep—all can stand back, and give place to the real grand reform here pleaded for. These are matters of opinion—the other is a fixed principle.

We need but to be consistent. There may be a latent unbelief as to the design of God in the conversion of children—but it is not here that we find it. These pastors and delegates are of one mind, they hope for conversion, they pray for it, they expect it, not as the ultimate result, but now. And if the churches were asked the question, their response would be, we are assured, mainly the same.

Without offence to a single teacher at present in our ranks, and without the slightest suggestion that any except mere monitors should be superseded, we say—let the church see to it, that having the recognition of all new appointments in their own hands, the number of unconverted teachers, and it is a very large one, be not increased.

The school cannot bring about this change alone. Without an effort on the part of the pastor, the work will not readily be accomplished; but once done, the way will be easier, the "straitened gate" will offend nobody, and a reform

will be carried to which every other change will be accessory.

Give us but decided teachers and we shall not be told again that "the work must be taken out of the hands of incapacity, to devote it upon the highest power of the church."

The language seems strong, but we would have the church weigh well the accusation. If, with all that has been done, such a declaration is necessary, it is high time for us to put ourselves right upon this question; and at no time and in no place could a resolution

be taken more fitly, than in the Autumnal Meeting of the Congregational Union, in the heart of the great County Palatine of Lancaster.

[This masterly address would have appeared with the other Blackburn Papers, but for delay in its transmission. Our space now necessitates the omission of the introductory pages, which are of a historic character; but although this affects the proportion, it detracts nothing from the worth of the Paper, which we estimate at a very high figure. It is a word in season, wise and weighty, which the church of Christ would do well devoutly to consider.—EDITOR.]

Literature.

Parliament in the Play-Room. By A. L. O. E. London: Nelson and Sons.

As the title intimates, the volume is intended to promote the exercise of public speaking. It is designed to convey some slight information on subjects not usually introduced into a work of the kind, and also to suggest such amusements as may be to the mental powers in the play-room what the swing and the giant-stride are to the corporeal powers in the play-ground—something combining exercise with diversion. It is marked by considerable originality, and can scarcely fail of favour both with young people and their teachers.

England's Yeomen. From Life in the Nineteenth Century. By MARIA L. CHARLESWORTH. London: Seeley, Jackson, and Halliday.

EIGHT thousand copies of this publication are already before the public—a fact that demonstrates the acceptance with which the work has met. Its object is to draw back the curtain from the inner life of an English farm, that its light may shine to the glory of God and the blessing of those willing to learn by example. He whose hallowed course it is the chief object of the tale to portray was one whose life furnishes a personal test, because its advantages were small compared with those enjoyed by numbers who, content to walk by a lower standard, yet think to reach an end as safe if not as happy. A tone of enlightened and fervent piety pervades the volume; and its perusal, while it excites, will also enlighten. The portraiture is generally vivid, and the lessons deeply salutary.

The Children's Church at Home; or, Family Services for the Lord's Day. By the Rev. JOHN EDMOND. London: Nelson and Sons.

WE are not a little gratified at meeting Mr. Edmond in the present volume, presenting no fewer than twenty-six services, of a character seldom equalled, and certainly never surpassed. The entire production bears the stamp of the author's peculiar genius for addressing young people. Highly effective among the adult, he is omnipotent among the young. In Glasgow he had no equal, in dealing with juvenile assemblages; and in London his pre-eminence will in no degree be lessened. Alexander Fletcher, for half a century the prince of orators among juvenile audiences, is gone, and he has no successor in the Metropolis, except Mr. Edmond. We have many good, and a number of very effective preachers, whether to the aged or to the young, but we have none that soar far above their fellows in addressing juveniles, except Mr. Edmond.

The "Exercises," as they are called, are thus formed:—There is first a lesson, or limited extract from the Old Testament, and another from the New; to this succeeds a hymn, and then the sermon,—brief, simple, racy, rich in exquisite illustration, and every way replete with matter fitted to charm. A hymn and a short prayer terminate the exercise. The volume, if we do not greatly miscalculate, will circulate by thousands and tens of thousands. The fathers and the mothers of the land will exceedingly find their account in it; and multitudes that are neither, will delight to roam and commune with Mr. Edmond amid the groves and bowers created by his fertile genius.

The Lost Tribes, and the Saxons of the East and of the West, with new Views on Buddhism, and Translations of Rock-Records in India. By G. MOORE, M.D. London: Longman and Co.

THE Quarterlies alone can do justice to this extraordinary performance. We can hardly afford a glimpse at its rich and varied contents. It is now a considerable number of years since Dr. Moore delighted and dazzled the British public by his masterly volumes on Man. Since then, if silent, he has not been idle. There is labour enough here for the half of a long life. It overflows with recondite learning. Few men in a million are equal to it. It is enough to confer celebrity on any man, and hand down his name to future ages. Apart from the peculiarities of the volume, it abounds in general matter of a useful and deeply interesting character. It is rich beyond any publication touching the questions in hand, that ever came before us.

Egypt in its Biblical Relations and Moral Aspect. By J. F. JONES, B.A. London: Smith, Elder, and Co.

IN the course of the last few years we have had several publications referring, more or less, to this once famous region, but we have met with none in which the country is so amply developed. There are few points which the general reader is concerned to know that are not discussed in this elaborate volume. It is the result of much inquiry, and got up with great care. We have not for a long time met a volume with such claims on the general public, and we anticipate for it great and lasting popularity.

The Principia and the Bible: A Critique and an Argument, with an Appendix on the Scale of the Universe. By J. A. MACDONALD. Judd and Glass.

THOSE who are accustomed to read without thought will do well to eschew this volume, which is not meant for them. The author refuses to concede to infidelity that in matters of Natural Philosophy the Bible is at fault. The laboured apologies by which this concession is accompanied, purporting that Inspiration was never given to teach physics, and that it was expedient to condescend to the prejudices of the vulgar, have failed, he says, to satisfy his mind. The object of the work is to harmonise Geology and Astronomy with Revelation, and whatever may be thought of his success, none will deny his learning and ingenuity.

Mists and Shadows. By G. E. SARGENT. Tresidder.

THE story is well conceived, and well told.

THE actors in the scenes depicted are natural, varied, and lively. There is much to amuse, something to instruct, and nothing to injure.

Commentary on the Epistles of St. John. By Dr. J. H. A. EBRAUD. T. and T. Clark.

LIKE all the German works issued by the Messrs. Clark, this volume is copious, ponderous, elaborate, and erudite. Nothing is left unnoticed that meditation could suggest or investigation supply. The following sections, for example, constitute the introduction to the first Epistle:—"The Epistolary form; identity of Author and Evangelist; genuineness of the Epistle; its relation to the Gospel; time and place of composition; diction and spirit; literature." To this succeeds the Exposition, accompanied by a translation. The work is a most valuable auxiliary to the pulpit.

Specimens of the Less-known British Poets. Vol. III. Nichol.

MANY, perhaps, will deem this one of the most interesting volumes of the entire series. Its variety is great, and many of the specimens possess superior value. For the fireside, the garden-seat, or the railway, it will prove a charming companion.

Mr. Nichol, after eight laborious years, has now completed his Five Divisions, and fulfilled his prospectus to the letter. He has accomplished an undertaking never realised by any previous publisher, and which will transmit his name with honour to future times. He is entitled to rank with the highest class of literary benefactors of his age and country.

Commentary on the Sermon on the Mount. By Dr. A. THOLUCK. Fourth revised and enlarged edition. T. and T. Clark.

THIS is one of the great author's greatest performances, and its value can scarcely be over-estimated. The writer says, "The compass of the present edition is indeed little greater than that of the last one; but I have thrown aside much useless material, and replaced it by the results of renewed investigation." It ought not to have been necessary to throw aside "much useless material," which ought to have had no place in the third, or, indeed, in the first edition of such a work. Excess, however, is the vice or the virtue of the great German writers. But, in the present case, the English have no cause to complain, as theirs is the expurgated impression.

It is worthy to be noted that this work gave rise to a movement of a practical character in Germany, out of which have grown practical commentaries, commentaries for the use of schools, and sermons on the whole or on particular parts of the sermon on the mount.

Special Prayer.

THOUGHTS ON THE WEEK OF PRAYER.

Now that this exciting season is past, our friends, we trust, will bear with us in making a few observations.

There is reason, we think, to fear that multitudes mingled with the movement and enjoyed the excitement with but imperfect conceptions of its true character. The specification of a *period* is liable to become a snare. It suggests to them the notion of something great to be done in a given time, and then there is to be an end of it, and they may return to their old habits. Vast numbers came out during the Week who will be seen at the ordinary gatherings for prayer no more till the next great occasion.

On carefully looking through the Scriptures, we find no precedent for these settled periods. The only limit to the special supplications there set forth was the bestowment of the blessing. If, for instance, we look at Daniel, we find there was no fixed period resolved upon, at the close of which he had resolved to stop. He "set his heart to understand," and continued to pray on "three full weeks," till he obtained an answer to his supplication. Had the time been double, treble, ten-fold, he would have persevered.

So, too, in the New Testament; Paul besought the Lord "thrice" concerning his "thorn" before he got an answer; and it is clear, that had it not then come, he would have gone on regardless of the number. In the beautiful parable of the Saviour concerning the widow and the unjust judge, the object was not to enjoin prayer for fixed periods, but "always." The widow did not settle with herself to apply a certain number of times, and then, if unsuccessful, drop it; she thought of no limit other than success. This it was that roused the wicked man. The thought of her "continual coming" alarmed him; and hence he did her justice, that he might get rid of her importunity!

There is, verily, a fault among Christians upon this subject. The bulk have no adequate conception of the "prayer that has power with God." When once the Spirit of God shall descend in power, and as in the case of Paul, "work mightily" in the souls of the faithful, prayer will then become an awful exercise. It will rise to agony! It will be assimilated to the prayer of our Great High Priest himself, when, in the days of His flesh, He offered up His prayers "with strong crying and tears!" That, *that* is "the effectual fervent prayer of the righteous, which availeth much." The great Essayist, Foster, had correct and elevated conceptions when he penned the following passage:—

"I am assured, also, that in a pious mind the humiliating estimate of means and human power, and the consequent sinking down of all lofty expectations founded on them, will leave one single mean, and that far the best of all, to be held, not only of undiminished, but of more eminent value than ever was ascribed to it before. The noblest of all human means must be that which obtains the exertion of Divine power. The means which—introducing no foreign agency—are applied directly and immediately to their objects, seem to bear such a defined proportion to those objects, as to assign and limit the probable effect. This strict proportion exists no longer, and therefore the possible effects become too great for calculation, when that expedient is solemnly employed which is appointed as the means of engaging the Divine energy to act on the object. If the only means by which Jehoshaphat sought to overcome his superior enemy had been his troops, horses, and arms, the proportion between these means and the end would have been perfectly assignable, and the probable result of the conflict a matter of ordinary calculation. But when he

said, 'Neither know we what to do, but our eyes are up unto Thee,' he moved (I speak it reverently) a new and infinite force to invade the host of Moab and Ammon; and the consequence displayed in their camp the difference between an irreligious leader, who could fight only with arms on the level of the plain, and a pious one, who could thus assault from heaven. It may not, I own, be perfectly correct to cite, in illustration of the efficacy of prayer, the most wonderful ancient examples; nor is it needful, since the experience of devout and eminently rational men, in later times, has supplied a great number of striking instances of important advantages so connected with prayer, that they deemed them the evident result of it. This experience, taken in confirmation of the assurances of the Bible, warrants ample expectations of the efficacy of an earnest and habitual devotion; provided still, as I need not remind you, that this mean be employed as the grand auxiliary of the other means, and not alone till all the rest are exhausted or impracticable. And I am convinced that every man who, amidst his serious projects, is apprised of his dependence on God as completely as that dependence is a fact, will be impelled to pray, and anxious to induce his serious friends to pray, almost every hour. He will as little—without it—promise himself any noble success, as a mariner would expect to reach any distant coast by having his sails spread in a stagnation of the air. I have intimated my fear that it is visionary to expect an unusual success in the human administration of religion, unless there are unusual omens: *now a most emphatical spirit of prayer would be such an omen*; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. *And if the whole, or the greater number of the disciples of Christianity, were, with an earnest, unalterable resolution of each, to combine that heaven should not withhold one*

single influence, which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand."

These noble conceptions are in full harmony with the Word. This is a state of things as certain one day to exist as that "the earth shall be filled with the glory of the Lord." Till it arrive, the harvest of the world will not be reaped. It may strengthen our faith to meditate the following:—

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. I have set watchmen upon thy walls, O Jerusalem, that shall never hold their peace day nor night: ye that are the Lord's remembrancers, keep not silence, and give Him no rest, until He establish, and till He make Jerusalem a praise in the earth!"

Nothing here of specified periods. The supplication is to cease only with the necessity. The church of Christ is still but imperfectly awakened either to her privilege or her duty. Still, these periodical, measured occasions are a step in the right direction. They foreshadow the day when the Lord will descend in His glory, and all flesh shall see it together!

PROPOSAL FOR THE WEEK OF PRAYER.

THE missionary brethren at Lodianna invited Christians throughout the world to begin the year 1860 with united supplication for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of all. The earth was girdled with prayer. The sun, for seven days, never set on groups or congregations of praying people. Many striking answers to these prayers are known to have been received. Eternity alone will reveal all the blessings which were vouchsafed.

The recent Missionary Conference at Liverpool directed their attention to the subject, and expressed their earnest hope that the Church of God throughout the world would set apart a week for special prayer at the beginning of this year; and the promoters of the Conference communicated their desire that the Evangelical Alliance would prepare and issue an invi-

tation to this effect. A similar wish was expressed by the Lodiana missionaries. The Committee of the Alliance could not hesitate for a moment to undertake the duty to which they were thus called, and they did it the more readily since it was so entirely in accordance with their antecedent practice.

It was proposed that the eight days, from Sunday, January 6th, to Sunday, January 18th, inclusive, 1861, should be observed as a season of special supplication.

With a view to give something of definiteness, identity, and harmony to the worship, the following subjects were suggested for thought, prayer, and exhortation, day by day:

Sunday, Jan. 6.—The promise of the Holy Spirit.

Monday, Jan. 7.—Humble confession of sin, and prayer for an especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

Tuesday, Jan. 8.—The attainment of a higher standard of holiness by the children of God.

Wednesday, Jan. 9.—A large increase of true conversions, especially in the families of believers.

Thursday, Jan. 10.—The free circulation of the Word of God, and a blessing upon Christian literature.

Friday, Jan. 11.—A large outpouring of the Holy Spirit upon all bishops, pastors, and elders of the churches, upon all seminaries of Christian learning, and upon every Protestant missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labour.

Saturday, Jan. 12.—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy kingdom come."

Sunday, Jan. 18.—Thanksgiving for past revival; and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad. Missionary Sermons.

These subjects are capable of every variety of treatment. Union is strength. United prayer, united praise, has power with God, and prevails.—2 Chron. v. 13; and xx. 20-22; Acts iv. 31-33. Every day the standard of the Cross advances. Every day new fields of holy warfare open before us. Every day the conflict thickens. The aggressions on the camp of the enemy are stirring up all his wrath. The very successes of Christ's soldiers multiply the calls for reinforcements. Our only hope is in God. Our expectation is from Him. Shall we not arise, and with one heart and one voice call upon Him from whom cometh our salvation? The Lord hath done great things for us. Showers of blessings have fallen on many lands. There is a sound of abundance of rain. Shall not the posture of the church be that of Elijah, prostrate in importunate prayer? It was when ALL the people shouted with a great shout, that the walls of Jericho fell. Who will refuse to raise the voice of supplication? The last recorded words of the Son of Man are reverberating through Christendom, "Surely I

come quickly." Who will not respond, "Amen. Even so: come, Lord Jesus?"

* * The foregoing is the document issued by the Evangelical Alliance, which we deem it our duty to place upon record in the pages of the CHRISTIAN WITNESS. This great Week, we do trust, there will be occasion, in the generations to come, to view as an era. Our readers will also do well often to consult it as a remembrancer of the great subjects which ought always to have a place in social prayer. Each of these topics is more than sufficient for a single prayer; and nothing can be more improper than for a single leader to run over the whole.

THE WEEK OF PRAYER.

WE need hardly say, that we have been deeply interested observers of the Week of Prayer in the Metropolis, and in many places throughout the Provinces. It is impossible to get aught approaching to accurate information as to the extent of the compliance with the arrangement, but it would seem to have been pretty general. In the Metropolis it was certainly so amid all Dissenting denominations, and also in the Church. So far as our information reaches, London seems to have taken the lead. In the Provinces, the Church and the Dissenters frequently united, much more so than in the Metropolis, presenting a spectacle of Christian union which reflected credit on themselves, and was in sweet harmony with the holy exercise as carried on by the children of one Father! The following are selected portions of the intelligence which has appeared, and may serve as samples:—

ASHBY-DE-LA-ZOUCH.—The Nonconformists of this town united for prayer in several chapels.

BURSELEM.—During the week united prayer-meetings were held. The ministers of the Evangelical denominations, with the rectors, took part in the meetings, and a most happy feeling has prevailed.

DORSETSHIRE.—The *Wiltshire County Mirror* reports meetings at Poole and Blandford.

LIVERPOOL.—The *Liverpool Courier* says, "Some of the Evangelical ministers of our Established Church, as well as many of those of our Nonconformist brethren, had special congregational prayer-meetings daily. The only public prayer-meetings were those convened and conducted by the ministers of our Nonconformist bodies. The meetings at Hope Hall were well and respectably attended, chiefly by our Nonconformist brethren, and by several members of the Church of England. The crowning meeting which closed the series beginning with Monday was that held on Friday evening, at Hope Hall. The room was crowded. Rev. Dr. Raffles presided, and several ministers delivered addresses or engaged in prayer."

MADELEY.—Meetings were held every evening in the old County Court-room, presided over by both clergymen of the Church of

England and Nonconformist ministers, and they were most numerous attended. A delightful spirit of brotherly love prevailed.

MAIDSTONE.—At All Saints', Holy Trinity, and St. Philip's churches, sermons were preached on the previous Sunday on the subject by the respective incumbents. A special prayer-meeting of the clergy was held on Monday evening. On Tuesday a prayer-meeting was held in the College School-room, presided over by the Rev. D. D. Stewart. In Holy Trinity parish a prayer-meeting of the Sunday-school teachers was held on Tuesday, and for the parishioners generally on Wednesday evening, at Trinity School-room. An address on "The Present Pentecost" was delivered by the Rev. Richard Glover. At Well-street Chapel prayer-meetings were held every evening.

MARGATE.—Daily evening meetings were held in the Assembly-rooms. On Monday, 7th, and Saturday, 12th, there were also meetings at noon as well as in the evening. There was an average attendance of about 760 at the eight meetings. The circular convening these assemblies was signed by the Rev. C. T. Astley, Vicar of St. John's, and several other clergymen, together with the Dissenting ministers of the town. A hymn-book was published specially for use at these meetings.

NORWICH.—In St. Stephen's parish there were daily prayer-meetings, which were for the most part very well attended, notwithstanding the severity of the weather. One of the meetings, in an old barn, in a separate part of the parish, where a Bible-class and weekly service is held for the working classes, was crowded. The number of intelligent men present was remarkable. The Dissenters united, and held a migratory daily prayer-meeting in their chapels with a good attendance.

NOTTINGHAM.—On Monday evening the Evangelical Alliance held a general meeting for prayer; Canon Brooks presided. Every spot in the large hall was occupied, and great numbers had to return, unable to gain admission. The Evangelical clergy have held prayer-meetings daily in the school-rooms of their churches respectively.

PETERBOROUGH.—The week was observed by the members of the Church of England connected with the Vicar's church and his own meeting together every evening from eight to nine, when the clergy presided, and called upon working men being communicants to offer up prayer for the different subjects that were set forth. All the meetings were well attended. The other denominations also held united prayer-meetings.

READING.—United meetings were held daily in the New Hall, London-street, thrice at noon and thrice in the evening. Ministers of the Church of England and of various denominations presided at the respective meetings. The attendance was good throughout the week, and on some occasions our spacious hall was nearly filled with devout worshippers. Besides these daily meetings, there were well-attended congregational meetings held on three evenings where the united meetings took place at mid-day, by at least two of the Established, and many (if not all) the Dissenting ministers of the town.

WEYMOUTH.—For the first time in the religious history of this town, Christians of all denominations have held united prayer-meetings. The large church school-rooms, capable of holding 1,000 persons, have been filled on each successive evening.

WINCHESTER.—Most of the Christian bodies joined together for the purpose of united prayer, that God would pour out His blessing upon the world and the church. The Revs. W. Williams, Midwinter, Carus, Jacob, Rogers, Proby, Humbert, and Debonville (Churchmen); the Rev. W. Chappell (Baptist); and the Rev. W. Jutsum (Wesleyan), took part in these services. There was a crowded attendance.

GUERNSEY.—We learn from the *Guernsey Star* that, "twice on each day, prayer-meetings have been held, and have been attended by numerous gatherings in the respective places of worship. Tuesday evening was set apart for a united meeting, held in the St. Peter Port Sunday School-room, which was densely crowded. It was presided over by the Rev. J. Cleave, Episcopalian, who was supported on the platform by the Rev. Thomas Brock and the Rev. Osmond Dobrée, incumbent and curate of St. John's; the Rev. John Lakes, minister of St. James's Church; and many other ministers and gentlemen."

COLERAINE.—On Monday, January 7th, the week of united prayer was commenced by a meeting in the New Town Hall, so memorable in connexion with the revival. The Rev. James O'Hara, M.A., rector of the parish, presided. An earnest and practical address was delivered by Captain Orr, of Woolwich, from Rev. ii. 1—2. Similar meetings were held on each succeeding day of the week.

BOULOGNE.—Divine service was held in the three English churches of the lower town, and a sermon preached in each church, in accordance with the object of the meetings. The attendance was very good. The general meetings closed on Friday, in the Wesleyan Chapel, Rue de l'Ancienne Comédie. The clergyman of each church was present. The Rev. W. Toase addressed the meeting, recommending union of heart and of action in promoting the Gospel of Christ. Portions of Scripture were read in the Rev. J. C. Furlong's church by the Rev. W. Toase, and in the Wesleyan Chapel by the Rev. J. C. Furlong.

FLORENCE.—A correspondent says:—"On each day, beginning Monday, and concluding this (Saturday) forenoon, meetings have been held. The Scotch chapel, kindly opened for the purpose, has been filled to overflowing. The meetings have been presided over by representatives of the English, Scotch, Vaudois, and Italian churches. Prayers have been offered up in English and Italian (in the latter language principally), and words of exhortation have been spoken in the spirit of truth and love. Many of the Italians present were working men, who made a sacrifice of their time in thus accepting the invitation widely circulated, the more remarkable as they were again found in their places at the nightly re-unions for instruction or evangelization. Not the least interesting feature in a deeply-interesting succession of meetings was this, that on one occasion, prayers were offered in succession by four servants of the Lord, who in other times had suffered

imprisonment for the Gospel's sake. I am sure I only re-echo the sentiment of every Christian heart present in expressing the assurance that the Lord was indeed present with

us, and that His own Spirit refreshed and gladdened us—may we continue instant in prayer for the promised blessing."

Congregational Intelligence.

REV. GEORGE SMITH.—A large and select meeting of Ministers and Gentlemen assembled to breakfast, in the Congregational Library, on the 22nd ult., to present to the Rev. G. Smith a Testimonial, as an expression of esteem and confidence, and in acknowledgment of great and varied public service. James Spicer, Esq., presided. The testimonial consisted of a massive silver candelabrum, and a salver. The chairman having most ably introduced the subject, a number of speeches, genial and pertinent, were made, and the meeting broke up about midday.

DIDMARTON, GLOUCESTERSHIRE.—On Sunday, December 2nd, anniversary services were held in the Congregational Chapel, when three sermons were preached by the Rev. H. Jones, of Uley. On Monday 8rd, a tea meeting was held in the above place; after which, the Rev. James Waters was ordained to the work of the ministry; the Rev. H. Jones introduced the service by reading and prayer; after which the Rev. J. Stratford, of Cirencester, delivered an address upon the "Nature of a Christian Church;" the Rev. T. Page, of Tetbury, asked the usual questions, to which Mr. Waters gave very lucid replies; the Rev. J. A. Pratt, of Bristol, offered the ordination prayer; the Rev. W. Ross, of Bristol, delivered the charge to the minister; and the Rev. J. Andrews, of Kingswood, that to the church. The Revs. J. S. Binder, of Sherstone, and T. Shakespeare, of Nailsworth, also took part in the interesting services.

HANLEY, STAFFORDSHIRE.—Mr. Robert McAll, of Rotherham College, having received a unanimous invitation from the church and congregation of the Tabernacle, Hanley, to become their pastor, has accepted the same, and purposes to commence his ministry early in the spring.

KELVEDON.—The Rev. T. H. O. Naish has accepted the unanimous invitation of the church and congregation at Kelvedon to become their pastor.

HITCHIN CONGREGATIONAL CHAPEL.—A public meeting was held in this place of worship, F. J. Wood, Esq., LL.D., of Totteridge, presided, to present to the Rev. W. Griffith, the pastor, a testimonial of esteem and confidence, with a purse of fifty sovereigns, from his church and congregation.

WOLVERHAMPTON.—On Tuesday evening, the 15th ultimo, a testimonial was presented to the Rev. William Bevan, late pastor of Snow Hill Congregational church, representing the feelings of respect which had been entertained towards that gentleman by the town at large during eleven years' residence there. It consisted of an elaborately-wrought time-piece and massive silver salver, manufactured by Messrs. Elkington and Mason. The vase of the time-piece bears the following

inscription:—"Presented, together with a silver salver, to the Rev. William Bevan, on his leaving Wolverhampton, by his friends of all denominations, among whom he has lived and laboured eleven years a consistent Christian minister, in token of their esteem for his usefulness as a public teacher, and their appreciation of his private virtues.—Jan. 15, 1861." Charles Clark, Esq. (the mayor), presided at the meeting. The presentation was made by Sidney Cartwright, Esq., who, followed by the Rev. J. P. Carey, J. N. Langley and W. Fleeming, Esqrs., bore testimony to the grateful recollections which were cherished of Mr. Bevan's efforts to promote unity and co-operation among the Christian bodies of the town, and of his practical ability and steady devotedness in every public engagement calculated to promote the educational, social and religious interests of the community, while faithfully labouring in the arduous duties of his own pastoral charge. Mr. Bevan, in acknowledging the presentation, expressed his thankfulness to God and to his friends for the cordiality he had found among all denominations of Christians and all parties in the town, and his hope that a Divine blessing would yet more largely rest upon them; and said he should ever look on their munificent gift as a memorial of large-hearted and affectionate co-working in manifold useful labours, as well as of ever-increasing personal kindness towards himself.

AN EVENING WITH THE NAVVIES AT PECKHAM RYE.—On Thursday, the 20th instant, we witnessed an interesting scene. The Rev. J. Hiles Hitchens, minister of Peckham Rye Congregational Church, with the assistance of his people and the inhabitants of the immediate locality, provided a treat of tea and cake to about 250 navvies at present employed in constructing the high level main sewer. After singing grace, Mr. John De Frains delivered an address admirably adapted to the condition of the men, and which was evidently much appreciated by them. Tracts and books having been distributed and received with eagerness, Diaromic views of a Scriptural and subsequently of an entertaining character were exhibited by W. Townley, Esq., accompanied with explanations and practical remarks by the minister. The men thoroughly enjoyed themselves, which their repeated cheering fully proved. At the close, the minister announced that this was the first of a series of weekly gatherings of an entertaining and beneficial character, which will be held whilst the navvies continue in the neighbourhood. Mr. Bailly Brown kindly lent his barn for the occasion, which was lighted with gas, and decorated with evergreens and mottoes, presenting an interesting appearance.

Christian Doctrine.

ON GROWTH IN GRACE.

BY REV. THOMAS JAMES, LONDON.

No subject can be understood without a clear and definite apprehension of the terms employed. Where the meaning of terms is vague and uncertain, mistakes of the most serious character on subjects of the greatest importance have been made, and that not only by the careless and superficial, but even by the most diligent and earnest inquirer after truth. If this is often evident in scientific researches, it is equally manifest, and unspeakably more important, in everything relating to "the faith delivered to the saints." It may be confidently affirmed, that had greater pains been taken accurately to define the terms employed, many an unseemly controversy on religious subjects might have been avoided. Good men, debating a subject, will often be found to differ far more in the meaning they attach to the phraseology adopted, than they do in reality on the matter under discussion. These remarks, it is thought, apply to the subject stated at the head of this paper.

It is very obvious that the term "grace" is used in the Scriptures with a great variety of meanings. Literally, the word signifies *favour*, acceptance with God or man. "Fear not, Mary," said the Angel to the Virgin; "thou hast found *favour* with God." Of the Saviour himself it is said, "Jesus increased in wisdom and stature, and in *favour* with God and man." And again, "the child (Jesus) grew and waxed strong in spirit, and the *grace* of God was upon Him." Some biblical critics have enumerated no fewer than fifteen different meanings which the Scriptures indicate by this word, and they quote passages in the Old or New Testament to sustain their renderings. It is, however, the object of this paper not to enter into these

niceties of criticism, but rather to promote the edification of the humble Christian who is sincerely anxious to "perfect holiness in the fear of God." It may suffice, therefore, to refer especially to two senses in which the term is employed. First, to the free and eternal favour and love of God, which is the spring or source of all the blessings we enjoy, both temporal and spiritual. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." It is impossible for language to express more strongly the freeness and sovereignty of divine love. The faith by which we "lay hold on eternal life" is *the gift of God*." There is, perhaps, no truth more explicitly set forth in the Scriptures than this. The purpose to save a lost and perishing world is of grace, "Who hath saved us, and called us with a holy calling, according to His own purpose and grace." "God so loved the world that He gave His only begotten Son." The free and unmerited love of God is the original source of our salvation. "I have loved thee with an everlasting love, and with loving-kindness have I drawn thee."

"Grace first contrived the way
To save rebellious man."

So, too, the method by which this purpose is accomplished is of grace. The entire scheme of human redemption is a transcendently bright and glorious display of the exceeding riches of His grace. How striking and how conclusive is the reasoning of the Apostle in his epistle to the Romans, v. 15-17, "If, through the offence of one, many be dead, much more the grace of God, and the gift by grace, by one man, Jesus Christ, hath abounded to many," &c. "We are justified freely by His grace,

through the redemption that is in Christ Jesus." "Being justified by His grace, we are made heirs according to the hope of eternal life." The Gospel is the dispensation of the grace of God. When addressing the elders of Ephesus at Miletus, and in anticipation of the bonds and imprisonment that awaited him, the Apostle declared, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." The Gospel, with all it records concerning the person and work of Christ, and all the truths which it reveals, yea! and all the duties which it enjoins, is of the grace of God. Grace is the source of everything, and illustrates everything. It is that which, while it secures every blessing to man, brings glory to God in the highest.

But not only are we indebted to the grace of God for all *spiritual* blessings, but from the same source are derived all the *temporal* mercies we enjoy. None is, none can be so presumptuous as to suppose he can claim as his right aught of the things he possesses. The food we eat, the raiment we wear, the air we breathe, the health we enjoy—in a word, everything is the free gift of the all-bountiful Creator, who "openeth His liberal hand and satisfieth the desires of every living thing." How does it sweeten the comforts of life to regard them as flowing from the exhaustless source of the Divine goodness and love!

"My God, my King, thy various praise
Shall fill the remnant of my days;
Thy grace employ my humble tongue
Till death and glory raise the song."

And what an aggravation is it of the sin of the ungodly, that whilst they are every moment the recipients of the untiring bounty of God, no expression of thankfulness escapes their lips, no feeling of gratitude is awakened in their minds. If they have no taste for spiritual things, one should imagine that the comforts of life, which are palpable

to their senses, and which, though silently, do constantly appeal to them to remember the source from whence they spring, would awaken some emotions of gratitude. But, alas! like the Israelites before the god of their idolatry which they had set up, they "sit down to eat and to drink, and rise up to play." God, who is the giver of every good and perfect gift, is not in all their thoughts.

The other meaning of the term in question refers to the work of the Holy Spirit, when, by His gracious influence, He regenerates, renews, and sanctifies the soul. The definition given by Dr. Doddridge in his lectures expresses it thus:—"Any degree of divine influence on the mind, inclining it to believe in Christ and to practise virtue, is called *grace*. . . . There are in Scripture many other senses of the word *grace*, which does, in the general, signify any favour of God freely bestowed; but, forasmuch as those which relate to the improvement of their temper, and their fitness for final happiness, are favours of the greatest importance, this term is by way of eminence applied to them." Many passages of Scripture might be cited to justify this definition. "By the grace of God," said the Apostle, "I am what I am." And when confessing that he had been "a blasphemer, a persecutor, and injurious," he says, "but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus." "The grace of God, which bringeth salvation, teacheth that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world." In accordance with this is the Apostle's argument, in Romans xi. 6. Whether he be considered as referring to the election of the Jews as the people of God, by which they were distinguished from all the nations of the earth beside, were the outward or visible church of God, as some have argued; or whether he refer to the personal election of individuals

to eternal life, his argument is equally conclusive. "If it be by grace, then it is no more of works; otherwise grace is no more grace. But if it be by works, then it is no more grace; otherwise, work is no more work." In the nature of the case, even apart from the testimony of Scripture, this is manifest. Our salvation must be either of works, that is, the result of our own obedience to the Divine law, by which we are entitled to the blessing of eternal life, or it must be the free gift of God to creatures who can claim nothing on the ground of merit. There is something so absolutely inconsistent between the two that, by laying down one as the ground of our salvation, we necessarily exclude the other. "What is given to works is the payment of a debt, whereas the notion of *grace* implies an unmerited favour, so that the same benefit cannot at the same time be derived from both." And with this the actual experience of true Christians perfectly accords. How often have we heard persons who stumble at the doctrine of personal election confess that they owe their hope of salvation, as well as all the happiness which religion affords on their heavenward path, to the grace of God. No one on his knees can do otherwise than acknowledge that, if saved at all, he is a sinner saved by grace. In every conceivable application of the term is the great work of the redemption of fallen man ascribed to the grace, the free, unmerited favour of God. The eternal Word, when He assumed our nature, is "The only begotten of the Father, full of grace and truth. Grace and truth came by Jesus Christ. Where sin abounded, grace did much more abound. Having predestinated us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. Unto every one of us is grace given, according to the measure of the gift of Christ. Now, our Lord Jesus Christ himself, and God even our Father, who hath loved us and given us

everlasting consolation and good hope through grace. That, being justified by His grace, we should be made heirs according to the hope of eternal life. It is good that the heart be established with grace." These passages, with many others, most clearly show that to the free and sovereign grace of God, and to that only, is the salvation of guilty men to be ascribed. How false and absurd, how wicked and ruinous, are the numerous penances and pilgrimages, fasts and mortifications, of the apostate church of Rome. And how presumptuous, not to say blasphemous, are the pretensions of her priesthood when they assume the power to forgive sins. Deluded men! have you ever pondered the question which was once put by the Pharisees of old, "Who can forgive sins but God only?" "Salvation is not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that, being justified by His grace, we should be made heirs according to the hope of eternal life."

The inner spiritual life of a real Christian is, therefore, of Divine origin. It is a new birth, a new creation. "That which is born of the Spirit is spirit; that which is born of the flesh is flesh." Ye are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." That this "new creature" is capable of growth, of increase, is most obvious. The infant of yesterday is a perfect human being; but the fond parent watches over it with incessant care, ministers to its wants, shelters it from harm by night and by day, trains it up in the way it should go, and, by every means that affection can devise, seeks to fit it for acting its part when it shall arrive at the maturity of manhood. So everything in the Scriptures

teaches us that the spiritual life of the Christian, perfect as to its nature when "born of the Spirit," is capable of growth and increase. We read of babes, young men, and fathers in Christ;—of the blade, the ear, and the full corn in the ear;—of Christians who come to their graves like a shock of corn fully ripe in its season. So also we read of a faith that is as a grain of mustard-seed, and of a strong faith which glorifies God,—of hoping against hope, and of a hope full of immortality,—of the love of many which waxed cold, and of a perfect love which casteth out fear. We may be like Job, who exclaimed, "Oh ! that I were as in months past, as in the days when God preserved me, when His candle shined upon my head, and when, by His light, I walked through darkness." Or, like David, when he exultingly called on his soul and all within him to bless the Lord, and not to forget His manifold benefits. At one time doubts and fears may perplex us, and disturb, if they do not destroy our peace; and at another, by hearkening to the commandments of the Lord, His promise is fulfilled, and "our peace has been like a river, and our righteousness as the waves of the sea." Now, all this alternation of hope and fear, assurance and doubt, strength and weakness, demonstrates the reality and illustrates the importance of that growth in grace which it is the object of the writer of this paper to promote. If it be inquired in what it consists, it may be answered, it discovers itself by an increase of spiritual light and knowledge,—by our renouncing our own righteousness, and depending more entirely on the righteousness of Christ,—by our increasing delight in all spiritual duties,—by a more devoted and supreme love to God and delight in Him,—by a less regard to the things seen and temporal, and a more habitual contemplation of the things which are not seen and eternal. This growth, though real, may not always be perceptible or capable of explanation. We cannot understand the growth of a tree or plant. Man casteth the seed into the

ground, and he sleeps and rises night and day, and the seed springeth and groweth up, but he knoweth not how. So is the kingdom of God. But, however imperceptible and gradual, it is still real and vital. "The path of the just is as the shining light, which shineth more and more to the perfect day." If we cannot understand the *growing*, we should be concerned to realise the *growth* of our grace. I cannot explain the growing of my child, but his strength is increased, his height is advanced, his intellect is developed. Thus we should desire that, like the Thessalonians, our "faith grow exceedingly, and our love toward each other abound."

One great means of attaining the blessing in question is a settled, firm, unhesitating conviction of its reality, and that, great as it is, it is within our reach. If there be any lurking doubt or misgiving in the mind, our desire, if it exist at all, will be faint and feeble. But if it become a fixed principle of belief that the highest measure of spiritual attainment may be reached, we shall gird ourselves for the conflict, and not as though we have already attained, either are already perfect, but forgetting those things which are behind and reaching forth unto those things which are before, we shall press toward the mark for the prize of the high calling of God in Christ Jesus. By the Apostle Peter we are exhorted, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." This striking language represents the Christian character in all its due proportions, and shows that we should aim to possess all the graces by which it is adorned. A redundancy in one cannot compensate for a deficiency in another.

We cannot suppose the case of a Christian of strong faith and extensive knowledge, who evinces no brotherly kindness or charity. All must exist, and all must abound, if we hope to "grow in grace," and to attain to real spiritual prosperity.

Now, what are the means by which this growth in grace may be best promoted. Amongst others, the following may be briefly noticed:—

1. The diligent study of the Holy Scriptures. It is the command of Him to whom, as our Saviour and Lord, we owe unreserved obedience, "*Search the Scriptures.*" This involves more than a careless, formal perusal of the sacred oracles. We must study the inspired Word, if we would know the mind of the Spirit therein revealed. How instructive is the language of Paul to his son Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works." Do we really believe this? And is it our sincere desire to be, in the sense in which the expression is here used, "*perfect*;" or, in other words, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ? Then shall we habitually and devoutly search the Scriptures.

2. Earnest prayer is another means by which growth in grace may be promoted. Not the mere utterance of the words of prayer, but the earnest breathings of our innermost nature addressed to a prayer-hearing God. A deep sense of our manifold sins, imperfections, and deficiencies, acquired by diligent and faithful self-scrutiny in the retirement of the closet, will vent itself in earnest supplication for the quickening influence of the Holy Spirit, by which our languishing graces may be invigorated, and our inner spiritual life be strengthened.

3. We should study the character of

those who have been the brightest ornaments in the church of God, or such as are still edifying the circle in which they move by the eminence of their piety. We are to be followers of them who through faith and patience inherit the promises. We should consider the meekness of Moses, the patience of Job, the spirituality of David, "the man after God's own heart," the love of John, the disciple whom Jesus loved, and the zeal of Paul; and remembering that they were what they were by the grace of God, we should seek to be like them. There is no reason but our want of faith, watchfulness, and prayer, why we are not equal to these models of piety and grace. But, above and beyond all these, our blessed Redeemer himself has left us an example that we should tread in His steps. Oh! to be like Him, which was the great purpose of God's predestinating love, that we should be "conformed to the image of His Son." This would, indeed, be to "grow in grace." Then let us look around the circle in which we move, and select those as our most intimate and endeared friends who are the most eminent for their grace and piety. On the authority of Scripture itself we know that "He that walketh with the wise shall be wise." Our companions, therefore, should be not amongst the worldly and the gay, but with "the saints that are in the earth, the excellent, in whom is all our delight;" those with whom we may take sweet counsel and walk to the house of God in company.

4. A diligent and devout attendance on all Divine ordinances is another means for promoting our growth in grace. It is much to be feared that the Sabbath, that "best day of all the seven," is not observed, *sanctified* by professing Christians in this day as it ought to be, as, for instance, our Non-conformist forefathers observed it, or, especially, as primitive Christians hallowed it. How many now-a-days satisfy themselves with attending public worship on the morning of the Sabbath? or, if they repair to church or chapel

again in the evening, the afternoon is spent in self-indulgent ease, or, it may be, in gratifying their appetites by hot—not to say sumptuous—dinners, whereby the time of their domestics is consumed by necessary preparation. Let not those to whom these remarks apply complain of their spiritual barrenness, or their want of the happiness which true religion is designed to afford. A sincere desire for growth in grace (and it is hard to believe that any real Christian can be found who feels no such desire) will manifest itself in the devout observance of *all* the means of grace, which are alike intended and designed to strengthen and promote our spiritual life and growth.

5. One other means for advancing our growth in grace may be mentioned, viz., that we detach ourselves as much as possible from the world and worldly things. It is not required that we retire from the world altogether, and shut ourselves up in the cell of the hermit or the cloister of the monk. This is to flee from the enemy instead of vanquishing him; and the history of ascetism too clearly proves that the graces of the Christian character have been stunted in their growth by such a system rather than bringing forth the fruits of holiness for the edification of the church. Still it must be admitted that Christians in the present day, more, perhaps, than in any previous age, are exposed to temptations of no ordinary kind. The excessive competition in trade,—the reckless speculations,—the hastening to be rich, which even professing Christians display by embarking in schemes which promise great profit, are all most fearful evils, from which they who are anxious to grow in grace will most religiously abstain. Let not Christians forget the impressive language of the Apostle, “Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him.” We should engage in nothing that is calculated to excite that intense anxiety which renders it difficult, if not impos-

sible, to cast our care upon God. We may be “diligent in business,” fulfilling with punctuality and dispatch all the duties devolving upon us; but we must take care, at the same time, to be “fervent in spirit, serving the Lord.” “Watch and pray,” said the Saviour, “that ye enter not into temptation.” This is indispensably necessary, if we would escape the “corruptions that are in the world through lust;” and these we must escape, if we would grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The language of an old writer may be thought a suitable conclusion of this paper: “Ye slothful Christians, awake and consider your character, your happiness, your usefulness—all of which call upon you to seek after progress and grace. Oh! may this be your motto, *For me to live is Christ!* Seek after more of Christ with you and in you. Be not content to be always babes, but be thirsting after an increase of strength, of knowledge, of faith, of love, of every grace, that it may be evident to all that you are not only Christians indeed, but that your souls are in a healthy and prosperous condition, and that it is your greatest delight to be growing in holiness and usefulness.”

“MARROW AND FATNESS.”

BY REV. J. W. RICHARDSON.

WHEN David was in a most dejected condition, driven from his royal residence, and deprived of the opportunity of temple-worship, the memory of the past came in upon him with power in reference to the privileges he had enjoyed in the house of God, and he exclaimed, “O to see thy power and thy glory, so as I have seen them in the sanctuary.”

The ordinances of public worship, in which “plenteous redemption” was symbolized, were to him rich feasts of enjoyment; and in prospect of his return to them he says, “My soul shall be satisfied with marrow and fatness.”—Psalm lxiii. 5.

When the prophet Isaiah had ended his triumphal song of praise to God for the destruction of Babylon, a nobler and far more glorious view of God was revealed to him, as providing "a feast of fat things, full of marrow."—Isaiah xiv. 6.

The means of spiritual nutrition and enjoyment in the Gospel are thus denoted by MARROW AND FATNESS.

How suitable is this provision, which satisfies the soul, like marrow and fatness.

Bread, water, air, light, and life, the great elements of existence, are employed in Scripture as the emblems of the suitableness of the provisions of the Gospel. Man's necessity is thus met and supplied out of the infinite fulness of God in Christ Jesus.

Many and varied are the wants that press and burden the soul. "Every heart knoweth its own bitterness." Every soul has its own specific aspiration. Hence the almost endless diversity of want and woe that obtains among suffering humanity, yet the provision of God's love is so suitable and so adequate, that it is really a Gospel—good news, glad tidings to all. A "sovereign balm for every wound." A cordial for every fear. It satisfies the whole soul, as with marrow and fatness.

1. *Here is thought for the mind.*

Knowledge is the food of the mind. What marrow and fatness are to the body, sound, healthy, vigorous thought is to the soul. Without this, the mind will waste, like the body that lacks necessary food. The soul is strong or weak, elevated or degraded, according to the thoughts which it entertains and lives upon. We are dependent for our thoughts on that which is out of, and beyond ourselves. External things touch the dormant faculties of man, and suggest thoughts which become the food and strength of the soul. Great and stirring, however, as are the thoughts which come to us from nature, there are more beautiful, grander, and far more powerful thoughts that come to us from the Gospel of God our Saviour.

The Gospel is not a discovery, it is a revelation. It is not, as some have supposed, a mere republication of the law of nature; it is a profounder and more suitable revelation than nature. It is a revelation of God, pre-eminently adapted to the thirsting soul of man. However men may ignore God, and say in their hearts—no God—"the human-ever believes in the Divine." But if God be known, He must reveal Himself; and in the Gospel He has revealed Himself gloriously in the face of Jesus Christ. Here there is one prominent and most attractive representation of God, as our Father. This is peculiar to the revelation of the Gospel. Nature is a revelation full of ennobling thoughts of God. Nature proclaims to us the existence of God, and His vast superiority to us. "The heavens declare His glory, and the firmament sheweth forth His handyworks;" the mightiness of His power, that could speak them into existence by a word—the perfection of His wisdom in their constitution and their laws—His changeless truth in their regular succession and unvarying uniformity—the riches of His benevolence pervading all things, and His universal presence sustaining all things. But nature is not able to write out before us, in bold, clear characters, the one blessed word, Father; but the Gospel writes it in characters of light. Here is the great mystery of godliness, God manifest in the flesh. When Christ came to the world, He said, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father; He hath declared Him."

Thus God was brought near to man. The invisible was made visible. "Without some sensible representation of God, the understanding can make no approach to Him; the affections have nothing to embrace; faith itself, like the dove of the deluge, has nothing on which it can alight; it finds itself voyaging in an objectless universe, an infinite vacuity, and piety must suffer and pine, as in an atmosphere too subtle

and unsubstantial for its present earthly constitution." Hence the Son of God became incarnate, and embodied in our nature the attributes of Divinity, and thus presented Himself as the image of the invisible God.

But Christ did not appear in a form of awful majesty and glory. He did not represent God so much in His loftiness and grandeur, as in His condescension and grace. He led men into the presence of God as a Father, saying, "I am in the Father, and the Father in me. From henceforth ye know Him, and have seen Him. He that hath seen me hath seen the Father also; I and my Father are one." And then He pointed to Himself as the expression of the Father's intense affection towards man, saying, "God so loved the world, as to give His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The incarnation, the life, and the death of Christ, proclaim the love of God as our Father.

What thoughts of interest and of power are here suggested in relation to man's loss and ruin, deliverance and restoration. The Paternal character of God appears allied to the Rectoral here, in the grace which provides and bestows Christ as a Saviour, and in the righteousness which renders the obedience and the sacrifice of Christ necessary.

Here are thoughts to kindle the mind, touch new chords, develop new powers, awaken new hopes, stimulate to duty, and call forth noble aspirations. How precious man is in the estimation of God! Angels are less appreciated than men. Here is the Shepherd leaving the ninety-and-nine sheep in the wilderness, and going after that which is lost. Here is the compassionate Father, with bowels of tenderness, hastening to meet and welcome the returning prodigal.

While heaven is opened to us, and overtures and invitations of love come to us from the lips of God our Father, we exclaim, "Lord, what is man that thou art mindful of him, or the Son of

man that thou visitest him!" Wonder, O heavens, and be astonished, O earth, at this. "How precious are thy thoughts unto us, O God." Here are thoughts to satisfy the mind as with marrow and fatness.

2. *Peace for the conscience.*

Whatever may be the amount and variety of good possessed by a given individual, or whatever the number and preciousness of the gifts that may be lavished upon him, so long as his conscience is burdened with guilt, he cannot have peace. "A wounded spirit who can bear?"

Amidst the revelry and mirth of the monarch of Babylon, the lurid characters, "Tekel, thou art weighed in the balances and found wanting," flamed forth on the walls of the banqueting-house, and at once his "countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." When Christ began to perform His miracles, and some said He was Elias, and others, one of the old prophets, Herod, in his voluptuousness, was perplexed. His conscience was awakened, and he said, "This is John the Baptist whom I beheaded, who is risen from the dead." In vain do you tell that conscience-smitten man, "Thou hast much goods laid up for many years; eat, drink, and be merry." Guilt has fastened upon him. "Fearfulness and trembling are come upon him," and he asks, in the bitterness of his soul, "How shall I escape from the wrath to come?"

Now the Gospel comes to him, and tells of Jesus, mighty to save. "The end of the law for righteousness to every one that believeth." This still small voice says, "Thy sins, which are many, are all forgiven." O, never was water so grateful to a thirsty soul, or balm to a wounded spirit, or food to a hungry and peckish body. This is as marrow and fatness.

3. *Love for the heart.*

The carnal mind is enmity against God. The sinner cannot think of God

without being troubled. Yet without love to God, he lacks the essential element of peace. But he cannot love God with his present thoughts of Him. He is an object of terror to him. He says, "Thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." But the Gospel presents another view of God. It reveals Him not merely with an arm of power, but a heart of love. "How infinitely lovely does He appear in the face of Jesus Christ!" He is merciful to our unrighteousness. He wounds, bruises, and puts to grief His only-begotten and well-beloved Son for us. Here is noble, generous, disinterested love. Love, which the floods of our rebellion and evil cannot quench—love, which expels the enmity and begets the love of human hearts. "How precious," souls exclaim, "is this love of God to us. We love Him, because He first loved us." He becomes "the circle where our passions move, and centre of our souls." Thus the Gospel satisfies the soul with *suitable* provision, as with marrow and fatness.

But how rich is this provision. Marrow and fatness not merely denotes the suitability, but also the riches, the delicacies, the luxuries of the Gospel.

When the sacred writers refer to this view of the Gospel, they use the strongest terms and the most glowing imagery. "Wisdom," says Solomon, "hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table, she hath sent forth her maidens, she crieth upon the highest places of the city, Come, eat of my bread, and drink of the wine which I have mingled." The Prophet Isaiah cries, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, buy wine and milk without money and without price." "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, of fat things full of marrow." And the Psalmist, in the depths of sor-

row, looks up with a tearful eye, and, as he gazes with an expanding heart upon the ample and rich provisions of God's love, exclaims, "I shall be satisfied as with marrow and fatness."

And when Christ came to the world, having a most perfect knowledge of the value of the blessings of the Gospel, He presented them, under the figure of feasts, sumptuous entertainments for the souls of men.

Nature and providence indicate the riches of God's benevolence in satisfying the want of every living thing, leaving none to utter destitution and want; but His lavish bountifulness of goodness appears in passing beyond mere necessity, and ministering to the enjoyment of His creatures. Hence the profusion of His liberality in providing beauty for the eye, melody for the ear, fragrance for the smell, and fruits for the taste. But nature and providence offer exceedingly limited views of God's goodness in comparison with the expressions of it in the Gospel. Here God has "magnified His word above all His name," and "abounded towards us in all wisdom and prudence." It is not mere necessity that is supplied, but enjoyment also is provided. Not mere bread and water, but wine and milk, marrow and fatness, delicacies, luxuries, feasts, banquets. Thus, "the exceeding riches of God's kindness towards us," are made known by Christ Jesus. There is much in the rich provision of the Gospel enjoyed here and now, and there is much that stretches away into the measureless distance of the future, and the world to come.

1. *Happiness.*

The Gospel contains the secret of true happiness. It is "glad tidings of great joy." It brings the soul to a participation of that "favour of God which is life, and that loving-kindness which is better than life." The believer bears his willing and grateful testimony to the fact, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

This must be obvious from the numerous springs of delight which the Gospel opens to believers. "Being justified by faith, they have peace with God." They are delivered from all condemnation, and thus "joy in God, through Jesus Christ, by whom they have received the reconciliation."

Moreover, they have not received the spirit of bondage again to fear, but the spirit of adoption, whereby they cry, "Abba, Father." Hence, amazed at the condescension, grace, and blessing associated with their adopted condition, with glad hearts they exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Holiness constituted the bliss of Adam in Paradise, and through faith in Christ Jesus believers are made partakers of a divine, holy nature. Faith works by love, and purifies the heart; and thus brings to the enjoyment of true holiness—which is real happiness.

The mind also is kept in perfect peace amidst the trials, anxieties, and sorrows of life, from the distinct recognition of the wisdom and power of God, causing "all things to work together for good to them that love Him." How blessed "to be assured that every tear is to end in a smile, every groan in a song, every loss in a gain;" and that all our pains are ultimately to increase our pleasures.

But how vast is the amount of happiness derived from fellowship with God! Believers have free access to God in prayer. Between the cherubim, above the mercy-seat, He ceaselessly sits. They are encouraged to bring to Him every want, every sorrow, every desire, with the assurance that He can exceed abundantly all they can ask or think; and that He waits to be gracious. The Bible also, with its glorious statements, its blessed doctrines, its exceeding great and precious promises, and its glowing predictions, becomes a grateful medium of sweet fellowship with God; while the Sabbath, and the ordinances of the sanctuary become

"the windows of grace through which the Lord is seen." Thus, believers have sweet fellowship one with another, and with the Father and His Son, Jesus Christ, and often sing:—

"In such society as this,
My weary soul would rest;
The man that dwells where Jesus is,
Must be for ever blessed."

This happiness is as marrow and fatness.

2. *Triumph.*

Not only does the Gospel take the prey from the mighty, and deliver the lawful captive, but it makes the emancipated soul "more than conqueror through Him that loved them." If "greater is he that ruleth his spirit than he that taketh a city," then here the triumph of the believer indicates his power and distinction. "This is the victory that overcometh the world, even your faith." And this is the power by which passions are subdued, appetites are controlled, the corruptions of nature mortified, the temper regulated, and besetting sins abandoned. Here is the blessedness of freedom and of victory. But there is provision for triumph over death. Many "are all their lifetime subject to bondage through fear of death." But Christ appears in the Gospel as having vanquished death, and death is the victim of all who believe in Him. Hence the triumphal song of the believer is recorded; and how many in their last hour with exceeding joy have shouted, "O death, where is thy sting! O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." This triumph satisfies, as with marrow and fatness.

3. *Everlasting honour and felicity.*

Much as there is in the provision of the Gospel here, to fill the "mouth with laughter, and the tongue with singing," there is much more hereafter. We rejoice in hope of the glory of God. There is "the inheritance incorruptible, undefiled, and that fadeth not away." There is fulness of joy at God's right hand, and pleasure for evermore. Think

what mansions, palms, harps, crowns, thrones, are prepared. See how glorious the redeemed appear, "who have washed their robes, and made them white in the blood of the Lamb." They are for ever with the Lord; they are like Him, for they see Him as He is. In the light of perfect knowledge, the glow of perfect love, the purity of perfect virtue, and in communion with saints and angels, they have happiness without imperfection, interruption, or end.

They are satisfied as with marrow and fatness—how rich, how glorious, is the provision of the Gospel!

When the Gospel is presented to us as marrow and fatness, we are taught:—

1. *That it is glorious substance.*

Some, alas, regard the Gospel as a mere myth—a day-dream, a fancy, a shadow; whereas it is presented to us as a great reality. Others regard it as a theme for mere speculation and philosophy. They would have us believe there is nothing fixed and settled in it; nothing on which the mind can rest. Hence they would now add to it, and now take away from it; whereas it is a completed, perfected revelation; and a curse is denounced against the man who shall add to or take away from these things. Here is substance for the soul that has been deceived by dreams and shadows. Here is rest for the heart that has been panting for good.

2. *That the Gospel must be received and appropriated.*

It is like food which must be eaten in order to benefit the body. The Gospel is as marrow and fatness when received. It is not enough to listen to it, to reason about it, to speculate upon it; it must be received. "I found thy words," says the Prophet, "and I did eat them, and they were the joy and rejoicing of my heart."

3. *That the Gospel is intended for growth and strength.*

It is not designed for mere gratification and enjoyment, but for "growing up into the measure of the stature of the fulness of Christ." "As new born

babes, desire the sincere milk of the Word, that ye may grow thereby." Eat of this marrow and fatness, that ye may grow up from the mere childhood of Christianity to young men and fathers in Christ. Be not satisfied with what you have tasted of this Word of life, but eat more abundantly, that you may be "strong in the Lord, and in the power of His might," and be fat and flourishing.

Let us rejoice, that while the marrow and fatness of the Gospel is needed by all people, it is provided for all, and offered to all, without money and without price. Wherefore, then, do any "spend money for that which is not bread?" "Eat ye that which is good, and let your soul delight itself in fatness."

THE CHIEF BUSINESS OF LIFE.

WHEN our blessed Lord had finished the great work of our redemption by dying for us on the cross, He was laid in the grave, and there remained throughout the whole of the Sabbath day, which then was the last day of the week. On the first day of the week He rose again. We may here observe, that the work of creation having been finished in six days, the seventh was kept holy in remembrance of that great event; but the work of redemption was a still greater work, and as that was finally accomplished when Christ rose from the dead, we therefore now keep holy the first day of the week, instead of the last.

The two Marys, who, we are told, came to see the sepulchre, were drawn thither by feelings of devoted love towards Him who had been laid in that grave; they therefore had really nothing to fear, though on seeing it empty, they were, of course, overwhelmed with surprise. The soldiers who were placed around the grave to watch it, were so terrified when they saw the angel, that they became as dead men. But to the women this same angel spoke only words of comfort and joy,—“Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: He is risen.”

What an encouraging thought does this suggest to all the sorrowing servants of a crucified and risen Saviour! Whatever the trials of life or death may be, they who seek Jesus have nothing to fear. When the heart is given to Him, or when we can truly say we desire to give our whole heart to Him, and that our constant endeavour in everything is to please Him, then the terrors of the grave may cease; He has risen, and we shall rise also to everlasting happiness. But how different is the case of those who know nothing of Jesus Christ as their Lord and Saviour! To them the very thought of another world, where God and His holy angels dwell, is painful. And yet, however little we may wish it, we must all shortly appear in the presence of Almighty God, surrounded with that host of angels, at the sight of one of whom the keepers did shake and become as dead men. "As it is appointed unto men once to die, but after this the judgment," surely there is nothing of greater importance than the being prepared for death. But many people do not feel this; they never seem to think for what purpose they were placed here. Their only business seems to be to secure as much happiness for themselves as they can in this world, without troubling themselves at all about the next. Oh, this is madness! but it is the sort of life that thousands lead. The truth is, that we were sent into this world simply for the purpose of being prepared for another; and unless we find this out before it is too late, we had better never have been born. Jesus Christ did not live, and die, and rise again for no purpose. He came on earth that He might set us an example of holy living, and by His death and resurrection open to us the gate of everlasting life. Oh, then, let us follow the example of these holy women, and make it our business all through life to be seeking Jesus; seeking to know more of His worth, that we may value Him; more of His will, that we may obey Him; more of the power of His resurrection that we may rejoice in

Him. Thus we shall rise to newness of life here below; and then, through the grave and gate of death, we shall pass to our joyful resurrection.—*Practical Commentary on Matthew.*

THE MISSION OF ELIJAH.

BY JOHN WILSON.

THE conclusion at which we have arrived is this, that Elijah came according to the promise;—that to the beloved disciple at Patmos he ministered the Apocalypse, and completed the New Testament, the appointed means of restoring ALL-ISRAEL;—and that this restoration is to be specially of the lost house of Israel; and when they are spread out over all the earth; but that it is to be consummated by their restoration to the land, after they have been quickened by the Word and Spirit of God.

The practical results of the inquiries in which we have been engaged are these:—

(1) We are not to wait for the coming of Elijah to effect the promised restoration. He came as predicted, and the means of preparation are already with us; and we only require, under the blessing of God, to make a right use of them. Endeavouring to remove all obstacles to united prayer, we are to ask that God would open our eyes to see wondrous things out of His law.

(2) We are to be obedient to the command implied in the words, "I, Jesus, have sent mine angel to testify these things in the churches." We are to seek to obtain the blessing promised in the words, "Blessed is he that readeth," &c. And we are to pray also for power to obey the command, "Let him that readeth understand." In the fellowship of the Spirit, and as acknowledging our own ignorance and waywardness, we are to ask that our heavenly Father may enable us to profit by the instructions He hath already given. We are to honour Him, even as His Son Jesus Christ hath given us example. He did not reckon the book unworthy of His acceptance; nor did He leave it in neg-

lect after He had received it. He took it, He opened it, He sent it by the hands of His special messenger to His beloved disciple, to show unto the servants of God "the things which must shortly come to pass." And we also are to read and understand; and, by chosen messengers, spread its truth abroad.

There is great cause to distrust our own prudence in keeping back this book; for in so doing, we hinder the blessing. Our social reading of the Apocalypse, in simple dependance upon the Divine teaching, will be a sign that the time is at hand.

(3) We are to look upon the word of prophecy as more deeply doctrinal, and more truly practical than we have been accustomed to regard it. We are also to see the Gospel in the law; and to feel that the law is not made void, but established by the Gospel. We cannot honour the law as the Son of God hath done in respect to merit: we cannot honour it, by looking at our obedience thereto, as the ground of our acceptance before God. Nevertheless, the will of God must be done for us, and in us, and by us. We must take the Lord to be our God; and thence be taught to keep His commandments; serving Him joyfully, because He hath loved us freely.

(4) We must be reconciled to each other. We must do everything which truth and Christian courtesy demand, to remove the stumbling-block out of the way of our brother. And we must look not only to the case of our equals; we must consider the claims of those above us, and the wants of those beneath us; and seek that all the orders of society, in all conditions of life, may heartily co-operate for the glory of our heavenly Father, in the common good of His children.

ALL-ISRAEL will, not only in all the ends of the earth, but also in the Central Land, have recognised their unity under the One Head, Christ Jesus. With all the wondrous instrumentality which God hath given, and may yet bestow, the people whom He hath appointed

His Messengers to the nations, will have preached the Gospel of the kingdom in all the world. Then will the powers of darkness be aroused into fiercer opposition. To extinguish the light that torments them, they will come up like a cloud to cover the land: Ez. xxxviii. 9. But God will not hide His face from His witnessing people: "For I have poured out my Spirit upon the house of Israel, saith the Lord God:" Ezek. xxxix. 29.

We shall not then say, we are content that our Lord should stay away for a thousand years. The King of Israel, whose visible presence was with our fathers in the wilderness, and whom in the days of Samuel we put away, saying, "Give us a king like the nations around us," will now be the object of our earnest desire. The cry upon earth will be heard in heaven, "Come, Lord Jesus, come quickly!" The heavens will open, and "the Lord Himself descend with a shout; with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together, with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord:" 1 Thess. iv. 16, 17.

We shall be introduced into "our house which is from heaven:" an "inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. i. 4. Our glorious abode will be in the heavens, while our field of labour will be the world. All nations will be under the government of our King. They will be blessed in Him, and call Him blessed; and we shall have the felicity of being employed in the ministration of that blessedness.

At the close of a thousand years will be the general resurrection, and the general judgment, and the new heavens and new earth wherein dwelleth righteousness: see Rev. xx., xxi., 1, &c.

The glorified bodies we shall receive

at the commencement of the Millennium will abide in unfading beauty and everlasting strength. And the New Jerusalem which cometh down out of heaven from God, is to be our eternal home. It is where Christ now is, and will be with Him when He returns; and in the millennial period, will be over the Holy Land, as the cloud of glory overshadowed the camp of Israel in the wilderness. But first the coming of our Lord must be universally proclaimed; and at least the Bride be prepared to meet Him.

There was a time when it was said, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." Even so late as when our Saviour was on the earth, He said, of the time of His second advent, Matt. xxiv. 36, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Yet, although no man at that time knew, and though the wicked may not at any time be expected to understand, we certainly know that matters previously sealed were to be made known in "the time of the end;" and that the day of the Lord was not, as a thief, to come upon those disciples of Christ who are willing to walk in the light. "The wise shall understand." It seems to me that the words, Dan. xii. 11-13, supply essential aid to the obtaining of the desired knowledge:

"And from the time that the daily sacrifice shall be taken away,
And the abomination that maketh desolate set up,
There shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh
To the thousand three hundred and five and thirty days.

But go thou thy way till the end be:
For thou shalt rest,
And stand in thy lot at the end of the days."

It is to be observed that, in the original, there is no word for *sacrifice* in verse 11; and the word translated "daily," is *tameed*; and means that which continues or abides. It is used with regard to several matters which

were to be for a "continual" remembrance of the twelve tribes of Israel, who were never to cease from being a nation before the Lord for ever: Ex. xxviii. 29; compare Jer. xxxi. 36. And yet this people were to be taken away, and be cut off from the view of the world. Here was a great mystery,—that the very people to whom the promises belonged should seem to be, more than any other, lost to the enjoyment of God's covenant mercy; and that even those who professed to be His people, should have the "Mystery of Iniquity" set up in their midst: that even the Christian church, which the Apostle calls the temple of God, should be defiled. Compare 2 Thess. ii. 3, 4; with 1 Cor. iii. 16, 17.

Now the space between these two great events,—the carrying away of the people who were to abide before the Lord for ever; and the setting up of the abomination that maketh desolate,—was to be "a thousand two hundred and ninety days." The first 30 of these 1290 days we reckon to be the month referred to, Hos. v. 7; which was to suffice for devouring both Israel and Judah, and also their portions. From the result, we know that the 30 days represented so many years. From B.C. 740, when Israel began to be removed, to B.C. 710, when the King of Assyria "came up against all the defenced cities of Judah, and took them," are just 30 years. Allowing for four years lost at the beginning of the Christian dispensation, the 1290 would end A.D. 547; the year of the complete settlement of the Angles in the South of Scotland and North of England.

From B.C. 710 till A.D. 547, our fathers seem to have been tossed about like corn in a sieve: but, in A.D. 547, they obtained a firm settlement in the place prepared for them; where, being planted, they were to grow until they should fill the face of the world with fruit.

From A.D. 547 to A.D. 1807, is another period of 1260 years, during which the Lord hath been to us as a Little Sanctuary in the countries into which we

have come; and during which, also, the bishop of Rome hath been putting forth his claims to occupy that place in the house of God which properly belongs to the Holy Father whose very name he has usurped. In A.D. 1808 he was, by the first Napoleon, deprived of what is called "Peter's patrimony." Thus was the power of supporting his blasphemous pretensions withdrawn. What are called the Papal States were, by permission of the Protestant Powers and of Russia, restored to him by the Congress of Vienna; but he has never, without foreign intervention, been able to hold them in subjection. Far from looking upon him as their "Holy Father," they execrate his rule, and are glad to place themselves under the sway of his excommunicated rival, Victor Emmanuel.

The Pope has been lying like an incubus over the hearts of his children; preventing even the ordinary development of the wealth of the beautiful countries over which he was nominally ruler. Since the Peace established by the Congress of Vienna, the Pope, as a temporal prince, has been existing 'by sufferance. When the ten horns, or several Italian sovereignties, are formed into a confederacy independent of Rome, that other part of the prophecy is likely to be soon realized, Rev. xvii. 16, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

It is to be particularly noticed that the two numbers, 1290 and 1335, mentioned Dan. xii. 11, 12, should be regarded, not as in any way running parallel with each other, as has been generally supposed: they are the two halves of one great period.—The first half consisting of 1260, with 80 prefixed; and the latter having 1260, with 75 affixed; the whole making 2625; being 105 over the great prophetic period of 2520, during which Israel were to be punished for their iniquities, by being lost among the Gentiles.

We are to add to the 1290, not merely

the second half of the 2520, but 1335: bringing us to A.D. 1882 as the year in which is to be realized the promise, Dan. xii. 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days." Then is the resurrection of the saints; among whom Daniel himself will be found: verse 13, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Blessed are they that rest in Jesus; for they shall come with Christ at His second and glorious appearing. Blessed are they that wait for Him; for they shall be changed as was Elijah;—together with the saints of the first resurrection, they shall be caught up to meet Him in the air, and so shall be for ever with the Lord.—*The Mission of Elijah.*

WAITING TO DIE; OR, THE AGED POOR.

BY M. A. S. BARBER.

It ought always to be borne in view, especially with regard to the poor, that it is not our duty, generally speaking, to do the work of others, but to help them to do their own. Parents are bound to provide for their children, children are bound to take care of their aged parents, yet in London and its suburbs alone, between 6000 and 7000 persons die every year in workhouses, of whom it may be safely assumed that by far the larger portion are aged; those who, having fulfilled, and many of them honourably and well, the humble duties of their lowly life, and having passed the span of man's working days, have long been waiting to die. Why is this? From the same cause that there are thousands of children in the streets. But the street leads to the gaol, the workhouse but to the grave; it may therefore be urged, that, as regards the death of the aged in the workhouse, that society is not injured by the sufferings of the individual. Without dwelling upon the selfishness of such an argument, it may be pronounced an untrue one, inasmuch as society is always in-

jured by neglect of duty, and they, who have been harsh and undutiful children, are not likely to become, in their turn, kind and careful parents.

As a general rule, we think it may be said, that the poor are not wanting in filial affection. Multitudes among them put by a portion of their wages, or their earnings, to assist their old parents; many make great exertions to support them; and probably, if a little judicious help were given, the number of those who die in workhouses would be greatly lessened.

To support an aged father and mother is distinctly recognised as a *duty* among the labouring classes. "What do you mean," said an inspector of schools (Mr. Brookfield) to a class of boys, "by 'that state of life to which it shall please God to call you?' To what state of life are you likely to be called?" A lad about eleven years old, living on the banks of the Thames, replied—"To be a waterman."

"Well, how would you do your duty in that state?"

"Take no more passengers than the licence says."

"Well, anything besides?"

"Behave well to the passengers."

"Anything else?"

"Land 'em dry on the other side."

"Anything else?"

"Ask no more than the reg'lar fare."

"Well, anything further?"

"Keep some of the money for *my father and mother*."

How many cases are constantly coming under the notice of visitors in the poor dark dwellings of our great city, where the child inhabits one small apartment with an aged parent, supported by that child's industry! One such picture rises up before us as we write. It is a little room in a court in Rag Fair, over a stable. Here alone, a year ago, lived an old widow, supported in part by an unmarried son. She was still, however, able to work a little, and during the seven years of her widowhood had earned a portion of her living by washing and smoothing clothes. Her

son was a sailor, and, of course, during the greater part of his time, absent from home. This son, her darling son, perished under the most sorrowful and cruel circumstances, ill-usage at sea. His linen, steeped in his blood, was all that ever reached his mother. Old age, creeping on under such a burden of grief, stayed the poor woman's power to labour; a daughter took the place of the son, and now supports her mother and herself on her small wages of seven shillings per week, earned in a packing warehouse. The rent of the room is two shillings and sixpence per week. Should the daughter's health fail, or work be slack, nothing remains for the mother so loved and cherished, but the "hard knocker."

The threescore years and ten press as heavily on the working man as on the aged widow; the man's aged ward in the workhouse is a sight quite as much calculated to move compassion as the woman's; in some respects more so, inasmuch as constant control, confinement, and dependence, are even more irksome to a man than to a woman.

Life, in extreme old age, closes but too often after a long twilight; "strength," as the Scripture says, "has become labour and sorrow, the grasshopper is a burden, and desire fails." In the summing up of the events of even a moderately prosperous life, the joys must be outweighed by the pains, the success by the losses and crosses; and even in a Christian life, the sins and regrets outweigh the deeds well done. When want is joined to age, the lot is indeed hard to be borne; "therefore," saith the Scripture, which provides for the flowing forth of human affections and human help upon every object which hath need thereof, and manifests the compassion of the Lord to the aged as well as the young, to those waiting to die, as well as to those just setting forth in the race of life—"thou shalt rise up before the hoary head and honour the face of the old man, and fear thy God: I am the Lord."—*Earning a Living*.

The Christian Life.

THE LATE DR. LEGGE, OF LEICESTER.

SOME men are born to wealth, some to rank, some to honour. Some die in infancy, some in manhood, and others live to a green old age. The strong man is frequently cut down by the stroke of accident, while at other times he wastes away by a slow, lingering disease. The man who has exerted an influence for good, and whose power has been felt through many of the ramifications of society for a long series of years, is sometimes reduced to utter helplessness, losing almost every particle of his mental fire, while every fibre of his nature is completely relaxed. Others die while their sun of glory is in the ascendant and their powers for labour are unimpaired. "Their sun goes down while yet it is day."

Some men pass quietly away when their work is apparently finished, "dying in harness." So it was with the late Rev. G. Legge, LL.D., whose death took place at Leicester on the 24th of last month, in the 59th year of his age and the 29th of his ministry. His sudden and somewhat unexpected decease came upon the country like a shock. Although for some time past he was not in good health, he was yet able to discharge his ministerial duties, and on the second Sunday in the year preached twice in his own chapel on "Missions;" and in the afternoon, at the Temperance Hall, delivered a lecture to the working classes on "The Two Foundations." On the Tuesday following, he had engaged to deliver a lecture at Great Wigston, a village four miles from Leicester, on "John Knox;" and so anxious was he to fulfil his engagement, that no entreaties of his medical attendant and friends could induce him to postpone it. With great difficulty he was got there in a cab, and with still greater difficulty he was got up stairs to the Lecture Hall. He was obliged to sit while he read his lecture,

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and for an hour and a quarter discoursed eloquently of one who, three hundred years ago, took such a prominent part in the political and ecclesiastical affairs of Scotland. On his return home, he was got to bed, and early in the morning he sent for his medical attendant, who, seeing the critical state of his patient, called in a physician for consultation; but, despite the combined skill of both, nothing could be done to arrest the progress of disease, or ward off the fatal attacks of the last enemy. During the short time of his illness, his mind frequently wandered; but towards the close it became calm, and he quietly resigned his spirit into the hands of his Creator. His departure has created a blank which will not easily be filled up. He had just completed the twenty-fifth year of his pastorate at Gallowtree-gate Chapel.

He was born at Huntley, Aberdeenshire, October 16th, 1802. His parents were pious members of the Congregational church in that place. His mother, who died in 1817, was a woman distinguished for her force of character and refinement, and often has he listened to her agonising prayers for his conversion.

At a very early age he was sent to school, and evinced great aptitude in the acquisition of the rudiments of knowledge. He possessed a robust frame, a kindly disposition, and a good flow of animal spirits, which made him a favourite with his school-fellows.

His university life commenced in the year 1819, when he was admitted as a student into King's College, Aberdeen, where he remained three sessions. For a year or two subsequently he conducted a school in his native place, principally supported by the Dissenters. He returned to Aberdeen to finish his curriculum, and, at the close of the session

in 1825, took his degree of M.A., and carried off the highest prize in the "Moral Philosophy" class, his professor, Hercules Scott, Esq., publicly declaring that he had within him all the elements of genius, and gave high promise of future distinction. On his return to Huntley, he for a time followed some secular employment, which did not at all harmonise with his tastes and habits. Speedily relinquishing it, he proceeded to London, and obtained a situation as tutor in an academy at Hammersmith, where he remained six months. At the termination of his engagement he was appointed head master of Silcoates House School, near Wakefield, Yorkshire, an institution for the training of ministers' sons, where he remained four years. During his connexion with that institution, an incident occurred which was the means of turning the whole current of his thoughts and feelings into a new channel. He was bathing one day, and had a very narrow escape from drowning, and "came out of the water," as he expressed it, "a wiser and a better man than he was when he went in." His thoughts were turned to the ministry, and he applied for admission into Highbury College, recommended by the late Dr. Morison, and entered upon his theological course under the tutorship of Dr. Halley, now of New College, St. John's Wood. During the two years he remained there he supplied several pulpits in various parts of the country, and at the termination of his connexion with that institution he received invitations from several vacant churches to become their pastor. Among the number were those of Bridge-street Chapel, Bristol, and Gallowtree-gate Chapel, Leicester,—the former of which he accepted, and entered upon his labours in 1832. His stay at Bristol only extended over a period of three years and a-half, for, owing to some unhappy differences which arose in his congregation, he severed himself from the pastorate of that church. The church at Gallowtree-

gate, Leicester, sent him a second invitation, which he accepted, and entered upon his public labours, preaching his first sermon on the second Sabbath in January, in the year 1836. The church and congregation over which he was now placed entertained great hopes that he would become a very popular and useful preacher, but, owing to the misappreciation of his talents, the number of his hearers did not materially increase. The chapel itself, in its interior arrangements, was not attractive. But little architectural taste had been bestowed on its construction, and strangers were never enamoured with its appearance. In addition, it was burdened with a heavy debt. His congregation, although not numerous, was very much attached to him.

A few years after his settlement in Leicester he was united in marriage to the widow of Joshua Shenton, Esq., an alliance which was productive of much social and domestic happiness. In the year 1845, the University of Aberdeen conferred upon him the degree of LL.D., an honour which he never sought, and which was conferred without his compliance with the forms usually gone through on such occasions. The first decided step in advance was the erection of an end gallery and an organ, which improved the appearance of the chapel. The demand for sittings increased, and more accommodation being required, it was determined to erect a new end and side galleries.

During the alterations, which took place in 1851, the congregation worshipped in the New Hall, Wellington Street. He was by this means brought more prominently before the public; and on the return of the congregation to the chapel, at its re-opening, almost the whole of the new sittings were let. In the year 1867, it was determined to erect new school-rooms, capable of accommodating 750 children, which, at the present moment, are fully occupied. During the twenty-five years of his pastorate, the debt originally existing at its commencement has not only been

reduced one-half, but the whole of the additions and improvements have been paid for, amounting to nearly £3,000.

As a pastor, it was his practice to visit periodically the members of his church and congregation; but without direct intention of giving spiritual advice.

As a man, he had a large and generous heart, and was ever ready to befriend the needy and deserving. It was his regular custom, every Christmas, to visit several of the poorer members of his congregation, for the purpose of making them the recipients of his benefactions.

In the year 1850, he published a volume of sermons—at the request of his congregation—on “Christianity in Harmony with Man’s Nature, Present and Progressive.” The Committee appointed to undertake their publication had the pleasure of presenting him with £25, the profits arising from their sale, which sum he gave away in one form or another. In private life, he had a large circle of friends, who not only admired his genius, but appreciated his kind and genial nature. There was an entire absence of conscious superiority, and it could only be discovered from the flashes of thought which occasionally emanated from his mind.

Shortly after his settlement in Leicester, he took a somewhat prominent part in public affairs, and entered heartily into the discussion of all ecclesiastical subjects which were agitating society, especially the Church-rate contest. He was the stern and uncompromising opponent of all compulsory enactments for the support of religion, and the unwavering champion of Voluntary Christianity, untrammelled by any State endowment; regarding all attempts of the sort as detrimental to the true interests of the Church, and derogatory to the character of Christ.

In politics he had a slight leaning towards conservatism, but felt deeply interested in all the questions which affected the progress of humanity, and the eman-

cipation of the human mind from intellectual and moral thralldom.

As a preacher, the style of his discourses, and his awkward delivery, prevented him from being popular, in the common acceptance of the term; and, consequently, many persons, who came occasionally to hear him, could never reconcile themselves to his ministry. To those who persevered, all the defects and peculiarities of his oratory were forgotten in the charm of the redundancy and richness of his ideas, and in the correctness and grace of his composition. As a theologian, he clung with tenacity to the cardinal doctrines of the Gospel, which he felt to be the anchor of his soul. Had it not been for his strong belief in the Atonement and Divinity of Christ, his tendency to speculative thought would have endangered his safety. He had a strong prejudice against creeds and stereotyped forms of thought and expression, which he sometimes rather unjustly condemned. Every new phase of a truth, or mode of presenting it, at once excited his interest, and commanded his attention. It was his ambition to be able to present Christianity in the most attractive form, so as to enlist the sympathies of intelligent and thoughtful men in its behalf, and to win them over to its influence. He possessed a rich and powerful imagination, which rendered many of his discourses remarkably brilliant.

His sermons generally were enriched by apt scriptural quotation, and adorned by extracts, wisely chosen, from some of our great poets, which marked his intimate acquaintance with their productions. He had such a thorough sympathy with all that is grand and beautiful in poetry, that his compositions frequently contained all its elements.

Sometimes his sermons lacked conclusiveness, and he failed occasionally in conducting his hearers to the goal where he wished to lead them. This arose from his possessing more of the imagination than the reasoning faculty. His true power consisted in his striking

and forcible delineations of human character and passion, and in his sublime flights of imagination in giving embodiments to his conceptions of the existence and all-pervading presence of Deity. His natural impatience rendered him sometimes intolerant of the opinions of others, and prevented him from doing justice at all times to an opponent. This prevented him from being a good controversialist. He seldom failed in his appeal to his hearers, when he portrayed the fearful consequences of sin, and their danger of involvement in its curse.

There was no sameness in his discourses. His original and fertile mind sustained his pulpit ministrations for twenty-five years, and his fresh and vigorous thought always appeared to advantage. He was a diligent student, and read up on every current topic of the day. He was supposed to be one of the greatest readers in Leicester.

His scholarly attainments and eminent abilities qualified him to fill a high place in the World of Letters; and it is to be regretted that he has left no permanent record of his genius, which would have been the means of transmitting his name to posterity. He was in the habit of delivering a series of lectures upon some given subject in the winter months. Several of these, it is to be hoped, will see the light, as their publication, could not fail to command an extensive circulation.

The numerous manuscripts which he has left, testify to his untiring industry and patient research—to his diligent and careful preparation for the proper discharge of his duties as a minister of the Gospel.

His piety was of the most unobtrusive character, and he shrunk from the least semblance of being what he did not profess. It partook more of the nature of the deep-flowing river than of the brawling torrent.

Two years ago he was appointed to fill the chair of the Congregational Union of England and Wales,—the highest honour which the denomination to which he belonged could confer upon

any of its ministers, and which he filled with great credit to himself, and satisfaction to the body, of which he was one of the most distinguished ornaments.

His funeral took place on Monday, 27th January. The service was conducted at the chapel, which was filled to overflowing; very many being unable to obtain admission. His friend, the Rev. Thomas Mays, of Ashby-de-la-Zouch, delivered a very appropriate address; the Rev. J. Barker, LL.B., and the Rev. R. W. McAll, assisting in the service. The procession, which consisted of seventeen carriages, most of the ministers of the town and county, the members of the congregation and Sabbath-school teachers, walking three abreast, wended its way slowly to the cemetery. The streets were lined with spectators, and many of the shops along the route were closed; and, in the presence of nearly two thousand spectators, his mortal remains were consigned to the grave, there to rest in hope until the morning of the resurrection.

Peace be to his memory, and may his name be ever had in grateful remembrance.
X. Y. Z.

MEMOIR OF MRS. SMITH.

MRS. SARAH SMITH was the second daughter of William and Sarah Haynes, and was born at Mordon, Surrey, 1797. Her father was a man of strong faith and prayer, a great admirer of Foster, Cecil, Newton, and other pious clergymen of their day. He died in the Lord, when the subject of this sketch was about nine years of age. She was a remarkably lively and energetic child, grew up with increasing love to the gay world, and was much admired for her wit and humour, in which she delighted to indulge. She would commonly say, "There is nothing like a good bit of fun." Still there was always a care not to damage the character or wound the feelings of those who might be victims of her amusement. Among her worldly acquaintance was a lady, whose husband had fallen into a most intemperate course of life. He retired to bed one night in

his usual state of intoxication, and at three o'clock in the morning, apart from the employment of any means, Divine light broke in upon his mind, and from that hour he became a changed character. This change was manifest in his exemplary conduct and spiritual-mindedness for two years, when he died a triumphant death, leaving satisfactory evidence that he was a brand plucked out of the fire. Sarah Haynes, residing with her mother in the immediate vicinity, and being the wife's bosom friend, was eye and ear witness of his experience, which led her to feel the danger of her state as a sinner, and the need of a Saviour. These impressions were anxiously observed by the pious Rector, the Rev. J. W. Peers, LL.D., whose counsels and prayers were the means of accomplishing in his young friend a change, although not so sudden, yet not less effectual. It was in the year 1817 she solemnly declared the determination to be on the Lord's side, and resolved to do what she could to extend the knowledge of His grace to others. This act of Christian consecration brought upon her contempt and persecution from her former associates, and some relations that, otherwise truly moral, could not sympathise with such a change of views and feelings. Amidst all she stood fast in the Lord, and commenced active service in His cause by visiting the sick and dying. In this benevolent attempt she was after a short time supplied with a variety of comforts for them, by persons who, while charitable, were most hostile to even the name of religion. Being thus aided beyond her own means, she constantly went forth with the Bible and other books in her hands, and words of comfort and prayer on her lips, and so was made a blessing to numbers that shared her attention. Her next object was the benefit of benighted villages some miles from her home. In these she spent her Sabbaths, collecting and instructing the young, circulating tracts, often praying with the villagers, and always inviting them to hear a sermon

read or preached, by some friend that might visit the place for that purpose in the evening. On occasions when this supply has failed, she prayed with, read the Scriptures, and explained them to the villagers assembled. In all these efforts she was sustained and encouraged by the pious rector of her own parish. After some years, the increased age and affliction of her mother, and a regard to her own health, rendered it necessary to place this work in other hands, with the pleasing satisfaction she had not laboured in vain. She then engaged as teacher in the Sunday school connected with Mordon Church, where she was highly esteemed by the managers, and secured the affection and attention of the scholars; from both she received interesting and valuable presentations.

On the death of the rector she was compelled to retire, as another Gospel was introduced, with a rigid observance of outward forms. Upon this she joined the Independent Church, at Tooting, under the pastoral care of the Rev. W. Henry, whom she highly esteemed for his work's sake, and who invariably spoke in high commendation of her unwearied diligence in every good work. After the death of her mother, in 1836, she was united in marriage with the Rev. George Smith, late of Brixham, Devon, and now of Noble Street Chapel, Wem, Salop, to whom she was a real help-mate, and in all respects the pastor's wife. An important field of Christian enterprise then opened before her, which she entered with cheerfulness, and cultivated with perseverance. It was observed by those who knew her best, that she never spent an hour not required for domestic or relative duties that was not devoted to some object useful to the bodies or souls of her fellow-creatures.

The improvement of the rising generation engaged her efforts, not only on the Sabbath, but she devoted a portion of every week-day to the training a number of girls to work at the needle, and perform the duties of general servants. This was the more valuable, as

the Congregational day-school did not include this useful instruction. Deeming fancy work unnecessary, her aim was to enable them to make and repair their own clothing, with all that might be desirable in their stations in life. Not a few of these have become excellent wives, and some of them very respectable women. Those are not wanting in their gratitude for her attention in their childhood and early life. She also occasionally taught a number of boys designed for sailors the use of the needle, which contributed much to their advantage when far out at sea. In many cases she connected with these instructions reading, writing, and arithmetic, blending all with the subject of religion.

On one occasion, some deeply interested friends proposed that she should be remunerated, and the expenses attending these instructions should be refunded. This she sternly rejected, and at the same time requested the parties to increase their contributions to the London and Home Missionary Societies.

Her correspondence, by letters, on spiritual subjects, was very extensive, and in some instances made useful. One case was that of a young lady, who had been a school-fellow, and companion in worldly pleasure, who after suffering severe persecution for the truth's sake, became a truly useful Christian for several years, and then died in the Lord, leaving a considerable portion of her property to be devoted to the cause of missions.

The whole of those letters written by the late Mrs. Smith are of a most earnest and pointed character, proving the anxiety she felt for the spiritual improvement of those persons to whom they were addressed. Her design at all times appeared to humble the sinner and exalt the Saviour. In collecting for the support of the cause of God, she was most prompt and indefatigable, never considering any trouble too great for the smallest amount. Some persons in her circle, as in others, that were possessed of the means of giving, but not the will, have been known to avoid her for

months, feeling that her importunity would induce them to contribute, although not in the spirit of a cheerful giver. The truth that we must not expect the Lord's blessing unless we honour Him with what He has given us, was her prevailing sentiment, and that which she adopted for herself. In some instances she gave more than her means would appear to justify, but always withholding her name as the donor.

For Home and Foreign Missions she collected more than £150, in donations not exceeding one shilling. The circulation of the Holy Scriptures and religious tracts afforded her great pleasure, as she frequently remarked she believed "the seed would spring up, for the Lord would not suffer it to be lost." Nor were these the only objects that engaged her attention, as public tea-meetings, bazaars, temperance, benevolent, and Dorcas societies, received her co-operation. To the aid of some of these she frequently employed the watches of the night. Notwithstanding the extent of her efforts and amount of success, she was greatly annoyed if, even in justice to religious institutions, her name came before the public; so that when this has been done by her husband, or any other intimate friend, they have said they should be called to account for such notice. There appeared to be a constant fear lest that should be ascribed to the creature which belongs to the Lord. Her attachment to public worship was evident, in that a considerable portion of the time she was a member of the church at Tooting, she attended twice on the Lord's day, which occasioned a walk of fourteen miles, and generally on the week-evening services, which added seven miles for each.

After her marriage, she has passed six successive years without absence from a single service held in the chapel of which her husband was minister. This love of, and attendance on public worship were never allowed to supply the place of that which is private, in which she was always most punctual, considering that the Lord

would not continue His blessings unless we constantly sought them. Not satisfied with the pleasure and profit of public worship for herself, she constantly induced others to attend. One among those, who has for more than twenty years been a consistent Christian, in a letter of condolence writes, "I grieve for the loss of one so useful; she first led me to the house of God, where I found the Saviour."

The ordinary state of her mind was a happy medium between gloom and enthusiasm, cautiously avoiding that presumption with which some of her friends among the hyper-Calvinists would speak, to whom she often said, "Your confidence may fail you yet; I hope it will not be on the bed of death." While a fear was expressed for these, she was equally anxious that salvation should be received as an act of free grace, which led to an enlarged affection for the Lord's people, however they might differ in creed, denomination, or circumstances, often observing, "These will not be questions at the day of judgment."

Her health, which had all through life been remarkably good, failed early in 1857, and she became subject to considerable pain and weakness. She visited London for additional medical attendance, and other parts for change of air, which produced temporary relief, and which encouraged the hope that she would recover. During these several months her mind was in a most depressed state; so that not a day passed in which she did not write bitter things against herself, and at times was the subject of despair. While her Christian friends were satisfied as to her safety, they were the more comforted when they learned from her medical attendants that dejection was common in such cases of disease.

A short time after her return home, it was discovered that the spine was much affected, and that the remainder of her days must be spent in pain. Upon this her mind was more composed, and she remarked, "The Lord has

blest me for so many years past, I can trust Him with the future. There is a needs be for these trials. He knows all, and must do what is best." For some time she was able almost daily to enjoy short and easy drives, when returning she often observed, "This may be the last time I shall see that road, and I am satisfied it should be so; I know all my times are in the Lord's hands."

After some months she was confined to the house, except being carried into the chapel, which is a contiguous building. The thought that in a short time she should not be able to enjoy this privilege greatly distressed her mind for a season, almost approaching to her former depression.

In September, 1859, she was confined to her bed, without the least hope of removing as long as life should last. From that period her experience presented various shades, but on the whole that of a happy Christian. When an occasional cloud passed over the mind, she would say, "I change; but Christ is the same in His ability and willingness to save sinners. In this character I can go to Him. He knows I cannot trust Him as I wish. When I think of His character and death on the cross I cannot despair." As weakness and pain increased, there was a still greater manifestation of acquiescence in the Divine will, and a constant "desire to depart to be with Christ, which is far better. In this state of body and mind she was much employed in reading, and, while in a lying position, wrote a great number of letters on spiritual subjects, addressed principally to friends who had not decided in favour of religion. Some were written at the near approach of her own death, and directed to be read immediately after that event. There continued to be a very great concern for the advancement of the Redeemer's kingdom, and great pleasure in receiving the visits of the Lord's people, who almost invariably spoke of her cheerful submission to the will of God.

It was her abiding conviction that, as she could not engage in active service,

she was called to glorify God in affliction. In the prospect of death, with the greatest composure she distributed a number of books, and, in many instances, the Holy Scriptures, among her friends, accompanied with the earnest prayer that these tokens of remembrance might promote spiritual profit. She also made arrangements for her final removal, in the event it should be sudden or gradual; and gave directions even to minute details of her funeral. Then to her affectionate daughter, who was her devoted nurse, and only child, she gave instructions as to still more future plans it might be desirable to adopt. Thus all appeared settled with and by her for time and eternity, to which circumstances she would refer in daily and familiar conversation, being perfectly at ease, and safe in the hands of her heavenly Father.

The increased weakness and pain she suffered called for stronger faith, which was manifest in dependence on and delight in Christ as a Saviour, frequently exclaiming, "He is all my support. What should I do without Him now?" She still felt a lively interest in His cause, about which she made constant inquiries, and at times appeared filled with joy if informed of its prosperity. There was but one fear, which was, lest she should betray impatience at either the degree or continuance of her sufferings. To this she frequently referred, requesting an increased and continued interest in the prayers of those Christian friends who visited her, but who, in retiring, expressed the language of gratitude for the grace bestowed on her, and were ready to exclaim, "Here is the patience of the saints!" The body had now become so feeble by disease and pain, that reading was difficult, which caused her to spend more time in meditation and prayer. The latter was sometimes audible when she thought herself alone, and embraced the variety of subjects connected with the kingdom of Christ, which would be comprehended in enlarged and ordinary supplication,

always uttering praise to the Lord for temporal and spiritual blessings enjoyed on earth, and the hope of higher bliss in heaven.

On the last evening of her life, when her husband returned from preaching in a distant village, she made her usual inquiries as to the service and attendants, and was most anxious to know why the latter on that occasion were not the average number. She then expressed an earnest desire that the ministry of the Word might be still more blessed to the profit of the congregation assembling in Noble Street Chapel; and again spoke of her unshaken confidence in the merits of Christ. Time would fail to enumerate the books she read, the hymns which afforded her pleasure and profit, or the remarks, memorandums, and extracts, which remain in writing, that prove her constant motto, "Let the sinner be humbled, and Christ exalted." Having honoured the Lord by long, faithful, and devoted services, as well as by protracted and acute sufferings, she silently sunk with heavenly calmness into the arms of death, on December 1st, 1860, to await the commendation of her Saviour,— "Well done, good and faithful servant; enter thou into the joy of thy Lord." Her remains were interred in Chapel Street Cemetery, by the Rev. J. Pattison, the esteemed minister of the chapel, whose visits during her illness she highly valued, and who preached her funeral sermon in Noble Street Chapel, to a numerous and deeply interested congregation. This narrative presents an example of exertion, and proves what a solitary female may do for the improvement of others.

It is not intended by these statements to extol the creature, but to exalt the Redeemer, whose love constrained the late Mrs. Smith to her devoted labours in His cause. A voice appears to address the reader, saying, "Go thou and do likewise, and thou shalt not lose thy reward."

R. H.

Wem, January 1st, 1861.

The Christian Family.

TEMPORAL BENEFITS OF SABBATH OBSERVANCE.

BY RICHARD NEWTON, D.D.

KEEPING the Sabbath is *necessary for our health and life.*

Here is my watch. Suppose I should conclude not to wind it up to-night, what would happen to it? It would stop. It is necessary to wind a watch up if you want it to keep going. Now, our bodies and minds are just like a watch. They need to be wound up continually, or else they will stop going. These are wound up by resting. When we go to bed and sleep at night, we are getting wound up for the next day. You know how often, when night comes, you feel tired, heavy, and good for nothing. If you sit down to read a book, or study a lesson, you very soon fall asleep over it. Just like a watch that is run down, you are ready to stop. But after a good, long sleep, you wake up bright, fresh, strong, and ready for anything. The reason is, you are wound up. But suppose you should resolve not to sleep any more, what would be the consequence? You would go crazy, and die. Some watches need to be wound up every day, and others only once a-week. When we buy a watch, or clock, we always ask the maker of it how often it is necessary to be wound up. And we always follow his directions, because we know that, as he made it, he understands all about it. But God is the Maker of our bodies and souls. These are like a watch, or machine, that must be wound up regularly. The Maker knows best how often to wind them up. If we ask Him, He says—"Every night, and once a-week besides." God has given us the night and the Sabbath to rest in, and get wound up. They are both necessary. We cannot get on long, or well, without them. Some people think they know better than God. They try to do without resting on the Sabbath, but they always suffer from it.

William Pitt, the great statesman of

England, had so much business to attend to, that he resolved to work on Sunday as well as week-days; but in a short time it brought on a stroke of apoplexy, and he died.

Lord Castlereagh, another great English statesman, did the same thing. It drove him crazy, and he blew his brains out with a pistol.

A gentleman, who had been engaged as a merchant in a very extensive business for twenty years, once said to a friend—"Sir, if it had not been for the Sabbath, I should have been in my grave long ago."

"No doubt of it," said his friend; "don't you remember Mr. H——, who used to be one of our most successful merchants? He said he could not spare time for the Sabbath. He found it the best day of the week in which to plan new voyages. He always spent his Sabbaths in that way. Well, he has been in the insane asylum for years, and will probably die there."

Men who labour six days in the week, and rest one, can do more work in all kinds of business, and in all parts of the world, and do it better, than those who labour seven. This experiment has been tried over and over again. It was tried once in a large grist mill. For a number of years the mill had been kept going seven days in the week. Then the owner made a change. He ordered the men to stop the works at eleven o'clock on Saturday night, and not to start them till one o'clock on Monday morning. Thus he allowed his men a full Sabbath every week. The result was, that the very same men actually ground 50,000 bushels more in a year than had ever been ground in that establishment in a single year before.

And this is just as true in regard to horses and cattle as it is to men.

A gentleman was travelling on horse-

back in Pennsylvania. He stopped at a tavern on Saturday evening. The next morning the landlord asked him if he wanted to have his horse ready. "Not till to-morrow," said he. "I never travel on the Sabbath, unless in case of absolute necessity. I am on a long journey, and wish to perform it as soon as possible. I have been long accustomed to travel on horseback, and have found, that if I stop on the Sabbath, my horse will travel farther during the week than if I do not."

There were two neighbours in the State of New York. They each started on the same day with a drove of sheep for a distant market. One started several hours before the other, and travelled every day without regard to the Sabbath. The other rested every Sabbath. Yet this man arrived at the market first, with his sheep in better condition, and got better prices for them than the other. In giving an account of his journey, he said, that on Monday he drove his sheep about seventeen miles; on Tuesday sixteen, and so on, lessening one each day till Saturday, when he drove them only about eleven miles. But on Monday, after resting the Sabbath, they could travel seventeen miles again; and so on each week. You see, the sheep were wound up by resting as well as the man. But his neighbour's sheep, which were not allowed to rest on the Sabbath, ran down before they arrived at the market, and could not travel more than six or eight miles a-day.

Thus we see that keeping the Sabbath is necessary to our health and life.—*The King's Highway.*

THE LESSONS OF MORIAH.

MORIAH has a lesson for the tried believer, a lesson for presumptuous prosperity, a lesson for him who neglects the public worship of God, and a lesson for him who is overwhelmed with sorrow on account of his sins.

1. Art thou a tried believer?

Hast thou long sought to be faithful

to Him who hath called thee out of darkness into marvellous light? And yet there comes to thee a very grievous message. And what does it announce? It is not the loss of wealth. *That* thou hast learnt to disregard, knowing that godliness with contentment is a greater gain than the superabundant affluence of the worldly and the wicked. It is not the loss of popularity or a good name among men. *That* thou hast grace to sustain, believing that thy judgment is with a gracious God, and that thy name is written in heaven. It is not the loss of strength or health. *That* thou art by daily observation prepared for, seeing that the strongest and the healthiest are brought to decay, and destined to the tomb. It is something around which thy very heartstrings are entwined. It is something on which you leant as thy sole hope and last solace in the world. It is something which appeared like the special gift of God, and to which it seemed to thee thou mightest fondly cling consistently with faithfulness to God; perhaps a train of circumstances conducive at once to thy temporal and spiritual comfort; perhaps a sweet home, hallowed to thy mind by dear and sacred associations; perhaps the treasure of a most beloved and pious relative, the expected prop of thy declining years. It is *that*, whatever it be, which thou valuest most in the wide world. It is *that* which thou art required to give up. Canst thou do so without murmuring? Why did Abraham so promptly yield up Isaac? The Apostle shall answer. Because he had strong faith in the goodness of God; because he believed that God was able, and if best for His servant, was willing, to restore his son even from the dead. Because he had a perfect conviction that submission and resignation to the Divine will must issue in nothing but ultimate good. And did not the event justify his anticipation? How great was the reward of his obedience! How happy was his homeward journey! Go thou, believer, and do likewise. An humble sense of

a willingness to obey in all things the commands of thy heavenly Father—of an habitual resignation to His arrangements, whatever thou mayest have been required to give up; even though no cheerful prospects on earth remain for thee, will smooth thy journey to thy heavenly home, and thou wilt go on thy way even rejoicing towards the mansions of blessed rest, where sorrow and sighing are unknown, and all tears are wiped away.

2. But Moriah has a lesson for presumptuous prosperity. It speaks to him who has been successful in the world, who has by his prudence and industry raised himself to affluence and eminence. He has acquired great wealth. He has established a high character; but he presumes upon his elevation. He advances to schemes and enterprises condemned by the prudent for their rashness, and by the pious for their ungodliness. But he heeds not such objectors. It was not their advice or sagacity that raised him to the position he occupies. It was his own skill and his own perseverance, his own arm that had got himself the victory over former difficulties, and enabled him to triumph. His mountain now is so strong that it cannot be moved at any time, and he will proceed to a higher mountain still, regardless of any man, and secretly regardless of God. Beware, thou that harbourst such thoughts—and there are many such in this restless generation—God can let thee fall into a blunder that will make thee an object of pity to thy friends, and of derision to thy foes. God can so thwart thy schemes as to bring thee down to the dust, spread desolation in thy home, and involve thyself and thy family in utter ruin. The history of the commercial world during the last few years in this country bears witness to this possibility. Look at the king of Israel, lying in sackcloth and ashes, and trembling for the safety of the remnant of his kingdom, and beware of presumptuous prosperity. Let not the worldly-wise man glory in his wisdom,

nor the rich man glory in his riches; "But let him that glorieth glory in this, that he knoweth and obeyeth me, saith the Lord."

3. Moriah has a lesson for him who neglects the public worship of the Almighty. Let him know that his conduct is utterly condemned by the example of the wise in every age. Abraham's chief care, wherever he took up his abode, was to erect an altar, i.e., to set up the *public* worship of Jehovah. David commemorated the spot where the angel of God appeared to him by erecting there an altar, and preparing there a temple for the *public* worship of Jehovah. The saints in every age have attended diligently, not only to private prayer and secret meditation, but to the public worship of Almighty God. Let no man, then, so give way to the vain conceit of his untutored heart as to think himself wiser than patriarchs, kings, and prophets; for this is really the folly that person is chargeable with who talks of worshipping God at home as effectually as in his appointed place and house. Of course you are to worship God at home. But if you keep away from worshipping along with your fellow immortals, you are plainly disregarding a plain command of God, departing from the course pursued by the church in all ages, and even by the great Head of the Church Himself, who worshipped in the synagogue and in the temple. Beware of the folly you are indulging in, and the danger you are incurring, calling to mind the words of the Apostle, "not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching,"—the day of death and the day of judgment. Fix your thoughts on that day, and all your vain excuses and idle pretexts will be scattered to the winds.

4. But one lesson remains, the richest and sweetest of all, to be learnt from Moriah. Hast thou been made conscious of thy deep guilt? Knowest thou that thou deservest death like the king of

back in Pennsylvania. He stopped at a tavern on Saturday evening. The next morning the landlord asked him if he wanted to have his horse ready. "Not till to-morrow," said he. "I never travel on the Sabbath, unless in case of absolute necessity. I am on a long journey, and wish to perform it as soon as possible. I have been long accustomed to travel on horseback, and have found, that if I stop on the Sabbath, my horse will travel farther during the week than if I do not."

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our midst the source of so many blessings.

But the year has not been permitted to pass without calling upon us to mourn our loss of honoured and beloved fellow-members. God, with whom are the issues of life and death, has again and again taught our hearts to say, in filial submission and filial confidence, "Not our will, but thine be done."

Dark and unknown to us are the issues of this new year, but they stand in the light of His wisdom who guides our way, and whose love will crown its end. With courage, therefore, let us go forward, accepting the more earnest life of growing years, which so fast multiply our associations with the future, that already, it may be, it threatens to outnumber those of the present. But, thank God, it is for us to learn that we are b

ourners" here,

Israel for thy manifold transgressions, and presumptuous thoughts and doings? Is thine eye opened to see the destroying angel ready to concentrate on thy head the flaming wrath that cometh sooner or later on all the disobedient? Dost thou cry out from the depths of a broken heart, "What must I do to be saved?" There is an altar and a sacrifice, to which thou mayst look with hope. Thy contrition and supplication, indeed, though necessary ingredients of repentance, are in themselves powerless to save thee. But there is an altar and a sacrifice, rich in gracious promises, and bright with consoling prospects. That altar is the cross of Calvary. That sacrifice is the death of Christ. Go in faith to that altar, and a substitute for thyself will be found to bear the death

which thou deservest, even "the Lamb of God, which taketh away the sins of the world." Go in faith to that sacrifice, and the light of God's countenance will shine upon thee like the heaven-descended fire, and manifest thy acceptance. Go to the rock of thy salvation, typified by the rock of Mount Moriah, the very foundation of the spiritual temple, the church of the living God, and a stream of heavenly succour and consolation will issue forth and refresh thy drooping spirits, sooth thy wounded feelings, and heal thy broken heart, and make thee a new man, a re-invigorated soul, giving unto thee "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness."—*Remarkable Scenes.*

The Christian Church.

SCOTTISH INDEPENDENCY.

It is curious to observe how uniformly the chief churches of the Independent body in the North prefer Englishmen to Scotchmen for their pastors. The late Rev. Greville Ewing had two colleagues, both from English academic institutions, although of Northern descent. Dr. Ralph Wardlaw had, for a season, a colleague who was English, and his successor is English. Albany-street Chapel, Edinburgh, has had five pastors, and three of them have been English—the late Dr. Payne, Mr., now Dr., Wilkes, of Montreal; and Mr. Pulsford. Nay, when they choose Scotchmen, they prefer those who are in England. Nile-street Church, Glasgow, College-street Church, Edinburgh, and the church, late under Dr. Russell, of Dundee, all have received pastors from England. Of all these, the least known at the time of his settlement, was Mr. Pulsford. From various circumstances, we frankly confess, that we were among those who entertained an unfavourable opinion; and when con-

sulted on the subject by leading men of the church, we expressed ourselves to that effect. Time has shown us to have been mistaken; and we rejoice that it is so. We had, nevertheless, what seemed good grounds for our conclusions.

Mr. Pulsford has proved himself far superior to all his predecessors in point of fitness for the arduous situation. It may even be doubted, whether his be not the best-organized Independent church in Scotland, and whether any in England be superior to it. Our judgment on this point is formed on a publication recently transmitted to us, entitled, "Albany-street Chapel Manual for 1861," a publication of extraordinary interest. It is small in form, royal 32mo., 44 pages, but crammed with appropriate matter. It opens with the following Address:—

To the Church and Congregation assembling in Albany Street Church.

MY DEAR FLOCK,—Blessings with the New Year! The world wishes happiness, the

church wishes blessedness. Happiness considers the convenience and comfort of the senses—blessedness regards the well-being of the soul. Happiness requires sunshine, blessedness is independent of outward circumstances. The Lord calls the poor, the meek, the hungry and thirsty, the merciful, the persecuted, the reviled, the falsely spoken against—**BLESSED**. We should scarcely deem them *happy*. The life of the world is happiness, not holiness; and the death of the world is suffering, not sin. But the church has learnt that to live is not always to be happy, and that there is a death which is not always misery. "The Lord *bless* us out of Zion," whether we weep or rejoice, whether we die or live.

Blessings on the church! The church is an organised unity of being. An organised being is a being in which "every means is an end, and every end is a means." In the body of Christ, the church, every member blesses, and is blessed, by the whole body. "By one Spirit we are all baptized into one body; and have been all made to drink of one Spirit." This one Spirit is the Spirit of the Lord. His Spirit is a spirit of humility and self-surrender, from perfect devotion to the Father, and perfect sympathy with man. When His Spirit rules in the church, the church will be "the fulness of Him which filleth all in all."

Organisation is one of the blessings we desire for the church. "Organise, organise," is the cry of reformers of the world. It should also be ours, that we may be strong for reformations in the church. *Unorganised*, we are but as intelligent disconnected units. *Organised*, we become bound, by the threefold cord which cannot be broken, into a body of strength for all the duties and requirements of our day. Every member should have his place and be assigned his work. Personal assistance should be regarded as the primary aid to be rendered. Individual activity is our great want. There is an abundance of work to be done, and of workers to be employed. Heads of departments of labour are required; men, possessed of method, arrangement, and the discipline of order, to take possession of the openings and opportunities for Christian usefulness; and to enlist, and set to work, those anxious to be employed, but who are unable to find of themselves their proper sphere, or enter upon it unaided when found. To note one or two of our urgent requirements, we may mention the organisation of a Sick Visitation Society, a Maternal Society, and an organisation for the efficient conduct of district prayer meetings. With an efficient organisation of our strength, what progress

might we not make! What good might we not do!

Organisation is developed unity, which is another blessing to be desired. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—*very "good" and very "pleasant,"* but very difficult—almost impossible (Rom. xii. 18), if they dwell closely together. The art of dwelling together in peace is of Divine teaching—God only gives us this peace. The maxims of the world for peace are:—"Don't be familiar; keep your distance; be reserved; be content with the respect of others; intimacy ends not in esteem." These cautions are founded upon wide observation, and long experience; but they are of the world and self. The church is drawn together by the one Spirit informing each member of the Lord's body, and meets in the Lord. And if she be "filled with the Spirit," her peace, in intimate associated activity, will be as natural, easy, and secure, as the peaceful intimacy which the body enjoys in its perfect union of very different members,—for instance, of the ruder members of the hands and feet with the most delicate members of the eye and the head. Christian love, when deep and pure enough, abolishes caste, and the fear of acquaintance with all who love the Lord Jesus Christ, and is ever inspired with a "seemly behaviour." As a church we have reason to be thankful for peace in the past. Let us be mindful of its source and conditions for the future. Peace will continue to secure us plenty and progress, strife will insure us scarcity and decline.

During the year God has richly blessed us, and caused us to rejoice together. The whole aspect of the church and congregation is one of encouragement and promise. May the Lord's goodness bring us to His feet clothed in humble joy, that He has been pleased to be in our midst the source of so many blessings.

But the year has not been permitted to pass without calling upon us to mourn our loss of honoured and beloved fellow-members. God, with whom are the issues of life and death, has again and again taught our hearts to say, in filial submission and filial confidence, "Not our will, but thine be done."

Dark and unknown to us are the issues of this new year, but they stand in the light of His wisdom who guides our way, and whose love will crown its end. With courage, therefore, let us go forward, accepting the more earnest life of growing years, which so fast multiply our associations with the future, that already, it may be, it threatens to outnumber those of the present. But, thank God, it is not a sad lesson for us to learn that we are but "strangers and sojourners" here,

as "all our fathers were;" for we seek a city "which hath foundations, whose maker and builder is God," and are "followers of them, who through faith and patience inherit the promises." And, *because* "our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself: therefore, my brethren, dearly beloved and longed for, my joy and crown, stand fast in THE LORD, my dearly beloved;" and, having your loins girt, and your lamps burning, wait in labour, watching and prayer, until He who has sweetened the communion of mortals, shall call you to the fellowship of saints.

Your affectionate Pastor,

WILLIAM PULSFORD.

January 7, 1861.

Our readers will notice the great prominence here given to "organisation," and the book is a striking exemplification of its importance. To this Address succeeds an alphabetical list of the Names and Addresses of all the Members, a provision of exceeding great practical value. This is accompanied by lists of the Deaths, Dismissions, and Removals for the year, as also of Marriages and Baptisms.

To this succeeds a roll of societies of all sorts, followed by financial tables and matters. The following section will be interesting, as it bears on the subject of chapel-door collections:—

Abstract Treasurer's Statement of the Income and Expenditure for the year, from 1st January to 31st December, 1860.

ORDINARY INCOME.

1. Collections at chapel door:—

January	£35 16 9
February	25 8 8
March	24 0 4
April	35 15 6
May	22 7 10
June	21 2 4
July	28 16 0
August	20 7 0
September	28 17 7
October	26 10 0
November	31 0 10
December	32 19 10
	£332 17 8

Being a weekly average of £6 10 6

2. Seat rents	296 6 0
3. Donations	2 14 0
4. Rents of property under chapel	89 1 6
5. Soirée tickets sold	6 9 0
6. Interest on bank account.....	1 10 2

Ordinary income..... £668 17 11

Other items of income are added, bringing up the total to £1094 0s. 11d. The result of the whole is a balance in hand in favour of the church of £332 18s. 11d., figures which contrast very comfortably with the everlasting debt that rests on most churches.

It will be seen that the chapel-door collections—made at every service, Sabbath and week-day—are the chief source of income, and that they make up half the total. How simple, easy, and unoppressive! The sums are never missed, and yet the aggregate is great. To these must be added—

ANNUAL COLLECTIONS.

Special collections are made in the course of the year for the following objects:—

On the first Sunday of January, April, July, and October, for incidental expenses.

In March, for the Scottish Congregational Union.

In June, for our own domestic missions, including the District Visiting Association, the Dorcas Society, the Sabbath school, and the chapel library.

In August, for the Congregational Hall, and Regent's Park College, London.

In October, for the Edinburgh Infirmary.

In November, for foreign missions.

This annual collection for the Baptist College, Regent's Park, London, is made on the ground that the pastor there received part of his education. Were this example generally followed, our various colleges would have plenty of funds.

Would our readers like to see the expenditure? Here it is:—

ORDINARY EXPENDITURE.

1. Salary to Mr. Pulsford	£400 0 0
2. Supply during Mr. Pulsford's vacation	9 0 0
3. Expenses of psalmody, viz., salary to Mr. Boyack.....	£30 0 0
Expenses of excursion to choir...	4 16 11
Music books	0 10 6

85 7 5

4. Pew-opening, cleaning the chapel, and cleaning materials	54	2	0
5. Gas	8	17	11
6. Coals	2	10	2
7. Water	2	5	2
8. Insurance	5	5	0
9. Expenses of Sabbath school...	5	0	0
10. Miscellaneous expenses	1	17	9
11. Payment to Subscription Library	1	1	0
12. Printing	8	14	6
13. Advertising	0	6	9
14. Feu-duty	19	5	0
Less income-tax retained.....	0	15	2
		18	9 10
15. Interest on debt ... £80	0	0	
Less income tax retained.....	0	19	10
		29	0 2
16. Repairs, &c.	7	10	0
17. Taxes, namely—			
Property tax ... £3	2	11	
Poor rates.....	1	4	9
Land tax	0	8	1
Prison money ...	0	8	7
		4	14 4
Total ordinary expenditure...£594	2	0	

Now the ministers, deacons, and members of great and wealthy English churches, simply looking at the money totals, may think there is nothing remarkable in all this; but they will greatly err, from not knowing the facts. Let them understand, then, that Albany-street Chapel was erected in the very worst spot that could have been found in the Scottish Metropolis, in the heart of the "New Town," surrounded by mansions and palaces, occupied by lawyers, nobility, and gentry, the most hopeless of mortals for an independent chapel;—that from the first, the chapel was loaded with an intolerable debt, so that till lately it has had to maintain one constant struggle for existence,—and that such were its straits that for years the little community were glad to let the chapel to the Free Church, while they themselves retired to worship in a room. In fact, the building of a place of Dissenting worship in such a spot might be viewed in the light of an

experiment upon the maintenance of life under circumstances of apparent impossibility.

Again, let it be remembered, that even now the total membership is only 321, that of a third-rate English Independent church: the seat rents amount only to £286. This constitutes the grounds of the wonder. Under ordinary, loose, chance-medley management it would be but an impotent affair. Now it is extricated, organised, consolidated, and in a fair way to become a tower of strength and a model for the whole Denomination.

There are six deacons, each presiding over one of the districts into which the city is divided.

On receiving the "Manual" aforesaid, we immediately read it, and wrote the gentleman to whose courtesy in sending it we were indebted, asking explanations on certain points, which brought a letter so interesting that we cannot withhold the main portion of it.

"I am in receipt of your esteemed note, and am happy to think you are so pleased with our Manual. If spared for another year, we have some improvements to make upon it. I was sure that you would rejoice in the prosperity of Albany-street Chapel. It has, indeed, passed through many and great trials, but we hope and pray that the result of all will be greater prosperity still, and more zeal and energy in the service of God. You will, no doubt, be aware that the church in St. George-street, Liverpool, invited Mr. Pulsford to be assistant and successor to that great and good man, which invitation Mr. Pulsford declined, wisely, we all think. The Liverpool friends acted just like men and Christians. Had they introduced the money power in the matter of salary, we had no chance; but they, in inviting him to go, and we in pressing him to remain, made no allusion to any mere money arrangements. It would have been a sad loss to us had he gone; but every thing is well and wisely ordered. I may mention that we have resolved that the salary shall be six hundred pounds yearly; and the treasurer has paid him the first quarter of this year at that rate. We always pay our minister in advance. I have little fears as to our making up the sum, as our weekly collection at the chapel doors has, for the last two months, averaged rather above eight pounds each Sab-

bath, and the seat-rents are likewise increasing. All the seats below are let, and there are but a very few in the gallery to let.

"We purpose to begin a service on the Sabbath evenings, for *working* men and women only, in their working clothes, and I hope that this will succeed; in fact, I have no doubt about it. Perseverance in the visiting staff works wonders in a district. I have often been vexed by being told, 'Dr. Campbell has a very poor opinion of your minister;' and as Dr. Campbell is one of the men whom I very much regard, I regretted this not a little; and the last time I was in London I was close to your very door for the purpose of trying to put you right regarding Mr. Pulsford. I am glad that I will not require to do this now. You have little idea of the power which Mr. Pulsford is exerting for good, specially amongst the young of our city. The congregation, in the evenings especially, is composed mostly of men; and what attention! and for the last six months especially, he has been preaching more to the unconverted and undecided, and we have had many delightful cases of addition to the church.

"In reply to your interrogatories:—

"Question.—'What is understood to be the duties of the deacons in their several districts?' Answer.—To know, as far as possible, the individual members who reside in these districts,—to take a general superintendence of them,—to see if any of them be in pecuniary want,—to visit in affliction,—to keep up one or more small prayer meetings.

"I may mention that, in the districts, we like the prayer meetings not to exceed twelve in attendance, as many who can pray in a small meeting would feel diffident in a large one; and, speaking from my own experience, I would much rather have three meetings of eight each, than two of twelve each. The meetings should be conducted as you have often described them,—two, or at most three, verses of a hymn or psalm; a short passage of Scripture,—these all selected beforehand,—and three or four short prayers,—if possible, a different specific object to be prayed for in each.

"Question.—'What is the Fellowship Fund?' Answer.—This is a collection made after the Lord's Supper, which is observed every first day of the week, and the funds so gathered are for the expense of the communion elements,—for the support or assistance of the poorer members,—for coals, clothes, &c., to the poor. We have at present only a very few on the Fund, and the collection every Sabbath produces nearly £1 2s.

"Question.—As to the Manual. 'Is it given, or sold?' Answer.—It is given to all the

members of the church, and any of the congregation who apply may get a copy."

This communication, we feel assured, will be read with the deepest interest. We most heartily congratulate the church in Albany-street on their remarkable emancipation. No church in the Body has undergone a tithe of their affliction. The wonder is that they have not been long since consumed. But now their "captivity is turned, and they are as men that dream." Yet it is a glorious reality; and it only remains for them to "thank God, and take courage,"—to rear their Ebenezer, to buckle on their armour, and go on fighting the battles of the Lord, uprooting evil and upholding good, and making "all the places round about their hill a blessing."

In the matter of salary they have acted nobly: while the subject of the pastor's continuance trembled in the balance, they were rightfully, honourably silent as to increase of salary: but no sooner had he disinterestedly made his choice than they magnanimously resolved, that his generous determination should involve no sacrifice;—this raised the £400 to £800. The former was very barely sufficient for a family man in Edinburgh, which is one of the dearest places in the Queen's dominions. The rent of a very moderate house is £100. The act was munificent, full of encouragement, and such as will not be lost upon a man of an impressible and noble nature.

We finally congratulate Mr. Pulsford; and rejoice that he finds such favour with the hard-headed, but leal-hearted men of "Modern Athens." When we came to examine and analyse his brother's "Quiet Hours," a spongy, phosphoric, Ossianic effusion, we feared it might be a fair sample of his own sermons,—fears which were increased by his German sojourn,—and if so, we anticipated no substantial good from them. Great is our gladness at the failure of our forebodings; and now from the bottom of our hearts we bid him God-speed.

We feel that we have wronged him, and this article is to be viewed in the light of an attempt at reparation. Beyond this we have no power of redress, and this we have exerted with a will, and most cheerfully.

THE DUTIES OF CHURCH MEMBERS TO THEIR PASTOR.*

"And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."—1 THESS. v. 12, 13.

THE Christian pastor is one of the ascension gifts of the Lord Jesus Christ to His church. The Apostle informs us (Eph. iv. 12), that when He ascended, "He gave some * * * pastors and teachers." And these were to continue, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." As this cannot be said to be yet accomplished, the office is still perpetuated by Christ's own authority.

The passage I have selected as the foundation of the few and brief remarks I may make to-night, teaches us in what estimation the Christian pastor should be held by those among whom he labours. They are to "esteem him very highly in love for his work's sake."

Permit me to indicate a few of the ways in which you, my dear brethren, may fulfil the injunction of the text towards him you have chosen as your pastor.

I. *Support him liberally.*—I place this first, for many reasons.

(1) You cannot be fully benefited by his ministry if his own mind is harassed in regard to his worldly support. The charge to him is, to give himself wholly to the great work of the Gospel. But how can he do this, with energy

and efficiency, if he is uncertain in regard to the bread of to-morrow for himself and those dependent upon him? The mind, to work well, must be unembarrassed by pressing care.

(2) He has, and will have, many calls upon his purse, of which others will know nothing. His left hand will full often not know what his right hand doeth, in this respect as in others. The calls of general benevolence, as well as special cases constantly arising, are indeed many; and they are increasing every year. The minister is expected to give to every good thing. But how can he do so, unless his people liberally supply him with the means? He gives his all—of time, talents, influence, everything, to you; see that he receives liberally from you of your carnal things in return.

(3) It is your Master's injunction—"They that preach the Gospel shall *live* of the Gospel;" not *starve*; not drag out a miserable existence, constantly oscillating between hope and fear; but *LIVE*.

I speak thus, not because I think you, my brethren, specially require such an admonition, but because this is a part of Christian duty our churches are too apt to overlook, and one which pastors feel a great delicacy in mentioning, even to a delinquent people.

II. *Receive the Word from his lips with meekness.*—Be learners. Listen not to criticise, or find fault. He knows—or ought to know—more of the Bible than you do; for he has made it the subject of undivided study and attention for years. The study has, so to speak, become his *business*. If he does not know more than yourselves, why invite him to become your teacher, and pay him for so doing? If he does know more than you, do not be ashamed to acknowledge it. If he utters as truth things you do not readily comprehend; or if he expresses his views in language not perfectly familiar to your ears, do not reject his teaching without examination. Paul declared to the Bereans truths which were new to them. And

* Being the substance of a Charge to the Church and Congregation assembling in Batter-street Chapel, Plymouth, at the recognition service of the Rev. Edmund Hipwood as pastor, January 24, 1861, by the Rev. George Waterman, A.M., of Ilfracombe.

it is written to their praise that they did not criticise, nor find fault; but "searched the Scriptures daily whether those things were so." This is what I ask of you, my brethren, in regard to him you have called to be your pastor. I do not ask you to receive *as truth* everything he may utter. He himself would not ask this. But I do ask that you will receive with meekness his teachings; and where things new are stated, or stated in modes different from what you may have been accustomed to, do not therefore reject them as wrong. Rather let the feeling be that they are true, because your pastor, whom you believe to be a true man of God, has uttered them. And go prayerfully to the alone standard of truth—God's blessed Word, and seek for yourselves, asking the guidance of the ever-blessed Spirit. In a word, apply to him and his profession the same common-sense rules you apply to your own. You are supposed to know the business to which you have devoted your lives better than one who has never paid particular attention to it. Apply the same principle to him in his profession.

III. Show, on all occasions, Christian affection for him personally.—This will cheer his heart amid his arduous and responsible duties. He will often need your sympathy. Ah! my brethren, you little know, and cannot know without experience, to what depressions of spirit the faithful minister of the Gospel is oftentimes subject. The Apostle Paul frequently alludes to his own experience in this matter. There is the constantly pressing responsibility of the care of souls. Doubtless, often will your pastor retire from the pulpit, when he has done his utmost to persuade sinners to be reconciled to God, and with a heavy heart will seek his closet, and there, in the language of the prophet, cry out, in anguish of spirit—"Who hath believed our report, and to whom is the arm of the Lord revealed?" In such cases, while Divine strength and sympathy alone can *sustain*, yet there is much comfort to be derived from human

sympathy. Show him, on all occasions, that he possesses your love and confidence; and, as far as this is possible, your heart-felt sympathy.

This outward manifestation of affection, if it be sincere, will do much to win for him the confidence of strangers and occasional attendants of his ministry; and thereby you may be rendering essential aid to his success in building up the cause of the Saviour in this part of your town.

And here permit me affectionately and frankly to caution you against one thing. Do not manifest too great warmth of affection at first, and then, without any assignable or sufficient reason, allow your affections in a little while to grow cold. This is too often done, to the grief of the pastor, to the injury of the cause of Christ, and to the wounding of the blessed Redeemer. Guard against this, as you would against a most serious evil; for such it really is.

IV. Be very careful of his reputation.—The man you have chosen for your pastor is not an angel. He is a man of like passions, and subject to like infirmities, with yourselves. He, doubtless, has his failings, perhaps I may say, his faults. Who has not? But those who have known him best, have known him only to love him. His career in his late sphere of labour has been such as to secure for him the esteem and love and confidence of all his brethren. Yet, as I have said, he is fallible like yourselves. When you perceive his faults, cover them over with the mantle of Christian charity. Shun the tale-bearer as you would a deadly serpent. Should at any time the breath of calumny bring its pestilential and deadly influence to bear upon him, shield him by a love and confidence which

"Nor too little, nor too much, believes."

Let his reputation be as dear to each one of you as is your own. Should any alleged dereliction at any time be forced upon your notice, go first of all to him

about it, and ascertain from him what foundation, in fact, there is for the charge, even before you repeat it to the companion of your bosom. Frown upon everything like detraction. In the language of the text, "Esteem him very highly in love for his work's sake."

V. *Assist him in his work.*—Do not think that he is to do *all* the work. He is the *overseer*,—a bishop, in the true sense of the word,—and not the drudge of the church. A large part of his duty will be to cut out work—so to speak—for you; to show you how to do it; and to encourage you in the doing of it; rather than to attempt to do it himself. You are to be fellow-workers together; he being the director, but not the owner of the establishment.

Assist him in the instruction of the young. Here is a great and blessed but fearfully responsible work. Assist him in it to your utmost. Assist him in the prayer meetings. Let your place never be vacant there, if it can be avoided. Assist him in tract distributions. You, as well as he, are to preach the Gospel to every creature. Here is one of the ways in which this may be done. How easy to hand a little tract to a friend, to an acquaintance, even to a stranger, if it be done with Christian courtesy. And if such efforts be accompanied by earnest prayer for the Divine blessing, no tongue can tell the blessed results which may be expected to follow. Assist him in visiting the sick. Assist him by seeking out those upon whose mind the truth seems to have made some impression; and acquaint him with the fact. Assist him by bringing others within the sound of his voice. There are, doubtless, many in the vicinity of this place of worship who never attend the means of grace anywhere. Bring such here, if you can. Show them Christian kindness. Offer them, if need be, a seat in your own pew. Let them see you feel an interest in them. By this means you will bring them within the reach of your pastor's influence; you may

attach them to his ministry; and the place where you worship, and may have the happiness afterwards of seeing them admitted to the fellowship of the saints. All this will not be accomplished without effort. BE A WORKING CHURCH. Chiefest among all other aids, assist him by the influence of a holy life. This will prove an irresistible power. Let him be able to point to you for illustrations of the power of the Gospel upon the heart and life. Thus will you be living epistles, "known and read of all men."

VI. *Finally, and above all, sustain him by your prayers.* His whole efficiency must be of God. To be successful, he must be emphatically a man of prayer. What is true of him, is equally true of you, both as individuals and as a church. Remember him daily in your closets, and around your domestic altars. When preparing for his pulpit ministrations, let him feel—"My people are praying for me." When he addresses you from the sacred desk, let him feel that he is sowing seed into ground well prepared in the closet to receive it. When he appeals to those who are undecided for God, and in Christ's stead prays them to be reconciled to God, let him have the assurance that a vast column of earnest and hearty prayer is at the same time ascending to heaven from hearts already reconciled, imploring the exercise of the Divine Spirit's regenerating power. Do for him what Aaron and Hur did for Moses: hold up his hands. For only while Moses' hands were thus sustained, did Israel's arms prevail.

In a word, my brethren, regard him as Christ's servant to you. Not as your servant. Honour the Master through His servant. Let him never have to go away and tell his Master anything concerning any of you which you would be sorry to hear the Master repeat at the last day. He will tell his Master all his trials and all his successes. Never let him be compelled to complain to that blessed Master of any of those committed to his charge. Do these

things, dear brethren, and you may reasonably expect his ministry among you will be owned of God, and greatly blessed to your own souls. Pastor and

people will rejoice alike here; and your conversion will be a theme for rejoicing for ever in heaven. May God grant it, for Christ's sake. Amen.

Correspondence.

To the Editor of the "Christian Witness."

DEAR DOCTOR,—I send you four original letters. You likely know that the Rev. Matthew Wilks, in 1803, published the *Life and Discourses*, in two volumes, of the "Brother Cennick," mentioned by Mr. Whitefield in the above letter.

I have obtained five new subscribers for the *Witness*. Peace be with you.

Affectionately, SAMUEL DUNN.

ORIGINAL LETTERS.

Rev. George Whitefield to the Rev. John Wesley.

Gloucester, July 2, 1739.

HONOURED SIR,—I confess my spirit has been of late sharpened on account of some of your proceedings; my heart has been quite broken within me. I have been grieved from my soul, knowing what a dilemma I am reduced to. How shall I tell the Dissenters I do not approve of their doctrines, without wronging my own soul? How shall I tell them I do, without contradicting my honoured friend, whom I desire to love as my own soul? Lord, for thine infinite mercy's sake, direct me so to act, as neither to injure myself nor friend. Is it true, honoured Sir, that Brother Stock is excluded the Society, because he holds predestination? If so, is it right? Would Jesus Christ have done so? Is this to act with a catholic spirit? Is it true, honoured Sir, that the house at Kingswood is intended hereafter for the brethren to dwell in, as at Hernuth? Is this answering the primitive design of that building? Can I beg money for a thing I count unnecessary? Did the Moravians live together till they were obliged by persecution? Does the scheme at Islington succeed? As for Brother Cennick's expounding, I do not know what to say. Brother Watken I think no way qualified for any such thing.

Dear honoured Sir, if you have any regard to the peace of the church, keep in your sermon on Predestination. But you have cast a lot. Oh, my heart, in the midst of my body, is like melted wax. The Lord direct us all! Honoured Sir, indeed I wish you all the success you can wish for. May you increase, though I decrease! I would willingly wash your feet. God is with us mightily. I have just now written to the Bishop. Oh, wrestle, wrestle, honoured Sir, in prayer, that not the least alienation of affection may be between you and, honoured Sir, your obedient son and servant in Christ,

G. WHITEFIELD.

Dr. Edward Chandler, Bishop of Durham, to Archdeacon Sharp.

May 12, 1747.

MR. ARCHDEACON,—I have perused Mr. Bailiff's translation, and am aware it hath passed your correction, or I should think better of his improvement than I do. I did hope the Methodists were wearing off in my diocese, but the mission of exhorters under age and purely laics is a new thing, and may be of dangerous consequence. There is not the same indulgence due to such as to Mr. Wesley, and persons episcopally ordained. If this man preaches in a congregation, or without license, or reads prayers, he should be punished by the Justices of Peace, according to the Act of Uniformity; and his doctrine which he instils should be observed by some one of skill, for he may preach Popery, or the wildest tenets under this notion of exhorting. Your having an eye to his doctrine and conduct will be a further instance of your faithful discharge of your office, for which I esteem and honour you,

And must remain always, Sir,
Your affectionate friend and brother,

E. DURHAM.

*Countess of Huntingdon to Mr. W.
Sellon.*

Bath, Dec. 31, 1754.

REV. SIR,—Mr. Vinson's proposal promises such advantage to you, that I am sure, if you approve yourself, I shall be glad of it for you; and I hope God will enrich you and your labours more and more; you will let me know when you leave it, that I may inform Lord Huntingdon of its vacancy; and well-wishing you all prosperity, ever remain,

Your very sincere friend,

S. HUNTINGDON.

Rev. J. Wesley to Mr. Jos. Thompson.

London, Jan. 5, 1782.

DEAR JOSEPH,—It gives me pleasure to hear that you are not weary of well-doing, but are diligent in advancing the cause of religion. There is one means of doing this, in which it will be worth your while to take some pains. I mean in *recommending the magazines*. If you say of them in every society, what you may say with truth, and say it with an air of earnestness, you will procure new subscribers.

I am, dear Joseph,
Your affectionate friend and brother,
J. WESLEY.

Popular Lectures.

LECTURE IN THE MUSIC-HALL, WARRINGTON, TO YOUNG WOMEN.

"Tattlers; speaking things which they ought not."—1 TIM. v. 13.

"A wench went and told them."—2 SAM. xvii. 17.

THE great object of Christianity is to thoroughly furnish us unto every good *word* and *work*. Where it is embraced, it operates like a medicine which purifies the blood, the fountain of life, and sends it in a healthy flood through all the body. It never undertakes half cures. It won't become a chiropodist, a bone-setter, a dentist, an aurist, an oculist, nor treat patients for disease of the brain alone. It admits of no compromises, accepts of no poundage, scouts all half-and-half operations, and gives no exemptions to the king on the throne, which it refuses to the beggar on the dunghill. It assumes the entire mastery where it reigns at all. It issues sweeping orders to the feet that they walk not in the way of the ungodly; to the hands that they receive not the reward of iniquity; to the eyes that they look not upon vanity: to the brain to devise no evil; to the heart that it rejoice not in iniquity; to the tongue that it slander not; and to every other member according to the function which it has to fulfil. The daily performance of every work which is lovely and of good report is enjoined, upon pain of losing

its influence altogether. Its demands are not only *sweeping* but *immediate*. There is no affiancing, no betrothal; and no contingent agreement is allowed. Good intentions are useless, and post-obits are not current coin. Its demands are *permanent*. Limited liability is disallowed by its unlimited requirements, and time partnerships are totally repudiated. It may be sufficient if the soldier fights when the battle begins; if the teetotaller adheres to pure water; if the elector votes on the right side on polling day; but the Christian must fight daily, and chiefly against his own evil propensities, which is harder than fighting against those of others. His abstinence must embrace the total prohibition of his body, soul, and spirit from all sinful indulgences, and his time, his money, his heart, and brain, and hand must be daily devoted to the service of the creed he has espoused. This creed needs no knowledge of Hebrew to enhance its value, or Greek to magnify its demands, or mathematics to calculate its results. "To the poor," said the Saviour, "the Gospel is preached." The value of real religion,

like the value of a guinea, is easily known by the willing mind, without even a knowledge of the alphabet, while to the unwilling it is as difficult to make out as a £5 note.

Having pointed out these general principles, let me apply them on this occasion to the young women before me. Christianity gives no uncertain sound in the duties which it insists upon our doing, and the actions which it forbids us to perform. Tatling is one of the latter. Young women are commanded to avoid it, as they value their Christian character, and if an apostle wrote against it, it is well worth my lecturing against it also. Tatling is the undue use of the tongue—that wonderful member, that little world of iniquity. It is the peculiar sin of idle women. The apostle speaks of those who are first idle, then tattlers, and next busy-bodies, “speaking things,” he says, “which they ought not.” These persons can be found everywhere. I won’t speak of those in the higher walks of life, who, having nothing to do but guide their house, see that their husbands have buttons on their shirts, and their children their school lessons learned, do neither; but dress early, and make “calls” on purpose to tattle, and speak things which they ought not. These form no part of my audience. I speak to the tatling servant-maid, to the tatling working-man’s wife and daughter, and them would I urge at once and for ever to give it over. Tatling servant-maid, you are honest, it may be, in the use of everything but your tongue. You don’t waste your master’s coal, nor candle, nor victuals, but concerning your liberty of speech you say, “Our lips are our own—who is lord over us?” Well, that depends on circumstances. Your master has admitted you into his family; you have full range of the house; you know his visitors, overhear his talk to his wife, and, probably without prying, get to know what he considers secret, or would not like to be proclaimed from every door-step. Morning finds you sweeping at front or

back, and, by a strange coincidence, the maids at Nos. 10 and 12 are similarly engaged at the same time. All three are idle, and all three lean on their broom handles, and the tattling begins. It may be it’s only gossip about your own sweethearts first; but it gets to the sweethearts of others, and finally it reaches the affairs of your masters and mistresses, and you tell one another things which you *ought* not, whether they are true or false. No. 10 sends the news down to No. 1, and No. 12 to No. 20, and, quick as telegraphing, all the servants of all the twenty houses in the row, and some of the inquisitive mistresses, too, know all the outs and ins of that home which your master ignorantly hopes is his castle. I know you don’t mean any harm in a general way; that you like a gossip, it’s so dull to live, perhaps maid-of-all-work, in an underground kitchen. But it’s wrong. Your tongue is not your own to use as you like, unless you like to hold it about the concerns of those who talk freely before you, believing you will act as one of the family.

This tattling is also carried to a fearful extent by tatling maids, when they leave their places. Some of them think they must tell all the bad they know or can fancy of the old mistress, to the new. Herein the new mistress is as bad as the new maid. Both act on short-sighted policy. Such mistress may depend upon being similarly talked of in her turn, and such maid may be certain that no right-principled mistress would hear her for a moment. Tatling maids, give it over at once and for ever. It’s a proof of an empty head, of a base heart, and a want of Christian principle. Do you say, many mistresses tattle about us. I know it, and had I an audience of mistresses, I would tell them how unlady-like, how unwomanly, and how unlike the spirit of the Master it is to make an hour’s gossip, every time you meet, out of the failings, the frailties, or the ignorance of your servants.

Now a word to married tattlers. You live in one of a row of cottages.

You have *learned to be idle*—a lesson not difficult for some. You look out for a quiet gossip every forenoon with your neighbours, as matter to think over the rest of the day. The time thus lost, would have been amply sufficient to have adorned yourself with a well-washed face, and a clean cap; to have washed an extra shirt for your husband, and pinafores for your children, or to have mended the holes in your stockings, and made a more savoury dinner,—all of which would have secured the admiration and praise of your husband and family. And does your tattling end only in the loss of precious time? Does it not often breed discord in families, break up old confidences, and separate loving hearts? Can a man's heart confide in a woman who retails his slips, his sayings and doings to all the neighbours? I trow not. Keep your own counsel; cease tattling; spend the time thus redeemed upon your family, and your reward shall be great. These are religious duties. Without attention to them, you cannot "adorn the doctrine of God, your Saviour in all things."

Probably, by this time, many of my audience are saying,—“What? won't you let women talk with women?” Yes, and with men too, if the subject be proper; and this leads me to my second text—“A wench went and told them.” Told them, what? Why, not a piece of idle tattling, not a rumour, not a piece of scandal, but a piece of patriotic news.

No man could carry the tidings of King David's danger to David's men, owing to the spies, and a “wench” undertook the duty, and did it.

Let your speech be also always of moment, and you cannot talk too much. Are you lonely in your situation? Does your mistress treat you as nobody, and are “followers not allowed?” Well, get your work early done, and make a good book your companion for half an hour every evening. Let it be the old Bible if you will. It is full of most instructive and interesting matter. “Wenches,” read it, and tell its contents to the wench next door, and bid her repeat the same. By this means you may bless a whole street. You have learned some hymns at Sunday school; teach them to the children of the family, if the parents permit, and in hearing little Polly say over,

“Twinkle, twinkle, little star,
How I wonder what you are,”

you will find far greater pleasure than in tattling. You will be performing a patriot's duty. So will you married women, if you bring up your children in the nurture and admonition of the Lord, and fit them for being citizens of a free country. Talk as much as you like about things in heaven, or things on earth, things sacred, or things profane, things past, or things future, providing all be for edification, and not for tattling. Ever remember that if religion has done nothing for your tongues, it has done nothing for your souls.

The Sunday School.

A WORD OF PASTORAL ADVICE TO CHRISTIAN PARENTS AND SABBATH-SCHOOL TEACHERS.

BY J. R. CAMPBELL, M.A., BRADFORD.

DOMESTIC virtue is the foundation on which our national greatness and prosperity rest. “Piety at home,” or the fear of God in the family, is the best security for the advancement of religion in the world. Of “The Church in the House,” Christian parents are the rulers

and ministers. There is not on earth a higher object of ambition, or a more godlike work, than to “use their office well.” Beside Christian parents, stand the superintendents and teachers of the Sabbath school—the acknowledged helpers and yoke-fellows of Christian

parents, in bringing up their children "in the nurture and admonition of the Lord;" and the voluntary substitutes of those who neglect parental duty, and are incompetent to discharge it.

It will aid you in your important service if you will devoutly receive the following hints, offered in the spirit of a fellow-teacher and colleague in your Divine ministry.

Think much of the importance of the work in which you are engaged. It may appear very common-place and secondary, to impart the very rudiments of knowledge to infants and children; to repress rudeness; to keep the unruly in order; to fix the wandering attention; and to secure impressions which are seen to be very temporary. But without these principles or rudiments no superior knowledge can be gained. All future progress rests upon the training which you give. Those unformed habits are to ripen into the integrity of a virtuous life. And those impressions are to be waked up into action and force, another day, by the power of the Holy Spirit. You sow the seed-truths which are to yield the fruits of righteousness to the praise and glory of God. You teach the eye to discern, and it afterwards "approves the things that are excellent." You fasten the cords of Divine love upon souls which may snap them asunder; but by their broken ends and fragments the Holy Spirit will soon draw them to Christ Jesus. Yours is the very work of God, of the Saviour, of the Holy Spirit, of holy angels, of the church of God, of the Christian ministry, and of all who have heard the gracious cry: "Come," and who send that cry forward to other poor sinners:—"Come, take of the water of life freely."

You ought to feel hourly the necessity of your great work. Without the instruction of the young in Christian families and in the Sabbath school, the pulpit is deprived of much of its power. The very language of religion becomes strange and unintelligible to the people. The first principles of religious thought have to be communicated at an age not apt in the learning of what is new. All the genial, tender, loving sympathies of childhood are lost to religion. We have to deal with the hardened man. We can wake up in his soul no sacred echoes of truths which used to move and fascinate his childhood. Dear comrades in the work of the Gospel! it would be the greatest blight and calamity that could

befall our people, if the childhood of the nation were neglected, and were not taught in the Christian truth! So needful is the work of religious training in Christian families and Sabbath schools, that I am persuaded it is a better security for our national happiness and prosperity than all other agencies besides.

Honoured to bear a part in such a work, you will readily admit that your spirit and temper should be so cultivated for it, and your powers be so devoted to it, as to make it productive of the benefits of which it has already proved itself so apt an agency. Humbly and earnestly seek spiritual blessings for yourselves. Daily renounce sin, and escape from its power; and bring your nature under captivity to Christ. Be filled with love to God. Catch the Spirit of the Divine Saviour. Seek for the help and comfort of the Holy Spirit, as Jesus Christ did when His service was yet to be done. Breathe the spirit of love, and fidelity, and zeal, into every word and effort. Own your own weakness. Lay hold on the promised strength of God. A teacher or parent so exercised will be constant, and punctual, and earnest in this office. There will be no irregularity or apathy. This ensures a total loss of power in educating the mind and soul of the scholar. The devout teacher, as a model or example, must be before the scholar. The scholar learns fully as much from what we are, as from what we say. Oh, dear friends, be living lessons! Be so like Christ, that your scholars cannot see you, without thinking of Him.

And you will be very anxious to take a right method in your teaching. You have many helps and helpers. But a method, to be proper and successful in your hands, must be imprinted on your own thoughts, and form part of your own habit of mind. There are two objects to be kept before your mind, the one very closely connected with the other.

The first is, to draw the hearts of your scholars to Jesus Christ, as their Saviour. This you can only do by telling them of His great love to them; and by the warmth of your interest in Him, you may gain their hearts into a like interest and grateful love. The second is, to inform their minds in the truth which God has made known; so that their piety may increase, and their life may be guided in the observance of God's commandments. Even when God favours

us to gain their hearts to Christ, in the period of childhood, much of the benefit is future—to be enjoyed in youth and manhood, and in all their after-life. You must keep your eye upon this future; and be diligent to put them in a position of increasing their present knowledge; and of following out, in their life, the lessons which they have been taught in their childhood. To this end you must make much use of the memory which is so quick and powerful in childhood. Besides explaining the lesson, imparting pleasure, and conveying salutary impression by it, you must endeavour to lay it up in the scholar's memory for future use. Every lesson should have, as one part of it, a portion of Scripture, or of a hymn, or of a catechism, committed to memory. The scholar is thus supplied with the materials of thought and reflection, when you have no longer an opportunity of teaching him.

There should also be a familiar use of Scripture itself, as the great fountain of truth. The scholar should be trained to compare one part of Scripture with another; and, by the comparison, with the aid of the teacher, to acquire a discriminating acquaintance with Divine revelation.

Follow the method which shall most effectually combine all these results in your teaching. And God and His rejoicing church shall render you due honour and reward in that day of the "adoption of the sons of God," when "he that sowed and he that hath reaped shall rejoice together." Blind and misguided is the pastor who does not look upon you as his helpers, drawing within his influence those whom he may have as the seals of his ministry. And that teacher whose heart does not swell to a strong purpose and a heroic hope, in a work like yours, is a soul-less drudge; and, in his present temper, is incapable of anything Christ-like or God-like. "The grace of the Lord Jesus Christ be with your spirit."

THE GREAT MAN AND THE LITTLE MAID.

BY MR. MACKIE, WARRINGTON.

THE interesting story of Naaman's cure of the leprosy, in 2 Kings v., is, like Bunyan's Pilgrim, ever new, ever charming. It begins by relating a fact in Naaman's history, which finds a counterpart in our own. He was great, honourable,

envied, and rich, but he was a leper. In the history of every one there is a *but*. The meanest slave in Syria would not have changed skins with the great Naaman. The disease was loathsome, contagious, and fatal in its result, yet no medicine, no surgical operation, and no miracle, with one exception, had ever performed a cure. Poor Naaman! Willingly wouldst thou have given up place and power for a new skin, and soundness in thy bones. Hadst thou been a Jew, thou wouldst have had to lodge in the outskirts of the town; to put thy hand upon thy mouth and cry, "unclean, unclean," when any one approached thee by accident; or to live in the city of lepers, carrying upon thy back, when thy hands had rotted off, some leper like thyself, whose legs had first given way, while he sowed the ground, uncheered by hope, unless some warm-souled Jew, like a modern Moravian, delivered himself up to death for your sake, and told you of the hope beyond the grave.

The benefits of early religious education are also seen. The little captive maid, from her mother's lips, no doubt, had learned all about the prophet's doings—about the Shunammite's little boy being brought to life, and the man who lost the borrowed hatchet having it restored. Cursed war had dragged her from her home; but her country, her God, and His prophets, were not forgotten. Parents, teach your little maids. Little maids, don't neglect to drop a word about God, and His prophets, and His ministers, in your master's family.

We next learn how true the proverb was which the Devil quoted in reference to Job—"All that a man hath will he give for his life." Naaman felt death's hand upon him; a chance for recovery unexpectedly appeared, and he packed up an enormous sum of money for those days, probably all he could beg, or borrow, and set off for Samaria.

Ignorance in high places is another lesson we learn. The King of Syria was no doubt the head of his clergy, soothsayers, and miracle-workers, and ordered them to do as he bade them. Must not the King of Samaria be the same? The King of Samaria, had he possessed the knowledge of the little maid, would have divined the message sent him. But he was ignorant of Elisha's deeds. More than seven years after, he had to learn even the story of the Shunammite from the discarded Gehazi.

That God is no respecter of persons is clearly proved. There were many lepers in Israel in those days, but none were cured save Naaman. Why? Because he, heathen as he was, was the only one who had faith to apply. When Israel will not hear the message of mercy, God's ministers turn to the Gentiles.

That God's ways are not as man's ways, is perhaps the next lesson to be learned from this interesting story. Naaman's notion of *how* a cure would be effected, is very much according to the notions of flesh and blood. He expected fuss and claptrap. The prophet was to stretch out his hand for the cure, and then for the money. Was he not the great Naaman? True. But the least in the kingdom of heaven was greater than he, and when God puts His scholars to their A-B, ab book, His first lesson is *humility*.

Another truth we may learn, is the blessings of common sense—a kind of sense which is very uncommon. The hero of many a battle had none while fuming and raving; his servants had, and Naaman was saved by their advice. Willingly would he have submitted to be bled or blistered; wound, like a mummy, in cold water bandages—or steamed, like a Turk, in an eastern bath. But to wash in Jordan! That

was the rock upon which he wall-nigh split.

Learn again the gratitude of a noble nature. Jesus once cured ten lepers; only one returned to thank Him. Naaman returned to the prophet's door with all his train, and thanked his deliverer, entreating him to take his costly presents.

See what mischief a mean-spirited, hypocritical fellow may do! Elisha could have done with the money, but refused it for the honour of the Lord God of Israel. Gehazi's mean, sordid, greedy spirit upset the prophet's holy intention. Such men hold on to the skirts of good men at all times, and bring upon their master and them the reproach of the ungodly.

That retribution follows quickly on crime we have a notable proof. His three hundred and fifty pounds was dearly purchased by a life of leprosy. A jury would have returned a verdict of "Served him right."

The great, the central truth of the whole story is this—God's way of saving man is the only right one. "There is a fountain filled with blood, drawn from Emmanuel's veins," and in it must all wash and be clean, who are saved. Faith in that blood, and faithfulness to Him who shed it, are the two, and the only two, conditions of salvation.

Literature.

Universal Restoration: A Poem, in Ten Epochs.

Divided into Twenty-Six Books. By GEORGE CALVERT. Two Vols. Longman and Co.

THIS, both as to matter and magnitude, is a very extraordinary book. Its sweep is enormous. It bespeaks a mind of great power and high culture, with poetical genius of no mean order. It is, at the same time, a singular mixture of truth and error. Sometimes the writer talks as an Evangelical, and sometimes as a Neologian. Book XXV. opens with a furious tirade against Creeds, and represents Pollok as exceedingly grieved for the doctrine of the "Course of Time." The mournful poet confesses he "was bred on cold hills, but on a colder creed." Poor Pollok!

"To tune his harp
Is now his punishment; and it will take
Him forty thousand years."

That is rather a long spell by way of punishment for being a Calvinist! Pollok was trained for a minister of the United Presbyterian Church of Scotland, but died just as he began his labours.

Our author dashes on through roods and leagues of verse, till, at length, he saves and "restores" all the wicked, men and devils, except Lucifer, who is determined not to be converted. He is further, and still further chastised, till at length he makes a sublime and submissive speech, submits, and is saved.

Such is the creed of George Calvert; and certainly such was *not* the creed of Robert Pollok.

The Mission of Elijah to Restore all, previous to our Lord's Second Advent. By JOHN WILSON. Nisbet and Co.

THIS is the work of a very remarkable, and, in

many respects, a very extraordinary man; a man of unquestionable genius and profound piety. It is now six-and-thirty years since we made his acquaintance in the University of Glasgow, an acquaintance which ripened into special intimacy for several years, till time, as usual, worked a separation. He, even then, was full of prophetic speculation, and such was his profundity and originality that we often hardly knew whether to look upon him as half cracked, or half inspired. We now incline to the latter opinion. His insight into many most difficult subjects is wonderful. In the course of years he came into England, and fell into the camp of the Prophetic Students, where he has remained.

Among his most notable publications is "Our Israelitish Origin; or, Lectures on Ancient Israel, and the Anglo-Saxons." Of this work the venerable Dr. Marsh says, "Doth our law judge any man before it hear him? Pray hear Mr. Wilson! His book is worth reading, independently of its startling hypothesis." A Metropolitan critic also said, "The work is written in a forcible and unostentatious style, and displays great knowledge of Ancient History, and depth of research and original thinking, with a zeal and earnestness well calculated to excite the respectful attention of the reader." In these opinions we entirely concur.

This may suffice to fix the attention of our readers on the present work, which deals largely with prophecy, but in a tone uniformly modest, and wholly without dogmatism; while the entire bearing is eminently devout. What the author calls his "Conclusion," will be found in a previous page. We have no space for analysis, which would occupy half the magazine.

Earning a Living; or, From Hand to Mouth. Scenes from the Homes of Working People. By M. A. S. BARBER. London: Nisbet and Co.

THE writer of this work is a lover of the species. We have five chapters on village missions; four chapters on love and duty in lowly places; seven on London life and refugees; and six on sins of the day. The volume is intensely philanthropic; and may, in some respects, be viewed as a text-book to that happily-increasing and Christ-like multitude whose delight it is to go "about doing good."

True Manhood, its Nature, Foundation, and Development. A Book for Young Men. By W. LANDELS. London: Nisbet and Co.

THE eloquent author of this volume is himself every inch a man, and the lessons he

here propounds with so much ability, intelligence, and vigour, are worthy of his character. The work consists of parts. We have, first—Mistaken notions of manliness—the definition of it, and the cultivation of it. Under Part Second we have—defectiveness of religious character; features which mar the greatness of irreligious men; the tendency of religion to quicken the action, and to promote the development of our various powers. This is a grand chapter, one of the best in the book. Part Third presents the development of true manhood. Here we have discussions on individuality, present duty, young men in business and in society, followed by beautiful sections on recreation and retirement. The volume closes with the duty of joining the church, and the work to be done in connexion with it. From all this it will be seen that the work is one of no common order, and that Mr. Landels has not given to the public that which cost him nothing.

Evenings with John Bunyan; or, The Dream Interpreted. By JAMES LARGE. London: Nisbet and Co.

ON the highest authority we have it, that "He who walks with wise men shall become wiser." Now, of men uninspired, there are few with whom it would have been a greater privilege to walk and talk, than with the glorious Dreamer. The object of the writer here is to fulfil the avowal of his title-page—to interpret Bunyan's Visions. The book is one of much thought, indicating a large acquaintance with human nature. The perusal of it will constitute employment particularly pleasant; and it will be the reader's own fault if it be not profitable.

Neology not True; and Truth not New. By the Rev. C. HEBERT, M.A. Nisbet and Co.

MR. HEBERT has deserved well of his church and of his country by this most seasonable and most valuable manifesto, or we should rather say, onslaught. It consists of three treatises: In the first, Mr. Maurice is handled in a masterly manner; his system is utterly crushed. In the second, Professor Jowett receives the lesson he so much needs, touching "the righteousness of God." In the third, he deals with the sermons of the Rev. J. L. Davies, which are most ably disposed of. This is followed by a very important chapter on the present state of the Atonement controversy. The closing observations are worth thrice the price of the volume. Would that Mr. Hebert were a bishop! Would that some one would send every bishop a copy of this invaluable work!

The Star in the East. By Miss A. M. BARNEY. Shaw and Co.

THIS is an account of the Church Missionary Society's work in North India, which is well entitled to a place in the parlour, school, and congregational library.

Whispers from the Hearth. Shaw and Co.

THE object of this work is to delineate the miseries of intemperance, and the happy results, personal and relative, of recovery from the debasing habit. Although somewhat loose and wordy, and wanting in depth and moral power, it is yet fitted to be useful.

The Remarkable Scenes of the Bible. By HUGH HUGHES. Blackwood.

THE present volume cannot fail of cordial acceptance and general popularity. We remember no work of the kind equally varied, copious, and informing. The successive subjects have been thoroughly digested, and they are very well written.

A Book for the Sorrowful; or, Divine Truth in its Relation to Human Suffering. By SAMUEL HEYWOOD. London: Judd and Glass.

AMONG the principal characteristics of the Saviour's personal ministry, was to "bind up the broken-hearted." In no aspect is the Gospel more beautiful and attractive, than as supplying balm for the bleeding heart. Mr. Heywood has, therefore, done well in selecting his present topic, and elaborating it with the care he has obviously bestowed. Life and suffering are inseparable. While men breathe tears must flow, and it is the privilege of the happy to blend their sympathies with those who suffer. Suffering arises from a variety of causes, most of which are selected and marshalled in these precious pages. Mr. Heywood has surveyed the whole field, applying to every case its appropriate remedy. The book is entitled to stand side by side with that most valuable performance, famous with our fathers and grandfathers, but little heard of now, Wilson's "Afflicted Man's Companion."

Helen Dundas; or, The Pastor's Wife. By ZAIDA. London: Nisbet and Co.

PASTORS' wives constitute a very important portion of society, and are entitled to greatly more attention than public writers have hitherto paid to them. The present volume exhibits a portrait of a wise, active, loving, compassionate woman, in every sense a helpmeet to her husband, and a blessing to all that come within the sphere of her benevolent observations.

Sunshine and Shadow. By A. P. CARTER. London: Partridge.

THE volume comprises brief pieces on a multitude of matters appertaining to labour and to life. Without much entitling it to public attention, there is a great deal to commend it and the writer to the circle in which he moves.

The History of the Gravelyn Family. A Series of Stories for Children and Young People. By L. N. London: Nisbet and Co.

YOUNG people will here find much that is to their taste. The stories are numerous, various, and short. The iron cage, the birthday, the beans, and the roses, have great charms for little readers.

The Bride of Christ; or, Explanatory Notes on the Song of Solomon. With Introductory Preface by the Author of "Memorials of Hedley Vicars." London: Seeley.

THESE notes, while brief, are yet rich and racy, and likely to be approved by the simple, the sentimental, and the tender-hearted, who delight in the exhibition of the Gospel.

The Last Week in the Life of Davis Johnson. By J. D. WELLS. London: Nisbet and Co.

LAST weeks, under all circumstances, are eventful, and in the present case particularly so. There is a great deal in the book to awaken thought, and to direct inquiry. It is not often we find so much really good matter comprised within so small a compass.

The Giants, and How to Fight Them. By Dr. NEWTON. Nisbet and Co.

THERE are two classes of beings always in favour with children and boys—Giants and Fairies. There are few, perhaps, that do not look back with something like envy to the pleasing emotions with which stories about them were wont to inspire them. In the present pretty publication the giants figure greatly. We have no fewer than five of them, while four reasons are given for fighting.—We must not describe who these giants are, but leave our little folks to get the book for themselves, assuring them that they will be very much delighted with it.

Mental Pictures. By Mrs. F. G. SIMPKINSON. London: Nisbet and Co.

WE have no fewer than a hundred of these pictures, all of which are instructive and interesting, and many of them amusing. They are greatly fitted to captivate young people, and old people may derive from them substantial help in meditation.

Ashley Down: or, Living Faith in a Living God. Memorials of the New Orphan Houses, Bristol, under the superintendence of George Muller. By W. ELFE TAYLER. Shaw and Co.

THIS volume is a record of marvels. There is nothing on earth to be compared with it. The Orphan Institution of Franké, in Germany, for generations, served as a subject to illustrate the power of faith, but it is now so eclipsed by the work of Muller as to be lost. In the beautiful narrative of Mr. Tayler, all the facts are set forth in order. Never book came into our hands which has so astonished, cheered, and humbled us. The work of Muller seems the subject of a special Providence. The modest man says it is the fruit of faith, the work of God. He deprecates all human praise. We certainly think there is more of God than of man about it. Mr. Muller simply receives what is daily sent him; he asks of none but God. It is in all points a very unearthly affair; and the results bespeak the hand of the Highest.

There are three separate Houses, Mr. Tayler tells us; in the first and second, there are 700 orphans without either father or mother. The third, now in the course of erection, is to accommodate 450 more! The total will then be 1,150 orphans—a large village! The annual expenses of these institutions will be between *twelve and thirteen thousand pounds*, without a shilling guaranteed from any quarter! To the eye of mere reason the thing seems the climax of presumption, nay, the loftiest flight of absolute insanity; but the fit has survived for twenty-three years.

"Thus," says Mr. Tayler, after a statement, "the whole amount of the contributions received by Mr. Muller for the work of the Lord in his hands, *without asking any individual for a penny*, is upwards of ONE HUNDRED AND EIGHTY-THREE THOUSAND POUNDS."

We could wish the volume to have a place in every family in England. Apart from the sublime object, its spiritual value can hardly be estimated; a volume so fitted to strengthen faith and rebuke unbelief we are unable to name. Its religious bearings are overwhelming. The reader is tempted to doubt if he himself be a believer, if there be a believer on earth except George Muller! At any rate, there are few whose faith has attained to the size of a mustard-seed.

Unchanging Love; or, the Final Perseverance of all Believers in Christ Jesus. By Rev.

WILLIAM O'NEILL. London: Tresidder.

AMONG the many good things Mr. O'Neill has done, perhaps none are better than this. It is Theology of the olden stamp, admirably calcu-

lated to instruct and to edify. The subject is exhibited in a great variety of lights; and the Scriptures have been carefully ransacked for the purpose of elucidation. The first part is intended to prove the doctrine; and we must say that the author has been successful to the uttermost. If these hundred and thirty-two pages fail to establish it, we despair of any further augmentation of evidence. The Second Part answers objections, and this is done, it strikes us, with equal success. The book, as a whole, is one we greatly prize. We desire that it may run on from one edition to another, till hundreds of thousands of it shall be diffused throughout the land.

The Black Ship; with other Allegories and Parables. By the Author of "Tales and Sketches of Christian Life," &c. London: Nisbet and Co.

IMAGINATION is alike a source of pain and of pleasure, and it extends to every sphere of life; old or young, rich or poor, cultivated or rude, all have fancy; and he who has learnt to wield its power for the welfare of its subject, is to be viewed as a benefactor. The present writer is entitled to a respectful place amongst that philanthropic class. Young persons will find it interesting as a fairy tale, and a thousand times more instructive.

Workmen, and their Difficulties. By Mrs. BAYLY. London: Nisbet and Co.

MRS. BAYLY has earned for herself a high place among the literary sisterhood of the empire. She herself presents a splendid specimen of an accomplished woman. Would that all wives, all mothers, and all daughters but partook of her spirit, and shared her powers! As a reader, an observer, and a thinker, she is equally remarkable. The subjects she has here selected for discussion, comprising bondage, servitude, labour, and law-makers, remedies, dinner unions, &c., are all of the first moment, and they are discussed with singular ability. We commend the book as one greatly fitted to further the interests of humanity.

Letters by Ambrose Serle, addressed to a Lady. Nisbet and Co.

THE name of Serle is at once a guarantee and a passport. These letters overflow with good sense, sound doctrine, and Christian feeling.

A Practical Commentary on the Gospel of Matthew. Nisbet and Co.

WE set great store by this exposition. It possesses every quality of usefulness. It is solid, searching, most happily blending experience with practice. We have given a specimen in another page.

Congregational Intelligence.

CASTLE CAMPS, CAMBRIDGE.—There has been and still is, says a correspondent, February 12, a great revival in connexion with the Independent church and congregation here. The awakening commenced at a prayer meeting which was held in a cottage. Since that time, a great many prayer meetings have been held in the chapel and in private houses. Sinners of all kinds and ages have been awakened. The half, at least, of the scholars attending the Sunday school are under deep impressions. A boys' prayer meeting was held on Saturday evening last, attended by seventy-two boys. The girls commenced a prayer meeting on Monday night, the 11th instant. The pastor of the church says he never witnessed such scenes as he witnessed on Sunday last—so many praying, both young and old, in the chapel,—so many anxious for salvation, crying for mercy—so many in deep distress—so many seeking Christ—and so many full of joy—not a meeting occurs but several are "struck."

CASTLEFORD.—Mr. Henry Simon, of Spring-hill College, Birmingham, has accepted an invitation to become the pastor of the Congregational church at Castleford.

CRAYEN CHAPEL.—The annual financial meeting of the church assembling in Crayen Chapel, under the pastorate of the Rev. John Graham, was held on the 5th ult., when reports were presented from the several societies, and a review was taken of the history of the past year as respects the church and the various organizations in connexion therewith, for the promotion of the cause of Christ both at home and abroad. The pastor referred with feelings of devout thankfulness to God, to the measure of prosperity, both temporal and spiritual, which had been vouchsafed, and to the spirit of union, brotherly love, and Christian activity, which had continued to characterise the church, the additions to which during the past year had been 186, and the present number of members being 873. The several societies were in healthy and energetic operation, and the contributions during the year 1860, for religious and benevolent purposes, including the Sunday and day schools, the Christian Instruction Association, the City Mission, the London Missionary Society, the Home, Colonial, and Irish Missions, the Midnight Meetings, and Special Services, and for various other objects of a similar nature, considerably exceeded those of the previous year. The total amount raised by the church and congregation, including contributions towards the support of the ministry and the maintenance of the worship of God, being upwards of £3,800.

DEVONPORT.—A deeply interesting service was held in Princess-street Chapel in this town, on Wednesday, February 13th, in connexion with the settlement of the Rev. R. W. Carpenter, late of Portsea, as pastor of the church and congregation worshipping in this place. The spacious edifice was well filled by an attentive congregation, among whom were

several ministers of the various Dissenting bodies in the neighbourhood. The introductory parts of the service were taken by the Revs. E. Hipwood and F. Anthony, M.A., of Plymouth. The former read portions of Scripture, and offered prayer, the latter inquiring of the church, through one of the deacons, the circumstances which led them to invite their pastor to settle among them, and of the pastor, the reasons which inclined him to accept the invitation. These questions having been fully answered, the Rev. C. Willson, M.A., of Plymouth, offered the recognition prayer, imploring the Divine blessing on the union so happily consummated. The Rev. J. M. Charlton, M.A., of Western College, then delivered a most solemn and impressive charge to the newly-appointed minister from 2 Timothy iv. 7. The Rev. W. Young, B.A., of Portsmouth, in an address of great earnestness, reminded the church and congregation of their duty to their pastor, and exhorted them to a zealous co-operation with him in his work. He spoke of Mr. Carpenter from his own personal acquaintance, and told them that he was followed to his new sphere of labour by the prayers and good wishes of hundreds in Portsea, and hoped God would bless his labours in their midst. In the evening, at six o'clock, a public tea-meeting was held in the large hall of the Mechanics' Institute, which was crowded. After the tables were cleared, W. S. Crealech, Esq., senior deacon of Princess-street Chapel, was called to the chair, who, in a few appropriate remarks, introduced the new pastor to the meeting. The rev. gentleman then addressed the assembly, and was followed by many of the ministers who took part in the afternoon service, and others. Mr. Carpenter commences his labours at Devonport with every prospect of usefulness and success.

DOUGLAS, ISLE OF MAN.—The annual tea-meeting of the friends of the Congregational Church, Atholl-street, was held in St. James's Hall, on Tuesday, February 12th. About 300 sat down to tea. After tea, a public meeting was held, the Rev. John Chater (pastor) in the chair. Addresses were delivered by the chairman, the Rev. J. Cleland, Rev. W. McKenzie (Presbyterian), Rev. Thomas Caine (Vicar of Lonan), Mr. William Smith (Town Missionary), and Mr. Clarke.

ECCLESIASTICAL CONTROVERSY IN THE NORTHERN COUNTIES.—The Church and State controversy rages stoutly in Yorkshire and Lancashire. Dr. Molesworth, and Dr. A. Hume, of Liverpool, have been lecturing at Rochdale, Bradford, and other places, in favour of the Establishment, predicting the speedy confusion of Dissent. The Rev. S. Green, Dr. Ackworth, and others, have delivered lectures at Bradford, on the other side. At Manchester, also, there have been a series of meetings; the Rev. J. G. Rogers, of Ashton-under-Lyne, has lectured very ably, and the last local address we have seen noticed is one on Nonconformity, by the Rev.

D. McKetrow. This was the first of a course by several ministers at the Manchester Mechanics' Institution. There was a crowded and enthusiastic audience. James Sidebottom, Esq., presided, and among those present were the Rev. D. E. Ford, Rev. Professor Newth, Rev. S. Clarkson, Rev. J. Muncaster, Rev. J. Bedell, Rev. E. H. Weeks, Rev. J. Brown, Rev. J. Fox, Rev. P. Thomson, Rev. A. Thomson, Rev. Watson Smith, Rev. J. Rawlinson, Rev. Mr. Robjohn, Sir J. Watta, Mr. Shuttleworth, Mr. W. Warburton, Mr. R. M. Pankhurst, Councillor Rumney, B. Armitage, Esq., &c., &c.

EXMOUTH, DEVON.—On Tuesday evening, February 12th, the church-members and friends connected with Ebenezer Independent Chapel celebrated the first anniversary of the settlement of their pastor, the Rev. W. T. Bull, B.A. Two hundred persons were present to tea, and the meeting afterwards was numerously attended. The report of the past year showed increase in the church and congregation, and general progress. Stirring addresses of a revival tendency were given by ministers and brethren of the various Dissenting denominations in the town and neighbourhood, among whom a united and cordial spirit prevails.

HITCHIN.—**TESTIMONIAL TO THE REV. W. GRIFFITH.**—The Rev. William Griffith, the respected pastor of the Congregational Church, Queen-street, Hitchin, was lately presented by his congregation with a purse of sovereigns, as a mark of their attachment to their minister, and as a token of their highest esteem for him as a man. On the previous evening a prayer meeting, numerously attended, was held, to implore the Divine blessing on the proceedings; and at five o'clock on Thursday afternoon, in celebration of the event, about 350 individuals, members and adherents of the congregation, held a tea-meeting in the Old Chapel. At half-past six, according to previous announcement, the public meeting took place; and some time before that hour the chapel was well filled by a highly respectable auditory. The chair was taken by F. J. Wood, Esq., LL.D., of Totteridge, and on the platform we observed, in addition to the Rev. W. Griffith, the Rev. J. Andrews, Woburn, the Rev. S. E. Dodge, Dunstable, the Rev. J. Darling, Shillington, the Rev. J. B. Millsom, Ashwell, the Rev. J. Richards, Bicester, H. Butler, Esq., Royston, and G. Castleden, Esq., Woburn. The deacons of the church were assembled around the platform. The proceedings were opened by the singing of the 191st Hymn (Congregational), given out by the Rev. J. Richards, Bicester; and the Rev. J. Andrews, Woburn, engaged in prayer. Letters of apology for unavoidable absence, through prior engagements, were then read from J. H. Pugett, Esq., Totteridge, the Rev. W. Upton, St. Alban's, the Rev. Dr. Leask, and the Rev. G. Rowe, of the Wesleyan Chapel, Brandstreet.

ITCHEN, SOUTHAMPTON.—Mr. J. A. T. Skinner, B.A., of Hackney College, has received a cordial and unanimous invitation to become the pastor of the church and congregation assembling in Pear Tree Green Chapel, Ichen, Southampton, and intends to commence his labours there in April.

LITTLE LEVER.—A congratulatory tea-party was lately held in the Independent School-room, Little Lever, when between 800 and 400 persons met to rejoice over the extinction of the chapel debt. After tea, W. Hamer, Esq., of Nob End, took the chair. An interesting outline of the effort made during the past year to remove the debt was presented by the Rev. E. Pickford, minister of the place. The effort had been very successful, proving the value and power of the voluntary principle, in connexion with a small interest and among a poor people. Congratulatory addresses were given during the course of the evening, sustaining the interest of the meeting to its close, by the Rev. J. Thompson, of Appletonwiske; the Rev. John Barrett, of Birmingham, formerly minister of the place; D. Crosley, Esq., of Farnworth; and Messrs. J. Lever, E. Pickford, and John Walkden.

LONDONDERRY.—The annual meeting of the Independent congregation was held on Thursday evening, January 31, in their chapel, Great James-street. After tea, the Rev. Robert Sewell, pastor, read a report of the operations of the congregation during the past year, and Wm. Campbell, Esq., treasurer, submitted the statement of accounts, which evidenced a truly liberal spirit on the part of the congregation, which is now self-sustaining, and free from debt. From the Report, it appeared that the debt on the chapel and school, which last year was about £200, has been completely wiped out, towards which desirable result the English Congregational Chapel-Building Society generously contributed £50, and an additional £50 for erecting the boundary wall and railing. The income of the church for the year amounted to £239 8s. 7d., besides the sum of £48 14s. 8d. collected for the Bible Society, and for Home and Foreign Missions, which sums, with £70 contributed at home to clear off the debt, made a total of £327 10s. 4d.

RE-BUILDING OF HIGH-STREET CHAPEL, DEPTFORD.—Interesting services were held in the above place last week. On Sunday, February 10th, two memorial sermons were preached to crowded congregations by the Rev. John Pulling, many former residents coming from a distance to join in public worship for the last time in the old building. On Tuesday, February 12th, a tea and public meeting took place in the chapel previous to its being handed over to the contractor for the re-building. The chair was taken by the pastor of the place. A long and encouraging report was read by the secretary, Mr. John Fleming, narrating the transactions of the Building Committee during a period of four years, together with a financial statement showing the funds already realised, and the sources from which further sums were expected to be drawn. A resolution—"That the report and financial statement be received and adopted"—was moved by J. Watson, Esq., who eulogised the valuable services rendered by the Building Committee, and seconded in a lively speech by Mr. Billing. Joseph Maitland, Esq., supported the resolution, expressing his sympathy, both with the work and the pastor, with whom he said he had kept a long standing account of friendship; and announced his willingness to contribute

£20 towards the building fund. The resolution was carried unanimously. The Rev. Robert Halley, D.D., President of New College, in the course of an eloquent and touching address, referred to the origin of the church assembling on the site of the present chapel. Of its history he gave much information, gathered partly from local traditions, partly from the quaint but interesting diary of John Evelyn, Esq., once lord of the manor of Sayes Court, and partly from the minute books, inscriptions on the communion plate, and other records of the church. Evelyn spoke of the Rev. Mr. Malorey, the rector of the parish of Deptford, at the time of the Commonwealth, as a "quiet Presbyter," and "somewhat of an Independent;" but the first settled minister of whom there is any record was the Rev. Henry Godman, M.A., ejected from Radmill, in Sussex, during the year 1660. On his ejection he removed to London, and afterwards to Deptford, and was esteemed in both places as a preacher. He was succeeded in 1696 by the Rev. John Beaumont, who held the pastorate thirty-two years, dying in 1730. Inscriptions on some of the communion plate, still in use, make mention of his success as a preacher as far back as the year 1707-8. The third pastor was the Rev. Abraham Taylor, D.D., who became minister in 1728, and was ordained 1731. He was also tutor to the Protestant Dissenters' Academy from 1735 to 1740, kept in what was called the "Great House," in Church-street, Deptford. This institution was afterwards removed to Mile-end, and thence to Homerton. The Rev. Mr. Pickersgill followed Dr. Taylor, and continued for about six years, when he was succeeded by the Rev. Jenkin Lewis, who died in the year 1751. The pastorate was next filled by the Rev. John Olding, grandfather of the senior partner in the eminent banking firm of Olding, Sharpe, and Co. Mr. Olding held office for the lengthened period of thirty-two years; during that time the parish of St. Paul's, Deptford, had been formed, and the Rev. Dr. Conyers presented to the living in 1776. Between this gentleman and Mr. Olding the greatest cordiality existed; and the latter often attended the Sabbath-morning lectures of the former, an arm-chair being reserved for him in a corner near the doctor. For the last three years of Mr. Olding's ministry he was deprived of sight, but continued to preach when totally blind. He was assisted for a short period by the Rev. John Theodore Barker, who was ordained in 1785, and filled acceptably the pulpit and the pastoral office forty-eight years. On his death, by the unanimous invitation of the church and congregation, the Rev. John Pulling, the present minister, then a student at Highbury College, was called to be his successor in the same year, 1833. He was accordingly ordained, and the Rev. Dr. Collyer, Rev. Dr. Henderson, Rev. Dr., then Mr., Halley, and all the surrounding ministers took part in the service. His services in the pulpit are well known for their faithfulness, earnestness, and adaptation. He is also well known for his extensive travels in Europe and Asia. One of the meeting-houses, in which some of the ministers before named officiated, was built on the present site in the year 1702; this was re-

placed by the present structure in 1771. Dr. Halley then made some touching references to the Rev. Mr. Pulling, which brought tears into the eyes of many present. Extracts were read by Mr. John Wade, one of the trustees, from an old minute-book of the church, where it states that the original chapel, which is now several feet above the street, then stood even with it; that Church-street, Deptford, was then the principal thoroughfare; and the present "High-street," then called "Bull-lane," gave the old name to the chapel of "Bull-lane Meeting-house." The present chapel was erected on the ground forming the graveyard of the former structure, and the site of the former is now covered by the graveyard of the present. The Revs. J. Russell and W. Noble having expressed their good wishes for the success of the enterprise, the meeting closed with prayer.

THE RECENT ANTI-CHURCH-RATE CONFERENCE.—Impressive as were the character and proceedings of the Conference of last week, the full extent of its significance can be appreciated only after an examination of the printed list of those who were present. It appears that no fewer than 790 persons attended, and, what is still more important, they came from as many as about 330 places, exclusive of London. If the invitations to the abolitionists of the Metropolis had not been sparingly issued, the hall would have been filled to repletion; but not many more than 100 of the London public were present. The gathering, therefore, was, as it was intended it should be, one representing the opinion of the provinces. There is scarcely a town of importance which does not figure in the list; and even counties so distant as Durham, Northumberland, and Westmoreland in the north, and Devonshire in the west, sent representatives. The zeal which prevailed is indicated by such a fact as that nine gentlemen travelled from Swansea, 300 miles distant; and if all those who had applied for cards of admission had attended, instead of being prevented at the eleventh hour, above 1,000 would have been present.

On the assumption that the country delegates spent on an average £3 each in travelling and other expenses, the cost of the Conference would considerably exceed £2,000, to which is to be added the £1,100 for subscriptions announced in the room. As those who attended showed so eager a disposition to make sacrifices on behalf of the cause of abolition, we feel sure that absent friends will be conscious of the duty of doing their share of the work, by assisting with promptitude to raise the sum of money for which the Conference Committee ask to carry on the struggle.

One other fact may be added, as showing the degree of organization to which the Church-rate abolitionists have attained, and that is, the bringing together of this great assembly without public advertisement, and simply by means of correspondence during less than a month. Never, we suppose, in the history of political agitation, has such a body of earnest men been brought together with such facility, and, when together, displayed such high moral discipline, combined with resolute determination and unquenchable ardour.—*Nonconformist.*

Christian Doctrine.

CHRIST THE COMFORTER.

BY THE REV. T. AVELING.

THE scene that presented itself around the paschal board, in the upper chamber at Jerusalem, where Jesus and His disciples had met to keep the appointed feast, was one of the most affecting that can be conceived. That feast had been succeeded by the yet more solemn and touching ordinance of the Lord's Supper, which was henceforth to be the distinguishing rite of the Christian church; the outward observance of which, at least, that church, whatever its defections in doctrine or discipline, has never failed to perpetuate, during the lapse of eighteen centuries. It lifts up a voice like that of the Baptist's, "Behold the Lamb of God, which taketh away the sin of the world." In its primary institution, on the occasion referred to, the Saviour symbolically set before His disciples the fact of His approaching death, and plainly declared that that death was to be a sacrificial one for the sin of the world. This service was to "show forth"—to illustrate that startling and wondrous transaction "till He come." Fragments of the broken bread were probably still on the table, as He spoke; and as the tones of the living voice fell on their ears, those made their silent yet eloquent appeal, through the eye, to their judgments, consciences, and hearts. But the subject of His discourse was to them productive of grief. He was about to leave them, and, on that account, "sorrow had filled their hearts."

Now the soul of the Saviour yearned with ineffable tenderness over His disciples; for "having loved His own that were in the world, He loved them to the end." He could not look on the interesting group gathered around Him, silently lamenting the approaching departure of one they loved so well, without His heart being touched. He knew

how confidently they clung to Him, and with a most affectionate and generous sympathy, He Himself felt the pangs that they endured, and therefore He sought to comfort them.

Their sorrow was partly on His account, and partly on their own; but He bids them not be troubled concerning Him. He was about to return to His Father and their Father, to His God and their God; to the re-enjoyment of the honours and glories of the eternal world. "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I."

Their principal anxiety, however, related to themselves;—and it was not unnatural. The anticipated removal of their Master, under the affecting circumstances which had been, not obscurely, hinted at, in the sacramental service; the absence of the kind and loving Friend, the wise and wonderful Teacher; the loss, as they thought, of His intercession with God; the uncertainty as to their own future,—against the coming troubles of which He had warned them; the announced treachery of one disciple, and the startling prediction of the denial of another, and he the boldest of their band,—all this troubled them. But He shows them how their fears were to be allayed, by the prospect He unfolds, and the promises He utters; and His words are a precious legacy to His church for all ages. Still, from the mediatorial throne, where He sits exalted as a Prince and a Saviour, and a sympathising High Priest, who can be touched with a feeling of our infirmities, does He breathe these words of compassion and encouragement: "Let not your heart be troubled; ye believe

in God, believe also in me. In my Father's house are many mansions: if it were not so, would I have told you I go to prepare a place for you? And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The heart of Christ is as sympathetic and loving as ever. He cannot look on any who are mourning now, without profound pity; and is ever ready to apply the balm of consolation to the soul that is oppressed and sad.

Our troubles arise from various sources. This is, to a great extent, a world of sorrow and disappointment. "Verily, every man at his best estate is altogether vanity." There is a spectre at every feast; a worm at the root of every flower. The arrows of affliction are flying thick around us, and all of them it is impossible to avoid; whatever our position or character, some must wound. The angel of sorrow knocks at the palace door of the prince, as well as at the cottage of the peasant. There are family troubles, and troubles in business; sufferings of body, and sufferings of mind. There are, especially, the bitter sorrows of bereavement, than which none are keener, or make greater demands on our faith and patience, and holiest feelings. At the grave of Lazarus, even Jesus was "troubled in spirit." He mourned his death, because "He loved him." Besides these, how many, and at times how painful, are the heart's quiverings, at the prospect of our own departure. But, amidst all, the words of the Saviour come as a strain of reviving and inspiring music; a celestial melody, stealing, like the angelic song that was wafted on the wings of darkness over the plains of Bethlehem, breathing "Peace and good-will to men;" until our most sorrowful sighs at length swell into an anthem of rapturous and holy joy.

These words of Christ contain a *Divine direction*; an *inspiring representation*; a *blessed promise*.

Here is, first, a *DIVINE DIRECTION*. "Ye believe in God, believe also in me." The earliest faith of the disciples was in the God of their fathers, whose revelation of Himself, in past ages, had awakened a wide-spread conviction of His power and goodness. That faith He bids them still cherish; but asks for its exercise towards Himself too. "He that believeth on me, believeth not on me, but on Him that sent me." He is the representative of the Father, one who claims equality with Him. This is implied in the words before us. Their faith in Jesus would be the consummation of their faith in God. So Peter understood it, for he tells us that "by Him we believe in God, that raised Him up from the dead, and gave Him glory, that our faith and hope might be in God." They believed in the Father, invisible and incomprehensible though He was; but here was one whom they could see and understand; one who walked and wept with them; of whose love, and sympathy, and power to help them, they had had unmistakable experience. In Him were they to trust, too.

In His words, with the new and glorious revelation they embodied, the same implicit confidence is to be placed as in those which were found in the sacred books, wherein was recorded the mind of God, as it was made known "in times past to the fathers." They were to believe in the announcements of the Divine Son, as in those of the Divine Father. And He required that, as they had hitherto believed in God, whom no man had seen, or could see, so, when the Saviour passed from their sight, they should continue to believe in Him, with just the same assurance of His acquaintance with their circumstances and necessities—should feel sure of His tender sympathy and ability to help them, soothe, and comfort them—as they would have done, had He remained amongst them. An invisible Saviour would not necessarily be an absent one. His words were, "I will not leave you comfortless: I will come to you. At

that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me, shall be loved of my Father ; and I will love him, and will manifest myself to him. If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him." Now He urges that faith in Him again and again, until, at length, at the close of His discourse (John xvi. 31) He asks, "Do ye now believe?" their language, in the previous verse, intimating that at last their doubts were hushed, and their minds enabled to realise repose. These things He had spoken to them, that in Him they might have peace ; and they at length found, by personal experience, the truth of the prophet's cheering words, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

But the injunction of the Saviour appears primarily for the purpose of inviting attention to the words which He was about to utter,—and which are given us in this and the two following chapters—and to which He requires them to attach a full credence ; inasmuch as their troubled hearts would then be relieved. He was, it is true, about to leave them ; but then it was for their good. He would carry into heaven the same gracious interest and love for them, which He had cherished on earth ; He would not forget them while engaged in perfecting the work which was here only begun. To that heaven He directs their thoughts ; and thus we have next,—

II. AN INSPIRING REPRESENTATION.

One source of relief from trouble was a glimpse of the celestial habitation which He had prepared for them that love Him. He was about to return to His Father's house ; a home where, as the only-begotten, He had dwelt in His bosom from all eternity ; and where He designed to make preparation for the reception of those whom He was not

ashamed to call His brethren. He was about to re-invest Himself with the glory which He had with the Father before the world was ; and they were to behold it. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on His throne."

This representation of heaven under the similitude of a house—the house of the Great Father—is evidently designed to awaken the most cheering and consolatory emotions. Anticipations of returning home to fond and loving hearts are, to the child at school, sweet and soothing as a mother's song. The children of God are at school here on earth, where lessons of infinite importance are given them to learn. It is necessary they should pass through a certain mental and moral discipline, and attain an adequate amount of knowledge and maturity of character, before they can enter on the full and perfect enjoyment of the eternal world. But, when this maturity has been attained—and it is effected by the teaching of the Spirit of God, through the instrumentality of His word, and the instructions of the sanctuary, and the chastening influence of the sorrows and trials of life—then they are called to their Father's home. Some finish their schooling before others. There is a more rapid progress in spiritual intelligence, an earlier development of the Divine life within them. They are apt learners, and have wisely improved their time. The Lord, who knows His children well, arranges all these things according to a wisdom that never errs ; and if any one ever feels inclined to call it into question, He gently rebukes them—"Be still, and know that I am God." "Shall not the Judge of all the earth do right?" Is it not fitting that God's children should be summoned home when their preparatory studies are complete?

Now, that Father's house, with "its many mansions," to which they are to be introduced, is a scene of exquisite and interminable delights. All that can expand the intellect, and ennoble

the soul, and minister to the loving affections of the heart, will be found eternally there.

"There shall we see and hear and know,
All we desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

There the souls of the redeemed not only enter into the joy of their Lord, but into that of each other. Of the spirits of the departed, who have entered upon the "rest which remaineth for the people of God," every one is radiant with the beauties of holiness; every eye is tearless, and flashing with immortality; each heart, thrilling with divine rapture, is as loving as ever, ready to pour forth its full tide of bliss into the bosom of a brother or a sister, a mother, a wife, or a child. There are many inhabitants, for there are many mansions. As half the human race die in childhood, heaven will, after all, receive the majority of mankind to its fostering embrace. It must be, that He, who is in all things to have the pre-eminence, should have that of numbers. He will bring "many sons to glory."

Now, such is the sunny brightness of this picture, that the soul, thrilling with hopes so golden, may ask, "Can these things be so?" And Jesus replies, "Believe in me. If it were not so, would I have told you I go to prepare a place for you?" It is not in Him to deceive with false hopes. He did not disguise the difficulties attending His service; is He likely to be less truthful when He speaks of the rewards that follow it?

He bade His disciples be calm under His departure, from the consideration that it was to prepare a mansion for each of them He went; here evidently intimating, as subsequently He does, more explicitly, that to that heaven He was the introducer—"the way;" the door, by which admission was to be gained. Like the High Priest, in the temple of old, "the forerunner is for us entered" into the most holy place, "by His own blood, having obtained eternal redemp-

tion for us." He, by His death and resurrection, and ascension, has completed the grand sacrificial act, and now opens "the kingdom of heaven to all believers," who become, by Him, partakers of the "inheritance incorruptible, undefiled, and that fadeth not away."

All doubts ought to vanish before the words of Him who cannot lie, and who came to bear witness to the truth; who has assured us that there is a rest awaiting us, a home, a happy home in the Father's house, with Christ for our friend, and angels for our associates. We do well, therefore, when, in the prospect of death, the vision of the gloomy grave thrusts itself before us, to look beyond, and think of the joyous welcome to endless bliss that shall there be given us.

III. *There is, next, a BLESSED PROMISE.*

The last words of the Saviour add to the comfort of the believer, inasmuch as they refer specifically to a dying hour. "If I go and prepare for you a place, I will come again and receive you to myself, that where I am there ye may be also."

There are three distinct comings of the Son of man predicted in the New Testament: one referring to the destruction of Jerusalem (Matt. xxiv.); another to that of the judgment-day (Matt. xxv.); and a third, to the hour of each one's death. The last meaning is more than once given to this phrase; thus—"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." This is what is meant here. At the hour of death He is near the believer. Stephen found it so; for, with the eye of faith, he beheld Him, and with calm complacency resigned himself into His hands, exclaiming, "Lord Jesus, receive my spirit." The early Christians understood it to be so: for them to die was to fall asleep in Jesus; as an infant sinks into roseate slumbers on the bosom of its mother.

Now, wonderful and condescending as this may appear, it is a faithful promise given to the Christian. "Absent from

the body," he will be "present with the Lord;" for him "to depart is to be with Christ."

It is but natural that we should at times shudder as we catch a glimpse of the dark river, across which we must pass. But our fears are hushed if we remember the words of the Master, "I will come unto you. Fear not. When thou goest through the waters I will be with thee; and through the floods, they shall not overflow thee."

This promise, originally given to the apostles, has been, since their day, verified, in thousands of instances. How calmly some pass away; the fear of death removed, or unthought of when it does come; or wonder expressed that it should be so peaceful! Ah! the Prince of Peace is near, though invisible, saying to the stormy waves, "Peace, be still," and there is a calm.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies the wave along the shore."

So folds the timid bird its weary wing,
and droops into gentle slumbers in its downy nest.

Jesus takes the soul to Himself, that where He is, there His servants may be also. True, He calls it His Father's house, but it is also *His*, for He says, "All things that the Father hath are mine." His thus coming to receive His people to Himself, makes it appear as if He were impatient to welcome them to His home. As the father in the parable ran forth to meet the returning prodigal, so He *comes* to them. As the mother takes the long-absent child to her bosom, and soothes him with voiceless caresses, so does He receive them. "As one whom a mother comforteth, so will I comfort you, O house of Israel." They must, therefore, be happy. "In His presence is fulness of joy, at His right hand there are pleasures for evermore." They may have left many below, weeping as they stand around the silent form—alas! so silent now—when there is not a heave of the bosom, nor a sigh

trembling on the lip; but all tears are dried from off the faces of those who have reached their Father's house. They see the contrast of the gloom that has gathered round their late habitation, with the splendour and blessedness of their new-found and eternal home. They do not forget the loved ones of earth, but while receiving the greetings of those already in heaven, there is felt such a thrill of rapturous joy, that the soul forgets the parting anguish; and the bright anticipations of soon being summoned to meet and welcome those they have just left, calms the spirit; for the time that may yet have to intervene will be to them "but for a moment."

Is not the religion of Jesus a boon? Oh, when sorrow comes to visit us, perchance to stay, is it not supporting to know that it will one day cease?—that this is a part of the discipline by which we are fitted for a better world, and that when death is sent to call the soul, he is only the messenger from the Lord to announce His approach; a voice only, of one crying, "The Master is come, and calleth for thee."

But for the hope of the Gospel, life would be often insupportable; especially when the loved ones that have entwined themselves around our holiest and tenderest affections are called away. But God says, "I would not have you to be ignorant concerning them which are asleep; that ye sorrow not, even as others which have no hope." Christians should not be troubled, either in the anticipation of their own departure, or in the removal of beloved and kindred spirits. They have such exceeding great and precious promises to fall back upon, and such a loving heart on which to lean, that is "the same yesterday, to-day, and for ever;"—one that "knows our sorrows," "knows our soul in adversity;"—that they should be "filled with all joy and peace in believing, and abound in hope, through the power of the Holy Ghost."

If, therefore, we have faith in Christ as our Saviour, let us cherish it in Him

as our Comforter too. If He be gone before to prepare for us a place, let us see to it that we prepare to meet Him—prepare to meet our God. That hour—that meeting—is close at hand; “there is but a step between us and death;” and so that our hearts may not be troubled, let us dwell much on the gracious assurance, “I will come and receive you to myself.”

SOCIAL PRAYER.

“It is much to be feared,” said the late Dr. Morison, “that we have multitudes of prayerless distributors of Bibles and tracts; that we have prayerless instructors of the young; prayerless visitors of the poor and afflicted; prayerless officers and members of churches; and even Ministers too little imbued with the spirit of grace and supplication. No wonder, while there is so little prayer, that there should be so few awakenings and conversions under the ministry of the Word. It is prayer—united, fervent, believing, oft-repeated, persevering prayer—that is to restore the Pentecostal day to all the churches of Christ.” This is a serious, an alarming view of matters which ought to prompt deep searching of heart. No religious duty is more distinctly recognised in the word of God than that of social prayer. In support of this view, it is sufficient simply to appeal to the Old and New Testament Scriptures. It is supported by their histories. In the prayer of Solomon at the Dedication of the Temple, it receives the strongest possible confirmation. Indeed, it is the one great subject which occupied the mind of the King, in connexion with that marvellous, mysterious edifice. The Spirit of God induced that great sovereign to erect the temple in subservience of the ordinance of prayer,—especially, though not exclusively, of social prayer. In his Dedication he assumes it to be the principal ordinance of religion, and the only means of removing all evil, as well as of procuring all good. He classifies the social wants of the nation into six divisions; and

pleads that the social prayers of the people in behalf of these objects, severally, might be uniformly heard; and God in vision, immediately after, graciously assured the King that it should be according to his request. In Solomon's prayer, extraordinary prominence is given to the subject of national captivity, as the fruit and consequence of social wickedness, and its remedy as being to be found only in social penitence and social prayer. On this important point, proceeding forward to the Books of Ezra and Nehemiah, the illustration is complete. These Books present us with a most beautiful and affecting example of sincere repentance and of social devotion.

That social prayer is a Divine ordinance, is a doctrine fully corroborated by the prophetic parts of the Old Testament. Isaiah, speaking of the New Testament Church, under the significant type of the ancient Temple, sets forth the marvellous prevalence of a spirit of social prayer. Prayer—the spirit and habit of prayer—is, according to him, to be the grand distinguishing feature of this last Dispensation. Referring to the conversion of the Gentiles, he says, “Them will I bring to my holy mountain, and make them joyful in my House of Prayer: for mine house shall be called a House of Prayer for all people.” Zechariah, in allusion to the same event, says, “It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.” Such was the view given by the Holy Spirit of His own work in Gospel times—a view which represents a state of things in the highest degree extraordinary. The notion of immense multitude, and vehemence of mutual solicitation, and importunity of social prayer, could not be more vividly represented. The ful-

filment of this and similar prophecies has been partly accomplished; it began with the ascension of Christ, and has been going on at successive periods, from age to age. We have had just enough to keep alive the promise, and illustrate the principle; the drops have descended, but the shower is yet to come.

The New Testament writers with one voice confirm the doctrine. In the first churches, social prayer, as if the one thing needful, was the one thing especially attended to. After the ascension of our Lord, the apostles with the women, and Mary the mother of Jesus, and His brethren, "all continued with one accord in prayer and supplication." Thus were they occupied from time to time until the day of Pentecost; and when that memorable day arrived, it found them "all with one accord in one place." Thus likewise were they employed after the descent of the Holy Spirit; they "continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers." It is clear, from the history of the first churches, that their chief delight was social prayer. This was the instrument whereby they wrought their wonders. To this they resorted in every trouble, and always with success. The spirit and practice of prayer equally distinguished the apostles and the people. This appears to have been the prime occupation of the apostles, among themselves as a body, or in the assemblies of the people, or both. They sought exemption from charitable cares, and appointed deacons, that, as they said, they might "give themselves continually to prayer, and to the ministry of the word." Further confirmation of the doctrine might be obtained from the apostolic epistles, which abundantly recognise and support the ordinance of social prayer; but let this suffice, while we hasten to state the following facts:—

1st. The great promise of Christ, in Matt. xviii. 19, 20, is to social prayer: "If two of you shall agree on earth as

touching anything that they shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them." This assurance is made to the smallest number that can act on the social principle. This promise sets the doctrine of number and union in the strongest light. The larger the number, and the more complete the union, the greater the certainty of success.

In all ages and countries the outpouring of the Holy Spirit has been accompanied with special regard to the ordinance of social prayer. The effect of such outpouring has everywhere been the establishment of prayer meetings. Whether in the regions of Paganism or of Popery, whether among Episcopalian or Presbyterian Protestants, the result has been uniformly the same—a result requiring neither law, nor precept, nor persuasion, to bring it about, and which nothing could delay or prevent. This fact is admirably exemplified in the history of Methodism, both in Britain and America. The Spirit of God has ever been a Spirit of prayer in the souls of men; and, when largely imparted, always a Spirit of social as well as private prayer. When men are baptized with the Holy Ghost, they are drawn together by a power which they cannot resist, and gratefully oppressed by a feeling of gracious emotion which seeks relief in the exercise of social supplication.

The ordinance of social prayer is a distinct and important branch of Christian worship, founded on the will of God, as expressed in His word, and supported by the authoritative sanction of inspired precedent. It is not to be considered as a mere appendage to more public and important ordinances. None can be more important, and none ought to be more public. It is worship in the highest sense;—it is an ordinance designed emphatically for the church—the whole church. It is the parent ordinance in the church of God—the conversion of sinners, the edification of

the faithful, the maintenance and extension of the kingdom of Christ, the life, love, unity, peace, purity, and power of the church depend upon it;—it is the medium of that Divine energy which upholds them all. As things now stand, the apostolic order of the ordinances is inverted; some of them are clothed with insignificance, and others are annihilated. That of which we speak was but little in unison with the spirit of Popery, and accordingly it found a quiet grave under the “seven hills.” It was hardly resuscitated among the communities which arose at the Reformation. This momentous ordinance has no place in the economy of the Established Churches of England and Scotland. Holy men in both have, in some cases with astonishing success, gone a considerable way in restoring it; but the ritual of these Bodies makes no provision for it. In both cases, the national taste has been greatly formed by the national ritual; and that taste, with respect to this ordinance, is decidedly one of indifference, contempt, or antipathy, according to classes and circumstances. The effect is wofully apparent even in Dissenting communions.

The ordinance of prayer does not generally occupy the place of importance which is due to it even among people of undoubted piety. This is a sore evil, which it is of the utmost importance to uproot, that the cause of Christ may prosper. One thing which would materially contribute to so desirable an end would be, as uniformly as possible, the presence and the presidency of Pastors. This rule is of the utmost importance, on various grounds; prayer meetings seldom prosper where it is neglected; and where they have prospered, it will be found that this has always constituted one element of the instrumentality. Such is the fact, and a little consideration will readily discover the reasons. The office-bearers of the church, Deacons, Elders, Managers—what name soever designated—ought as far as possible, to be in regular

attendance, for reasons analogous to those which relate to Pastors. Great will be the force of their combined example in exhibiting the claims of the Ordinance of Social Prayer. Moreover, there are none whose necessities so urgently require the grace and blessings implored and obtained at such seasons. Alike on their own account, therefore, and on that of others, they are laid under the most imperative obligation to cleave to the Lord, and seek for His Spirit in this ordinance.

In the Pastor's absence, one of these officers will, of course, always preside; and special care will be taken to secure proper persons to lead in prayer. Neglect of this has often proved injurious to the interests of piety, and tended to bring this ordinance into disrepute. It is an office of high honour, and of much responsibility, to conduct the devotions of the people of God, and an office which ought to be accessible only to persons properly qualified. Recent converts, generally, and doubtful professors, are wholly unsuitable to this vocation. Sincere and ardent devotion is essential to a prayer-leader; but that alone is not sufficient, more especially in towns and cities, and in large and cultivated congregations. Sound discretion, or a tolerable sense of propriety, a goodly share of Scripture knowledge, a small degree of cultivation, and a decent command of their mother-tongue, are also necessary. All these qualifications are plentifully found in the humbler walks of life; and from those walks, indeed, the great proportion of the most devout, fervent, and acceptable leaders proceed. It is much to be lamented, that the educated and the more opulent classes of Christian churches contribute so little, either by their presence or their prayers, to sustain the importance or promote the efficiency of this ordinance.

A MIDDLE-AGED PASTOR.

Middlesex, March, 1861.

CHRIST'S SORROW.

"Behold, and see if there be any sorrow like unto my sorrow."—*LAM. i. 12.*

JERUSALEM, the city of David, the Babylonians had overthrown, and carried her people captive into Babylon. She is here represented as sitting, dejected and sorrowful, upon the ground, and as calling on passers-by, who were ready to neglect or insult her sufferings, to ponder the greatness of her miseries, that they might sympathise with her in her extreme distress, and be induced to take warning from her dreadful punishment. Though the passage refers solely to the deep afflictions of the Jewish captives, it is capable of a striking accommodation to our Lord's distresses; and we shall thus accommodate it in our remarks.

Was there ever sorrow so undeserved as Christ's? Great as were the troubles of the enslaved Israelites, they were merited. By their many and aggravated crimes they had deservedly brought them on themselves. Nor is it otherwise with us or our neighbours. The bitterest anguish which men may be required to pass through while on earth is far less than their deserts. And this cannot be said of Christ's sorrows. They were altogether unprovoked. The very reverse He merited. He did nothing amiss. Perfectly holy were all His thoughts and feelings, words and actions. His whole life was one uninterrupted expression of matchless love to the justly-offended Creator, and to the unjustly-offending creature. To the individuals by whom He was persecuted and insulted, betrayed and crucified, He manifested the greatest kindness—even praying for their forgiveness, and sending them the message of mercy. No, no, whatever Jesus suffered was the opposite of His righteous due.

For you, O sinner, who deserved to perish, Christ underwent so much excruciating suffering. He beheld the awful doom to which you had exposed yourself by rebelling against God, and was so moved with compassion towards you as to be constrained to become man

that He might foil Satan in the very nature over which he had meanly and craftily prevailed, obey the moral law in the same nature in which it had been disobeyed, and then suffer in that nature which ought to have suffered, and thus open up the way for your deliverance from the devil's thralldom and the law's curse. The whole He has thoroughly accomplished. Of course, to be advantaged by what He has done, you must join yourself to Him by believing on His name. In being connected with the first Adam by the ties of consanguinity, you partake of the same depraved nature, and are exposed to the like fearful consequences; but in believing on the Lord Jesus, the second Adam, you become one with Him, and participate in "the Divine nature," and in all the blessings arising therefrom. Yea, you "put off the old man with his deeds," and "put on the new man, which after God is created in righteousness and true holiness," and ultimately enter upon the full enjoyment of a far better Paradise than that which your first parents lost by their disobedience.

Was there ever sorrow so painful as Christ's? All ours come upon us unexpectedly. All His, He daily looked for and felt assured of, which would considerably increase the weight thereof; for anticipated woes are far worse than unanticipated ones. By anticipation they are increasingly experienced over and over again until realised, and are often much greater than the realisation. Moreover, ours are ordinary; His were extraordinary. Probably, His exceeded ours in magnitude as fully as His nature surpasses ours in superiority. Just as our mind suffers when the body is afflicted, owing to both beings so closely united, so Christ's Divine nature suffered when His human nature was smitten, in consequence of the closeness of the union existing between the two. To say the least, our agonies have not been like His, so terrible as to cause us to sweat blood. Still further, ours are few; His were many. We bear our own, seldom or ever any belonging to

others; but He bore the world's distresses. "Surely He hath borne our griefs, and carried our sorrows." "His visage was so marred more than any man, and His form more than the sons of men." Then our sensibilities are not anything like so refined as His, and, consequently, we cannot feel so keenly as He did. We suffer in proportion to the refinement of our feelings. The more enlightened and pure we become, the more sensitive we are. What would deeply wound a person of cultivated feeling, would scarcely be noticed by an individual "past feeling." Christ's susceptibilities being thoroughly perfect, must, therefore, have laid Him open to more and keener sufferings than we can possibly experience with our comparatively blunted ones. Hence, taking the whole of the foregoing points into consideration, Jesus has even in agony the pre-eminence.

How marvellous must the Saviour's love be to you, poor sinner, to be thus wounded for your transgressions! Surely the pains of hell cannot be slight, or He never would have gone through so much to deliver you from them. The fact that He poured out His soul unto death, even the death of the cross, in order to save yours, is enough to convince you that your own must be of inestimable value, and that nothing can possibly compensate for the loss thereof. Did you but consider the price paid for your spirit's redemption, you would not rest until its salvation had been secured through faith in the blood of the Lamb. May you think thereon till induced to believe and be saved.

Was there ever sorrow so humiliating as Christ's? Numbers of malefactors have endured the same kind of death as the Messiah. Like Him, they have been killed publicly and by crucifixion. His demise was, however, much more humbling to Him than theirs was to them. This will be obvious if it be remembered that humiliation lessens or increases in degree, according to the views and sentiments, character and rank of the persons humbled. The

humiliation which would be trifling to a peasant would be great to a king, greater to an angel, and infinitely more so to the Son of God. The holier and higher the being, the more it is felt to be such, and the severer are the pangs it inflicts. An ignominious end would be very humiliating to us, who are extremely limited and imperfect in our moral sense; but it must have been exceedingly more so to Him whose moral feeling is equal to God's. While here, He was the brightness of the Father's glory and the express image of His person, and he that beheld Him beheld the Father. Indeed, taking human nature upon Him, springing from poor parents, becoming a helpless babe, being cradled in a manger, earning His bread by the sweat of His brow, meeting with assaults from Satan, having not where to lay His head, sinners insulting, condemning, and scourging Him, dying as a felon, and lying in the grave, are widening and deepening sources of humiliation, the narrowest and shallowest of which no mortal can measure or sound, much less pass through himself.

To rescue you, O transgressor, from shame and everlasting contempt, and to obtain for you immortal glory and honour, the Lord submitted to be so degraded. He, though in the highest repute, made Himself of no reputation, that you, who are in disrepute, might be in reputation. He, although deserving to be honoured, yielded to reproach, that you, who deserve reproach, might be honoured. He, the King of glory, wore the thorny crown, was clad in the mock robe, and bore the false sceptre that you, who ought to be ruled with a rod of iron, might wear the incorruptible diadem, be clothed in the white robe, and bear the victorious palm. O, may the thought of His having so humbled Himself for you, lead you to humble yourself before Him, and to be prepared, if required, to submit to opprobrium for His name's sake.

Was there ever sorrow so well borne as

Christ's! The best among mankind have not come out of affliction altogether free from sin. A Moses murmured against God because the message He was sent to deliver unto Pharaoh had the effect of leading the tyrant to augment rather than to diminish the slavery of the Hebrews. An Elijah, amid his disappointments, prayed to the Lord to take away his life. Yes; and a Job, while under his multiplied trials, cursed the day that he was born. With the dear Redeemer it was quite otherwise. "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him who judgeth righteously." "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Not a complaint or a murmur ever escaped His lips. Whilst subjected to unparalleled anguish in the garden and on Calvary, He manifested prompt and complete submission to the Divine will. His, though throughout the most trying mission ever executed in our world, was effected with consummate resignation and holiness.

Ah! you godless one, you complain at a light affliction, exceedingly less than you deserve, and sent with a view to your profit. Jesus murmured not, although God laid on Him the iniquity of us all, and bruised Him, not on His own, but on our account. O, shall He bear our sorrows without a repining word, yea, with perfect readiness, and yet will you venture to charge God foolishly when He chastens you for your advantage! Nay, nay, readily bow to His afflictive dispensations, however painful, and be ever disposed to say, from the heart, "It is the Lord; let Him do what seemeth Him good." Take Christ for your pattern as well as your Saviour.

Was there ever sorrow so disinterested as Christ's? The benefited are prepared to suffer for their benefactors. A subject will go through hardships for a

beloved monarch. Parents often endure much that is distressing for their offspring. But, in all such cases, the sufferings are for those who have strongly ingratiated themselves by their kindnesses, or who are a part of ourselves. Not so Christ's. For us men, who were trampling His righteous laws under our feet and rebelling against Him in every possible manner, He laid down His life. The bitterest cup of sorrows ever drunk on the earth He drank, and drank, too, for His foes. Inexpressible pains He submitted to that we, His enemies by wicked works, might be rescued from the intolerable woes of hell, and introduced to the ecstatic joys of heaven. "For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

In you, my fellow-sinner, there is everything to urge Him to wound you, rather than to be wounded on your behalf. All your powers, which are derived from Him, you use against Him. The strength you gain from His providential mercies is spent, not in His, but in Satan's service. Any time He grants for your improvement you employ for the accomplishment of your own selfish ends. What wealth He casts into your coffer you hoard up, or squander in vain show or riotous living. Friends whom He has raised up for your profit you have refused to listen to, or turned your back upon. In a word, you derive your existence from Him, dwell in His world, breathe His air, wear the clothes He provides, and live on His bounty; and yet you wilfully and habitually prefer your will to His, and do the Devil's deeds rather than His works. Hence, if you will only reflect, you must be convinced that you deserve not to be suffered for, but to suffer. Still, He has undergone indescribable torture for your sake. How perfectly disinterested, then, were the woeful ills He sustained for you! O, who that ponders such dis-

interestedness can help yielding himself up body and soul to His entire sway!

Was there ever sorrow so melting as Christ's? The distresses of some have been such as to move many to tears and to call forth their sympathies. But who amongst all earth's sufferers has always been affecting multitudes of all climes for their good by His past anguish? What sorrower in our world ever melted transgressors into penitence, love, and obedience by His endured griefs? None, save "the man of sorrows." His passion has for ages smitten rocky hearts and caused the waters of repentance to gush forth, slain the enmity of carnal minds, bowed haughty spirits, and constrained the rebellious to obey; yes, and doubtless will to the close of time. From the period that He was nailed to the accursed tree and lifted up on the cross He has been drawing men unto Him, and shall till the end come. Transgressors "look on Him whom their sins have pierced, and mourn for Him as one mourneth for his only son, and are in bitterness for Him, as one that is in bitterness for his first-born." Nor will they cease to do so until the consummation of all things. Aye, and even when time shall be no longer, His having died, the just for the unjust, will continue to excite the gratitude and the praises of the redeemed, and to increase the regrets and the tears of the slighers of His mercy throughout eternity.

My friend, have "the sufferings of Christ" any effect on you? Are they exciting in your breast godly sorrow on account of your iniquities, inspiring you with confidence in them as propitiatory for your offences, and inducing you to deny yourself, to take up your cross, and to follow in His steps? If so, they are producing their intended effects in you. But if not, you have yet to be affected by them, and the opportunity for their profitably affecting you is fast passing away. Ah! and should they not influence you here for your good, they will surely act upon you hereafter to your hurt. Be wise, therefore, and at once begin to meditate thereon till you

are thereby rendered repentant, loving, and obedient.

Was there ever sorrow so efficacious as Christ's? Numbers have, by their wearisome toils and painful watchings, promoted the comfort and prolonged the life of others; but none of the sons of Adam have, by any or all the ills they have borne, been able to atone for their brother's sins; no, nor yet for their own. Only Jesus, by His life-blood, which He shed "without the gate," can expiate the guilt of men; and so efficacious is that blood that it "cleanseth from all sin." The vilest applying to it by faith lose every guilty stain. Nor shall it fail of its cleansing power until the last of Adam's fallen race has been cleansed, and a number which no man can number have washed their robes and made them white in its crimson fountain, and are before the throne hymning the song of redeeming love. What sufferings, then, will bear the slightest comparison with His for efficacy! Ours may be the means of affording relatives or neighbours some temporal benefit; but His are instrumental in securing the eternal redemption of countless millions of the ruined human family.

Brother, have you proved the atoning potency of the Lord's sacrifice for yourself? Have you, under a sense of sin, beheld Him as "the Lamb of God, which taketh away the sin of the world," and thereby found pardon and peace? Are you by His stripes healed? If not, apply to His wounds without delay for healing. Not for a moment fancy, as some foolish people do, that because you may happen to be greatly afflicted here, you will not be tormented hereafter. No suffering of ours can make amends for our transgressions, as it is but a consequence of iniquity. It never yet appeased a guilty conscience, or destroyed the love of sin. A criminal who deserves to be executed cannot give His life for another. He owes it to the law for His own crime. Nor can he, by enduring any penalty less than that of death, satisfy the law's

claims for himself. So the sinner, deserving to perish eternally, is unable to give his being for a fellow-transgressor. He owes it to Divine justice for his own wickedness. Neither can he, by any penalty short of eternal death, meet heaven's just demands for himself. Besides, could any suffering of ours atone for our trespasses, Jesus would never have suffered. Hence, the very fact that the Son of God, the righteous One, has given Himself a ransom for us, the unrighteous ones, is sufficient to show that no suffering but His can clear you at God's bar and save you from the second death. O trust, then,

in Christ as the only expiatory sacrifice for sin, and you shall be redeemed from all transgression.

Finally, reader, ponder the Saviour's sorrows. If a Christian, the reflection will tend to promote your love for Him and your devotedness to His cause; yea, it will constrain you to sacrifice anything, even life itself, for His sake. If not a true believer, it will, doubtless, lead you to bemoan your sins before God, to rely solely on the vicarious sufferer for forgiveness, and to live for Him who died for your sins, and rose again for your justification. J. S.

Witheridge.

The Christian Life.

MRS. SWALLOW.

Love for the Ministers of Divine Truth.

—The subject of this memoir loved the heralds of the cross "for their work's sake." She never spoke evil of them, nor permitted others to do so, if she could prevent it. Some parents act as if they thought it a rare and valuable attainment in their children, when able to prate in unbecoming language and offensive terms against the ministers of God's holy word. Not so in the case before us. If any of her children indulged in this reprehensible practice, she would lift up her hand and say, in a tone of tender and loving reproof,— "Hush! hush! you little know what ministers sometimes feel in the pulpit; far better pray for them, than speak against them!"

But are not children of a large growth too much addicted to the practice now spoken of? Yes, they may not unfrequently be heard descanting, not so much on their own imperfections, as upon what they conceive to be the defects and failings of others. Ministers of the Gospel, as well as professors of religion generally, receive a full share of their attention; and this oftentimes in the presence of their family and

domestics. Need such persons wonder if, as a direct consequence of their conduct, their children learn to despise ministers, forsake the church of their fathers, and, sooner or later, turn away from all good? Source of all true love! shed upon thy people, weak and erring though they be, more and yet more of that "Charity which suffereth long, and is kind; envieth not, vaunteth not itself, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, —and never faileth!"—1 Cor. xiii. 4.

Patience and Labour in the Church and the World.—Following the example of her Lord and Master, she "went about doing good." Her moral influence was felt wherever she came. Her zealous efforts for the good of souls were regular, and almost unceasing. It is believed that not a few, brought to God through her instrumentality, will be "the joy and crown of her rejoicing in that great day!" When at times tenderly admonished for doing what was thought too much for her strength, she would say, with a loving smile, "O, we cannot

do too much : for my part, I intend to *die* in the harness !" Class after class was placed under her care, and, from her immediate observation, many members of the church below passed, in blissful triumph, to the church above.

Benevolence of Disposition in contributing to any Good Cause.—Not only did my mother endeavour to do good, she also took care to communicate. Her giving was regulated by principle, according to ability. To the mission cause, the Bible Society, and the several charitable institutions connected with various religious denominations, she cheerfully contributed. Sometimes it was thought she gave too generously. If, however, in this respect, she committed error, it was on the safe side. Were it necessary, we might *deplore* this kind of error as one of frequent occurrence, and guard individuals against the danger of falling into it ; but, in truth, this does *not* seem to be "one of the errors of the present day !" In regard to the subject of this memoir, it is proper to observe, that her acts of benevolence were not in general of that class chronicled in "printed reports" and "balance-sheets ;" they were more *private*, if not less ostentatious. The sick, the poor and indigent, were more especially the objects of *her* tender solicitude, and unfailing practical regard. She soothed their sorrows—relieved their wants ; and without doubt she will be seen amongst that distinguished multitude, to whom at last the righteous Judge will say,—“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when

saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”—Matt. xxv. 34.

Uniform Consistency of Deportment.—This feature in my mother's character was marked and distinct. Whether in conduct or conversation, she obeyed the apostolic injunction, “Walk in wisdom toward them that are without.” Looking back upon the space of nearly forty years, the writer cannot call to mind a word she said, an action she performed, that he would now wish unsaid or unperformed !

It is particularly pleasing to reflect upon her general bearing, when in the company of her friends, or even strangers. Possessing an agreeable exterior, a frank, happy, and withal an intelligent countenance, first impressions were generally in her favour, and confidence would at once be gained. She was nearly always cheerful, but never given to improper levity. In the true and best sense of the term, no one enjoyed life more than herself,—none ever proved more fully the truth of the poet's words—

“Religion never was designed
To make our pleasures less.”

Having read somewhat extensively the best authors, she could converse freely on subjects of importance and interest. Of course, Christ and His salvation—holiness and heaven—were her *choicest* themes. On some occasions, when the subject of conversation appeared unprofitable or uninteresting, she would gently glide into one that was not so, leaving you to admire and wonder how this was done without anything abrupt or unkind.

Thus it was that in her demeanour religion was presented to the mind of the observer in its lovely and attractive forms. It was felt that its blest possessor—

“Allured to brighter worlds,
And led the way.”

Touching many of the social gatherings, now sufficiently frequent, the following reflections might only too truly be written:—conversation light and trifling—religion dishonoured—the Master forgotten—His Spirit grieved—time wasted—guilt contracted!

Hence how necessary it becomes, ever to take heed to the Divine command, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Eph. iv. 29.

Mighty Power of Prayer, and Strong Unwavering Faith.—These were possessed by the subject of this memoir in a pre-eminent degree. Seldom were "the heavens as brass" to her prayers. For her family, the church, the world, she prayed frequently and long. And oh, those earnest breathings—those powerful pleadings! They seemed at once to speed their way to the mercy-seat, and enter into the ears of the "Lord of Sabaoth." If, at such seasons, the Angel of the Covenant said, "Let me go, for the day breaketh," the answer was, "I will not let thee go except thou bless me!" Take for illustration the following instance, extracted from the record of it in her diary, and reserved for this place:—"After dinner, retiring to my room to pray more particularly for a lowly contrite heart, the Lord drew very near, and gave me such a renewal of His sanctifying grace as I cannot well describe. While I continued praying for such and such blessings, it was whispered to my spirit, 'Believest thou that I am able to do these things for thee?' I said, 'Yea, Lord; I feel thou art Jesus still!' It was then whispered, 'Be it unto thee according to thy faith.'" Oh, the struggle of that hour! It was a worm taking hold of very Deity, until she felt it was said, "All that I have is thine."

In the days of His flesh, our Saviour "offered up prayer and supplications, with strong crying and tears." But how few, in this respect, follow His bright example, or tread in His steps.

In addressing His militant church, Jehovah might justly say, "Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel!" We read, "That the kingdom of heaven suffereth violence, and the violent take it by force." O, then, for more and yet more of this spirit of importunate prayer—which humbly resolves to take no denial—which "proves and tries" the Almighty, according to His command, until, according to His promise, He pours down a blessing such as there is scarcely room in the expanded powers of the enraptured soul to contain.—*An Old Methodist.*

MEMOIR OF MRS. DEBORAH MARY WALKER, OF WAKEFIELD.

BY THE REV. J. S. EASTMEAD.

DEBORAH MARY DOWLING was born on the 26th of February, in the year 1788, at the village of Emsworth, in the county of Hampshire. She was the daughter of Mr. Henry Dowling, an officer in His Majesty's navy, who was stricken down by yellow fever at Guadaloupe, in the West Indies. This sad event happened when she was but a child, and her widowed mother, being left with her and a brother five years younger than herself, Joseph Mullens Dowling, continued to reside among relatives and friends until Deborah Mary had grown up to womanhood. She received part of her education at a school at Chichester, conducted by a lady named Moody, who afterwards became the wife of the Rev. John Griffin, for many years a most faithful and successful minister of the Gospel amongst the Independents at Portsea. But it does not appear that any permanent religious impressions were made upon her mind, until she became a resident or visitor in the house of Mr. Padwick, a pious farmer, who lived at Upmarden, and had married one of her cousins. Here she remained a considerable time, and took charge of two young children of her cousin's, to whom she became tenderly attached. After the death of Mrs. Padwick, Mr. Padwick

contracted a second marriage, and Deborah Mary removed with her mother to Portsea, where she became a regular attendant upon the ministry of the Rev. John Griffin, at Orange-street Chapel. Here the good work of grace was begun in her heart, and she united herself to the church at the opening of the new chapel in King-street. This important event in her history occurred about the year 1812, when she was twenty-four years of age.

She was not long in choosing what kind of Christian work she would engage in, but entered the Sabbath school as a teacher, and such she remained, with some slight interruptions, to the end of her days. For this particular department of labour she was eminently qualified, one of her chief qualifications being an intense and untiring interest in the young. She loved them with all her heart, and this love was the key with which she opened their hearts, and bound them to herself with ties of the closest affection. She was also deeply attached to her minister, and never ceased to speak of him but with strong emotions of delight to the latest period of her life.

In 1815, she became united to her now bereaved husband, Mr. Ebenezer Walker, at that time a surgeon in the royal navy. In the providence of God, Mr. Walker removed with his wife to Wakefield, Yorkshire, at the commencement of 1817. The trial of leaving the beloved friends and children at Portsea was very great, and time failed to blot from her memory the affectionate regard she felt towards them. Mr. Guyer, Mr. Orsmond, and Mr. John Griffin, jun., all of whom became subsequently devoted ministers or missionaries, with others who were her fellow-labourers in the Sunday school at Portsea, had a sacred place in her recollections of the past.

Soon after her settlement at Wakefield, her mother and brother, Joseph Mullens Dowling, then a lieutenant in the Royal Marines, removed to the same town. Lieutenant Dowling

thought that should his active service as an officer be again required, he could as easily join his corps from Wakefield as from Portsmouth. Here his piety and zeal were eminently conspicuous, in his personal labours in a Sabbath school, conducted under his management at East Moor,—in his teaching writing in a day school for girls in the same place,—in his frequent visiting from house to house, in the same locality,—and in exercising his talent for preaching on Sabbath evenings at Alverthorpe, Potovens, and in the school-room at Silcoates during the vacations. On one of these occasions he caught cold, which resulted in inflammation, and, notwithstanding the use of every means, issued in his lamented removal to a higher sphere. His death was eminently triumphant, and was improved by his highly esteemed pastor, the Rev. John Jefferson, now of Stoke Newington, who on the morning of his death went away deeply impressed with the touching scene, exclaiming, "Let me die the death of the righteous, and let my last end be like his." Lieutenant Dowling died on the 3rd of March, 1822, aged twenty-nine years, and some still survive who remember what a bright and useful Christian he was.

When Mr. and Mrs. Walker settled at Wakefield they attended Salem Chapel, and continued there during the ministry of the Rev. John Jefferson, the Rev. Dr. Cope, and the Rev. John Kelly, but for some time the cares of a family prevented Mrs. Walker from taking any active part in Sunday-school teaching. Still her love for children continued unabated, and found some outlet in her efforts to promote the interests of the day school for girls at East Moor, in connexion with which she filled the office of secretary for some years. However, in 1825, she was enabled to resume the labour in which she so much delighted, and had a class in the Sunday school belonging to Salem Chapel. Here she laboured, morning and afternoon, summer and winter,

with all the diligence and earnestness of her younger days. Her children were attracted to her by the influence of her love towards them, and her deep interest in their welfare, and many received lasting spiritual benefit while under her care.

About 1829, the Rev. John Kelly became minister of Salem Chapel, and soon afterwards Mr. Walker, with the glad concurrence of his wife, opened his house for a prayer meeting on Friday evenings, at which he always presided when at home. Christians of all denominations were accustomed to attend, and addresses were occasionally delivered by various ministers of the Gospel and the agents of the Town Mission. These prayer meetings, carried on for nearly twenty-five years, were always "times of refreshing to Mrs. Walker, and it was to her a "labour of love" to prepare the room, to welcome those who attended, and to provide them hymn-books to join in singing the praises of the Lord. In this same room, for a considerable time, Mrs. Walker, and her beloved daughter, now in heaven, were accustomed to hold a prayer meeting with those of her Sunday scholars, who were willing to attend on Sunday evenings, but this meeting was eventually discontinued in consequence of the excitement proving prejudicial to her daughter's health. This daughter, the only surviving one, Mary Henriette, died on the 23rd of July, 1849, in the 26th year of her age. She had imbibed a good deal of her mother's interest in children, and felt it to be a pleasant duty to work for the Saviour. Her death was a heavy stroke to her mother, and she found it difficult to submit to this painful dispensation of Providence.

Mrs. Walker, as may be supposed, was a good friend to ministers of the Gospel. She was ever glad to entertain them, "esteeming them very highly in love for their work's sake." A room in her house was set apart for their accommodation and called the "Prophets' Room." She considered

herself more than compensated for any trouble she was put to, by their conversation and prayers. Of those who during so many years had enjoyed her hospitality she had many pleasing reminiscences, and her good wishes accompanied them, whoever they were, and wherever they laboured. They were all her fellow-labourers in the cause of the same Saviour.

In the latter part of the year 1840, events occurred at Salem Chapel which rendered it necessary for Mrs. Walker to seek some other sphere of usefulness. This was a matter of deep regret to her, in consequence of her long connexion with the Salem school, and the warm interest she felt in her youthful charge. But when she left most of the teachers and scholars accompanied her, and removed to a large room at the bottom of the Great Bull-yard. This room had formerly been used for worship by a congregation of Independents gathered together there, previous to the erection of Zion Chapel in 1782. In this room a large school was speedily established, and was called the "Williams' Mission School," in honour of the Rev. John Williams, the celebrated missionary to the South Sea Islands. At this time Mr. and Mrs. Walker began to commune at Zion Chapel, where the late much-respected Rev. J. D. Lorraine was minister; and Mrs. Walker soon became much attached to Mr. Lorraine, and received great comfort from his able and devout ministrations.

In May, 1844, the new Zion Chapel was opened, and on the invitation of the teachers of the Zion Sunday School, the teachers of the "Williams' Mission School" consented that the two schools should be united into one. At the Zion school Mrs. Walker had a room to herself, not a very commodious one, but always to her like a little Paradise. Her class, generally numbering fifty or sixty scholars, was broken up into three divisions, one of which was instructed by herself—another by one of her assistants—and the third, called "the Little Class," by another of her as-

sistants. When any one of her children was promoted to the Bible class, she presented that child with a Bible, or some other suitable book; and not a few in Wakefield, who have now families of their own, can remember the pleasure with which they received such gifts from Mrs. Walker's hands. And many of the children of those who had formerly been in her class received their religious education in her class also. She had been a teacher so long that she had many stories to tell respecting the children and the children's children, who had been under her care.

It scarcely need be said that Mrs. Walker was a regular and punctual teacher. Nothing but sickness, or absence from home, ever prevented her from being at her post, and it was her rule to be at her post always before the duties of the school commenced. Of late years it was her habit to take with her what refreshment she might need for the day, and to remain in the school, or the chapel, all day long. Sometimes she would be there from nine in the morning till nearly nine in the evening.

Her zeal in distributing Bibles, and religious tracts and books, amounted to almost a passion. She never went out without a number of such publications to scatter by the way. A large monthly packet was regularly distributed. It generally comprised above a hundred copies of the "Juvenile Missionary Magazine," twenty-five copies of the "Christian's Penny Magazine," together with "Bible Class Magazine," "Teachers' Offering," "Scripture Lessons," "Teachers' Magazine," "Child's Own Magazine," and religious tracts in abundance. When she received her packet it was a pleasant morning's work to ride round and leave the magazines at the houses of her children, and others. How much good has resulted from this large distribution of religious publications, eternity alone will reveal.

Of the indirect ways in which she was useful by means of her class, the following anecdote may serve as an illustration. It was her practice to in-

duce her children to buy large Bibles, and she received their pence weekly for this object. On one occasion, when delivering a Bible to a little girl who had thus subscribed, she expressed a hope, that as the Bible was in large print, her mother would be able to read it. The little girl began to laugh, and when Mrs. Walker inquired the reason, explained that her mother could not read. Mrs. Walker said that it was nothing to laugh at, and she ought to endeavour to teach her mother. Months passed away, and the conversation was almost forgotten. But one Sunday, when Mrs. Walker was distributing some books, the same little girl said—"My mother likes to read the little books very much." Mrs. Walker remarked to her, "I thought you told me your mother could not read." The little girl replied, "She can read now." The question was asked, "How has she learned to read?" The little girl blushed very deeply, and modestly replied, "My sister and I have tried to teach her." Thus exemplifying the truth of the Scripture—"a word fitly spoken how good it is."

In April, 1854, Mr. Walker removed from his house in Drury-lane to another at Westgate End, and while on the point of leaving the old house, so endeared by its long dedication to the services of religion, Mrs. Walker stumbled over a carpet and fell, and unfortunately broke her right thigh. She was taken to her son's house in Drury-lane, where she lay a prisoner for nearly five months. This was a heavy affliction to one who had been so active, but she accepted it as the will of her heavenly Father, and was delighted when she got strong enough to go to her beloved class again. Still she was lame, and incapacitated from moving so freely as she had been wont to do. She could not rise at five on the Sabbath morning now, as she had been accustomed to do for many years, in order to have everything ready for the day, and time to spend in her closet to prepare herself for the duties of the ever-welcome Sab-

bath. But her interest in the work remained the same, and every Sunday morning a conveyance was at her door by a quarter to nine, to take her to her long day's labour.

During the last few months, however, it had been evident to those who knew her most intimately, that she was becoming more feeble in body, and her difficulty in moving about increased very much. On the night of the 14th of November she was retiring to rest at the usual time, but in lifting her sound leg upon the first step of the stairs, the bone of the thigh of that limb was fractured by the mere pressure of her weight, and she was, at her own urgent request, removed once more to her son's house to leave it no more alive. From the first there was little hope that she would recover. She lay without suffering, except from the constraint of her position, for nearly four weeks, manifesting a spirit of humble resignation to her heavenly Father's will, and of warm gratitude for every service rendered her. She was visited by many Christian friends, in whose conversation and prayers she found abundant consolation. She cherished the prospect of getting better, and as she knew that she would be doubly lame, she thought of having a Bath chair in which she might be wheeled to her beloved class. On the Saturday before her death, the 8th of December, it was clear that she was gradually sinking into dissolution. On the following day she slightly rallied, and was able to give the names of all the children in her class, in order that some little books might be presented to them.

On the Monday evening she appeared to be nearing the haven of eternal rest. A friend who saw her about half-past seven could not help perceiving the signs of approaching departure. She was just on the point of lapsing into unconsciousness. He spoke to her, and she faintly replied. He asked her if she felt comfortable, and she answered, "Yes." He bade her remember that she was "all right;" she said, "I hope

so." While that friend prayed with her, and asked that she might have a peaceful dismission, her lips seemed to murmur an "Amen" to the petition. From that time she did not speak or move again—did not lift a hand [or open her eyes—but gradually sank away until half-an-hour after midnight, when with a deep sigh or two her spirit was released, and soared away to "the inheritance of the saints in light." It was a beautiful illustration of "falling asleep in Jesus." There were no "pains, and groans, and dying strife." Her end was perfect peace. Her life went out as quietly as an exhausted taper, and an unruffled serenity rested upon her features after her immortal spirit had taken its flight.

During her short illness she preserved an unclouded faith, and a full assurance that her heavenly Father would do all things well. Her conversation principally related to spiritual topics, and she often repeated verses of hymns and texts of Scripture, appropriate to her feelings. Of the verses of hymns may be mentioned the following:—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

"Sweet the mementos, rich in blessing,
Which before the cross we spend;
Life, and health, and peace possessing,
From the dying sinner's Friend."

One she attempted to sing to a tune to which she was very partial. It was the beautiful hymn entitled "The Realms of the Blest."

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confess'd—
But what must it be to be there?"

On the Sunday previous to her death she joyously repeated—

"Come, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne."

Among the texts of Scripture she repeated were the following:—"Come

unto me, all ye that labour and are heavy laden, and I will give you rest;" "I love them that love me, and those that seek me early shall find me;" and a portion of Solomon's beautiful prayer at the dedication of the Temple. Though she was not able to say much in her last hours, all who knew and visited her were satisfied as to the state of her mind. Nothing that she might have said as a dying testimony could have added to that satisfaction.

OBITUARY.

MR. SAMUEL DUNN was born at Mevagissey, in Cornwall. While he was young, his worthy parents were taken to a better world. He was then the subject of gracious impressions; but was twenty-two years of age before he became decided, and said, "Speak, Lord, for thy servant heareth." He came penitentially to the Saviour, was justified by faith, and had peace with God through our Lord Jesus Christ.

Shortly after this he exercised his gifts as a local preacher among the Wes-

leyans, but separated from the Conference party, after the unrighteous expulsions in 1849. He married my daughter in 1851; and in 1854 they sailed for Melbourne, in Australia, where they arrived in safety, and immediately joined the Congregational church. He commenced his business as mathematical instrument maker. He was a man of great modesty, sterling integrity, and uniform piety. During his affliction, which continued for six weeks, he was kept in perfect peace. He set his house in order, and calmly waited for his change. Some of his last words were, "Tell father I have no fear of death; I am trusting in Jesus, and have a firm reliance."

He escaped to the mansions of bliss, December 4, 1860, aged thirty-five, leaving his beloved partner in a strange land, with three sons and a daughter, all under eight years of age. "A father of the fatherless, and a judge of the widow, is God in His holy habitation."

S. DUNN.

Camborne.

The Christian Family.

RULES FOR THE CONDUCT OF LIFE.

RULE I. Whatever you at any time intend to do, consider the end which you therein propose to yourself, and be sure that it be always really good, and for the Divine glory. He who does any thing, and knows not why or wherefore, acts foolishly; and he who aims at an unlawful end acts wickedly, which is the worst sort of folly. If you are careful always to observe this fundamental rule, you will thereby avoid many sins which would disturb your conscience, and also many trifling actions which would tend to your discredit, or perhaps trouble your repose.

RULE II. When you have thus fixed upon a proper end to aim at in each action, then consider not only what are the lawful means to be used in order

to this end, but also how and in what manner these means are best to be made use of. That which is unlawful ought not to be done, even for the obtaining of a good end; and means, in themselves good, have often failed of success, for want of prudence in the management of them.

RULE III. When you are seeking for a good end, proper means, and the right way of using them, remember that the knowledge of all this must not rest in idle speculation or plausible discourse, but ought to be effectually reduced to practice, as often as you have an opportunity for it. The man who thinks wisely, and discourses judiciously, is never to be excused, if his practice, when there is occasion for it, is not

answerable to his thoughts and words. "To him that knoweth to do good, and doeth it not, to him it is sin. And that servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes."—James iv. 17; Luke xii. 47. Take the sum and substance of these three rules in short:—Let the end you aim at be always good; be vigorous in making use of the proper means for the compassing of such an end; and in doing this be always very circumspect. If you proceed after this manner, by the blessing of God, you will certainly obtain the great end you propose to yourself in the life to come; and if you fall short of some things which you desire in this world, you will have this comfort: that God thinks fit to deny them to you, not for any fault of yours, but for other good reasons, which He knows, though you do not.

RULE IV. Since our life here is short and uncertain, and the pleasures of it are always intermixed with doubts, fears, and sorrows, of one kind or other; and since after it there is a life to come which is to last to eternity; a wise man will never propose the joys, pleasures, or prosperity of this transitory world as the ultimate end of all, or indeed of any of his actions; but will always look beyond it, and make it his great business to secure his happiness in that other life, upon which he must soon and unavoidably enter. "O that they were wise, that they understood this; that they would consider their latter end!"—Deut. xxxii. 20. "So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm xc. 12. Eternity is an end beyond which there can be nothing; and therefore, whilst we have time, we ought to make due provision for it; this being the only true wisdom.

RULE V. Since death is the passage into eternity, a wise man will make it the constant business of his life that he may die well, and that death may prove to him an entrance, not into eternal misery, but into everlasting happiness.

Whoever is careless of this, it had been much better for him never to have been born.

RULE VI. The only sure way thus to die well and safely, and at peace with God, is to live a life of faith on His Son. It is a foolish thing to rely upon what is very improperly called a death-bed repentance. Repentance consists in sorrow for sin, and leaving it off, and in a reformation of life; and how sad and perilous is it for a man to postpone the interests of his soul till his life itself is just at an end! But repentance is not salvation, which flows from faith in the Lord Jesus Christ, that faith through which sin is forgiven, righteousness imputed, and the heart purified.

RULE VII. To live well is to be constantly obedient to God's commands, and never willing to do or desire anything that is contrary to any of them. And in order to this, you must be careful to know what these commands are, and to form a right notion of every one of them; without which you cannot give a due obedience to them. For which reason, if you have had the advantage of a good education, it is your duty to make yourself thoroughly acquainted with the Holy Scriptures, where all God's commands are plainly recorded and set forth; if you are wholly illiterate, it is then your duty to make the best inquiry you can, what are the several things which God, your supreme Lord and Judge, requires from you. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."—Phil. iv. 8.

RULE VIII. Arm yourself, and beg of God to arm you, with a fixed and firm resolution, that neither hope, nor fear, nor shame, nor hatred, nor love of any person or thing, shall at any time prevent you from doing what you know to be your duty, or prevail with you to commit what you know or believe to be a sin. Sanctified reason is the rudder

wherewith you are to steer your course, and Scripture the compass by which you are to guide it; but resolution, with Divine help, is the power that will set you forward, without which your sails will often flag. Every morning, therefore, beg of God to instil this resolution into you, and often renew it in the course of each day. "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."—Matt. x. 28. "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."—Mark viii. 38. "I have sworn, and I will perform it, that I will keep thy righteous judgments."—Psalm cxix. 106. "We ought to obey God rather than men."—Acts v. 29.

RULE IX. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16. But take not praise to yourself of any thing which you do. "Not unto us, O Lord, not unto us, but unto thy name

give glory."—Psalm cxv. 1. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?"—1 Cor. iv. 7. To deserve the love and good-will of those who know you may well be a satisfaction, and in many cases of use to you; but the praise of men is an empty bubble, and so far from being of any real benefit, that it serves only to puff up those who are fond of it with pride and vanity, and thereby make them odious to God, and despicable in the sight even of those who praise them.

RULE X. Take care, through the Divine Spirit, to fix right principles well in your mind; for want of these, men are often inconsistent and unsteady in their actions, and uneasy to themselves and others; and when you have well fixed your principles, be sure always to speak and act according to them; and never to vary from them for the sake of party, or any other worldly consideration. For thus doing, God, your own conscience, and good men will approve you; and you ought not to be moved at the censures of fools or wicked men.

The Christian Church.

WHAT IS A CHURCH OF CHRIST?

BY THE REV. ANDRE RUSSELL, M.A., BRADFORD.

THE importance of this question will not be disputed by any who reverence the authority of the word of God, and who regard the Scriptures as the only standard of religious truth and Christian practice. If the Lord Jesus Christ, as the King and Head of the church, has been graciously pleased to promulgate laws for the regulation of His people in their associated capacity, and to make provision for the proper ordering of the affairs of His house, it surely becomes His followers carefully to investigate these laws, and to endeavour to ascertain what that order is, which He has established. This is a matter in regard to which no one can be indifferent, who is ambitious of walking so

as to please Christ; inasmuch as obedience to His injunctions, as the supreme Law-giver in the church, must be connected with the proper carrying out of His designs of mercy in reference to mankind, and with the advancement of His glory in the earth. The sincere follower of the Redeemer, therefore, will betake himself to the careful study of the New Testament, the statute-book of His kingdom, in order to discover what a church really is, and what those arrangements are, which the Lord Jesus has instituted for the regulation of His house.

It is to be observed, however, that the investigation of this subject is prosecuted, in most cases, under many dis-

advantages. It frequently happens, that the inquirer has much to unlearn ere he can arrive at the truth. Before he can proceed with safety, he requires to settle the scriptural meaning of the very terms which he is necessitated to employ; and to do this properly, he must lay aside not a few of his early prejudices, and must, for the time, keep out of view opinions and practices, of the correctness and propriety of which he has never been led to entertain a doubt. In examining the New Testament, for example, with the view of ascertaining the scriptural import of the word *church*, he will find that that important term has, during the lapse of time, materially changed its signification, and that ideas have been attached to it in modern days widely different from those which it was employed to express in the apostolic age. He will search in vain for any passage in the inspired record, in which the word is used to denote the *building* in which Christians assembled for the worship of God; as if a church were an edifice composed of stones and timber. A church of Christ is always distinguished by the New Testament writers from the *house* in which believers met for the celebration of Divine ordinances.—Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15. And the inquirer will find himself equally unsuccessful in his search for a passage in which the word is employed to denote *ecclesiastical rulers*; as if a church, and the office-bearers of a church, were phrases of synonymous import. The term is never used by the sacred writers to denote persons in office, viewed apart from the people. Nor is there a solitary text to be met with in the New Testament in which the term is employed to designate the *body of believers in a given district, or province, or country*, comprising a variety of congregations. We never read of the *church of Judea*, the *church of Galatia*, the *church of Macedonia*, &c. The sacred penmen, when referring to the societies of believers in a given locality, uniformly employ the plural, and write, the *churches of Judea*, the *churches of Galatia*, the *churches of Macedonia*, &c.—1 Thess. ii. 14; Gal. i. 2-22; 2 Cor. viii. 2.

The use of the term in question in these different acceptations may, at first sight, appear to be of little importance; but when we consider the powerful influence which the ideas attached to

words exerts over our views of Divine truth, we cannot be sufficiently on our guard against departing from the scriptural import of the expressions we employ. It is a well-known fact, that the attaching of such ideas to the word under consideration as those which have been specified, has had the effect of conveying a very erroneous impression of what a church of Christ really is, and of occasioning no little confusion of thought in reference to a subject which is depicted with such admirable clearness and simplicity in the pages of the New Testament.

In that portion of the sacred volume, the term occurs only in a two-fold acceptation. It denotes, either one society of believers meeting together in one place for the observance of Divine ordinances, 1 Cor. i. 2, compared with chap. v. 4; 1 Thess. i. 1; 2 Thess. i. 1; or it denotes the whole body of believers in heaven and on earth.—Eph. i. 22; v. 25-30; Heb. xii. 23. In the one or the other of these two senses, it will be found that the word *church* is uniformly employed by the sacred writers. If the candid inquirer has any doubt as to the correctness of this statement, he may easily satisfy himself by an examination of all the passages in the New Testament, in which the term occurs.

By a church of Christ, then, we are to understand a society of believers assembling in one place in obedience to His authority, for the observance of the appointed ordinances. Now, in endeavouring to answer the important question, What is a church of Christ? we have only to inquire what were the leading characteristics of those churches that were planted by the apostles, and of the constitution and order of which an account is given in the inspired record. These primitive societies were established by the authority of Jesus Christ, as the exalted King and Head of His people; and all their affairs were regulated by His accredited ambassadors. They were designed as model churches for all coming generations; and all Christian societies that are ambitious of being regarded as "followers of the churches which in Judea were in Christ Jesus," must copy this apostolic pattern. The reader is earnestly solicited to attend to the following, as a few of the principal characteristics of the churches in the primitive times:—

I. The churches constituted by the apostles were composed exclusively of persons who made a *credible profession of conversion to God*.

This was the only term of communion in the apostolic age. When an individual discovered a competent acquaintance with the simple elements of the Gospel, and professed to feel the power of the truth on his soul, if there was nothing in his deportment inconsistent with such a profession, he was at once admitted to Christian fellowship. The order observed in all cases of admission was, first, to believe on Christ with the heart, and then to confess Him with the mouth—to give themselves first to the Lord, and then to His people by the will of God. It was regarded as a self-evident truth, that Christ's ordinances were for Christ's people; and the door was carefully shut against all who did not furnish evidence of having undergone a saving change. Such a thing as a promiscuous admission of converted and unconverted persons to the fellowship of churches was utterly unknown in apostolic times.

From the account which the evangelist Luke has given, in the Acts of the Apostles, of the formation of the early churches, we learn, that those only who professed to have embraced the Gospel, and to have experienced the regenerating power of Divine grace, were recognised as disciples, and received into communion. The church at Jerusalem, the first constituted of the primitive societies, was composed of persons who had "gladly received the word" which was spoken by Peter, and who had cordially believed the Divine testimony.—Acts ii. 37-47. In a subsequent part of the narrative, the churches in Judea, and Galilee, and Samaria are represented as "walking in the fear of the Lord, and in the comfort of the Holy Ghost;" language which clearly teaches that they were composed of persons regenerated by the grace of God, and enjoying the indwelling presence of the Holy Spirit.—Acts ix. 81. When churches were formed at Cæsarea, at Ephesus, at Philippi, at Thessalonica, at Berea, at Corinth, &c., it is obvious that those only were associated together in the fellowship of the Gospel who afforded credible evidence of conversion to God.—Acts x. 44-48, &c.

This is evident, also, from the terms which the apostles employed in addressing the churches. Paul, in writing to

the church of God which was at Corinth, addressed that body as persons who were "sanctified in Christ Jesus, called to be saints."—1 Cor. i. 2. The church at Ephesus he termed "saints and faithful in Christ Jesus."—Eph. i. 1. To the church at Colosse he wrote in similar language, calling them "saints and faithful brethren in Christ Jesus."—Col. i. 2. The church of the Thessalonians he represents as being "in God the Father, and in the Lord Jesus Christ."—1 Thess. i. 1. These various forms of expression clearly convey the idea that the Apostle regarded the persons to whom the epistles were addressed as savingly converted to God. If the phraseology which he employs does not denote this, it is difficult to conceive what words he could have selected that would have conveyed the idea more distinctly.

It is obvious that purity of fellowship constituted a distinguished feature in the character of the primitive societies. All who cordially embraced the truth, and afforded evidence of having become "new creatures in Christ Jesus," were welcomed to the enjoyment of Christian ordinances. All others were carefully debarred from the society of the faithful. There was then a thorough separation between the church and the world. There doubtless crept in occasionally among the churches individuals whose principles were not sound, and whose hearts were not right with God, such as Simon Magus, and the incestuous person in Corinth; but as soon as their real character was discovered, they were separated from the company of the disciples.—1 Cor. v. 18.

It is manifest, therefore, that a church of Christ is a society composed exclusively of believers—of individuals who, by a walk and conversation in harmony with the profession which they make, afford credible evidence of having passed from death unto life. And a very little consideration will serve to convince us that such churches only are fitted to answer the ends for which Christian societies are constituted. What are those ends? They are constituted for the twofold object of promoting their own edification and progress in the Divine life, and for advancing the cause of the Redeemer in the world around by their efforts and prayers. Hence they are commanded to work out their own salvation with fear and trembling, to

"walk in love," to "let the word of Christ dwell in them richly in all wisdom," that they may "grow up to Him in all things, who is the Head, even Christ;" and they are solemnly enjoined to "let their light so shine before men that they, seeing their good works, may glorify their Father who is in heaven;"—to "shine as lights in the world, holding forth the word of life;"—directions which can be attended to only by those who have experienced the power of the Gospel on their souls.

II. In apostolic times, *the office-bearers of the churches were chosen by the whole body of the members.*

This was one of the peculiar privileges which the early Christians enjoyed. It was a privilege granted by the King of Zion; and no one, in the primitive age, ever attempted to take it from them. Even the apostles themselves, great as were the powers with which they were invested, never thought of coming between the people and the objects of their choice. The selection of their "bishops and deacons" was their inalienable right.

Their manner of proceeding in the election of office-bearers is recorded by Luke, in the 6th chapter of the Acts of the Apostles. When it was deemed necessary that the church at Jerusalem should select brethren for the management of their temporal affairs, that the apostles might be left at liberty to devote themselves entirely to prayer and to the ministry of the word, we are told that "they called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out from among you seven men, of honest report, full of faith and of the Holy Ghost, whom we may appoint over this business." This proposal was cordially approved of by the whole body of the people, and they chose seven brethren to the office of the deaconship, whom the apostles afterwards set apart to the work by prayer and the imposition of hands. It will be observed, that the apostles did not choose the deacons on that occasion—that they did not even nominate them—the matter was left in the hands of the church; and the brethren were elected by the spontaneous suffrages of the disciples. And no member of the church was excluded from the enjoyment of this privilege. All had a voice in the matter—young and old—male

and female. The apostles "called the multitude of the disciples unto them," and left the business entirely in their hands. In this manner were pastors and deacons elected by the primitive saints. No man, no body of men, ever ventured to rob them of this sacred right. Such a thing as patronage, lay or clerical, was, in those days of primitive simplicity, utterly unknown. The apostles deemed the people fully competent to choose their office-bearers; and they carefully abstained from interfering in the matter, farther than pointing out for their guidance the qualifications that were requisite for the proper discharge of the duties connected with the respective offices.

As the Redeemer has committed such power into His people's hands, it is obvious that to attempt to deprive them of this privilege, is to trample under foot the laws of the King of Zion, and to introduce customs into His churches that are at utter variance with His revealed institutions, and subversive of the liberty of His saints. Let it be observed, therefore, that the church of Christ is not only a society of persons who give credible evidence of conversion to God, but a society which possesses and enjoys, without control or interference from any quarter, the privilege of electing brethren to bear office among them.

III. In the apostolic age, *the churches admitted their own members.*

It is evident from the New Testament, that the primitive societies elected, not only their pastors and deacons, but all who were received into their fellowship. Applicants were admitted, not by their pastors alone, nor by a limited number of their body delegated to undertake that department of spiritual duty, but by the church as a whole. By a careful investigation of the inspired record, it will be found that a much larger body of evidence can be collected to establish the right of churches to admit their members, than to prove that their exalted Head has committed to them the choice of their pastors. Should the reader be startled at this remark, he is requested to examine the New Testament, and he will not fail to be satisfied as to its correctness.

Were the New Testament altogether silent on the subject, and were we simply informed, that the churches of Christ, as societies of His followers, were to walk together in love and holy

fellowship, and that there had been granted to them the right of choosing brethren to the pastorate and deaconship; on these grounds alone, it might reasonably be inferred, that the Lord Jesus intended His churches to possess the privilege of admitting persons to their fellowship. In the first place, it will be readily admitted, that there can be no fellowship worthy of the name in churches that is not based on Christian confidence. Now it is evident, that there can be no confidence but such as springs from the knowledge of character. In order that such knowledge and confidence may be possessed, it is necessary that the members of a church should be acquainted with the principles which those who apply for admission into their communion hold, and of the profession which they make, and should be satisfied as to the scripturalness of their principles, and the genuineness of that profession. Without such satisfaction there can be no confidence and no fellowship. It follows, therefore, that in order to the enjoyment of fellowship in Christian churches, all connected with them must have a voice in the admission of their members. This is equally obvious from the fact, that the churches of Christ possess the privilege of electing their pastors and deacons. It will be allowed, that to judge of the qualifications of office-bearers is attended with greater difficulty, and requires a superior amount of discrimination, than to judge of the profession of candidates for fellowship. It is easy to see, then, that if members of churches are competent for the greater duty, they cannot be viewed as incompetent for discharging the less.

We have been proceeding on the assumption, that nothing is revealed in the New Testament on the subject; but this is far from being the case. That persons were admitted into the early churches by the whole body of the people, is evident from what is stated in the Acts of the Apostles respecting the admission of Paul to the fellowship of the church in Jerusalem. We are told that on intimating his desire to unite with them, they demurred, and refused to receive him, till Barnabas produced proof of the genuineness of his conversion.—Acts ix. 26. The manner in which the incestuous person was received back to the communion of the church at Corinth, after having afforded satisfactory evidence of the sincerity of

his repentance, may be referred to as a further proof of this. He had been excluded by the church when assembled together for that purpose; and the Apostles gave directions for his restoration in the same manner. This reception was the deed, not of the brethren in office, but of the whole body of the membership.

Nothing is explicitly stated in the New Testament as to the exact *mode* in which admissions to churches took place. It is evident, that while the whole church had a voice in the admission of those who were received into communion, all the members could not personally examine each individual applicant. Nor was this necessary; all that was requisite was, that satisfactory evidence should be afforded that those applying for fellowship had undergone a saving change; and that might in all cases be obtained by the testimony of two or three witnesses. In whatever way such evidence was obtained, one thing is certain, that the members of the church had as much to do in the admission of persons to their fellowship as in the choice of their pastors and deacons.

IV. Another duty, to which the churches in primitive times carefully attended, was the *exercise of discipline on offending brethren*.

This matter was not left in the hands of their office-bearers; all cases of discipline were conducted by the people themselves. In the law which our Lord promulgated respecting the treatment of offences, specific directions are given on this subject. If the offending brother refuse to listen to the admonitions that are administered to him in private, the party offended is directed to take with him one or two more, with the view of endeavouring to bring the offender to a proper sense of his conduct; and if he still refuse to acknowledge his fault, the matter is, through the medium of the pastor, to be laid before the church, that is, the society with which the parties are connected. They are to deal with him as one who has violated the laws of Christ. If he manifest signs of repentance, he is to be restored to confidence and retained in fellowship; but if he refuse to hear the church—if he refuse to submit—he is to be regarded “as a heathen man and a publican,” that is, excommunicated. From all this it is very obvious, that the Lord Jesus enjoins discipline in the churches to be exercised by the body of the people.—Matt. xviii. 16-17.

The case of the wicked person in the church of Corinth, already referred to, renders it very evident that the Head of the church intended His people to exercise discipline on those connected with them who violated His laws. Paul, acting under His authority, solemnly enjoined the church at Corinth to put away from them the ungodly man: "In the name of the Lord Jesus, when ye are gathered together, and my spirit, with the power of the Lord Jesus, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus . . . Put away from among yourselves that wicked person."—1 Cor. v. 4, 5, 13. This was addressed, it will be observed, not to the pastors or office-bearers of the church merely, but to the church as a whole. When met together in the name of Christ, *they* were to put away the wicked man. Hence we are told in the second epistle, that the punishment—the sentence of excommunication—was "inflicted by *the many*," that is, by the body of the people.—2 Cor. ii. 6. These passages clearly teach, that when discipline is to be exercised in a church of Christ, it is to be exercised, not by the office-bearers, acting as the representatives of the rest, but by the church at large. For the purpose, as it were, of preventing a few from engrossing the business to themselves, they are commanded to do it themselves, and in their public assembly.

This is not the place for entering on a discussion respecting the proper mode of conducting the discipline of a church—a subject, it must be admitted, of vast importance,—we have to do at present simply with the fact, that discipline is to be exercised on offending brethren, not by the rulers or representatives of a church, but by the people themselves. While it is their duty to receive members into their fellowship, it is equally their duty to separate from their communion those who act inconsistently with the profession they have made, and who refuse to yield obedience to the laws of Christ. This is a matter, be it recollected, in which every member of a church is concerned. It is the bounden duty of all to seek the purity of Christ's house. It ought never to be forgotten, that it is impossible for a church to maintain their Christian character, or their relation to Christ, if they, collectively or individually, permit with

impunity the open, undisguised violation of the Divine law. The solemn command is, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. vi. 14.

V. The only other feature in the character of the apostolic churches to which we shall at present refer is this,—It is obvious from the New Testament that *those churches supported their pastors by voluntary contributions, and that they neither desired the alliance, nor submitted in religious matters to the control, of political governments.*

The law of Christ on the subject of pastoral support is explicitly laid down in the inspired record. On sending forth His disciples to preach the Gospel, He told them that their temporal necessities were to be supplied by those who should enjoy the benefit of their labours. "The labourer," said he, "is worthy of his hire."—Luke x. 7. "The Lord hath ordained," said Paul to the believing Corinthians, "that they which preach the Gospel should live of the Gospel."—1 Cor. ix. 14. And in language still more explicit, he states the law of the King of Zion, in reference to this subject, when writing to the Galatians, "Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. vi. 6. There are few parts of that code of laws which the Lord Jesus has promulgated for regulating the affairs of His kingdom, so clear as that which has respect to the support of His servants. He has made full provision for the supply of their temporal wants, by teaching them to depend on the liberality of those to whom they minister. His injunctions on this subject are binding on all his followers; and nothing can set them aside but His own authority. So long as these statutes remain unrepealed, it is the duty of those who minister in holy things to depend on the churches for their support; and it is the duty of the churches to minister to their necessities.

That the churches in apostolic times yielded obedience to this equitable law, few will venture to dispute. Their Lord had taught them, in explicit terms, that His "kingdom was not of this world;" that it was spiritual in its nature, its subjects, its laws, its institutions; that His people were not to seek the alliance of political governments; and that His

servants were to be maintained by those who enjoyed the benefit of their ministrations. It never occurred to the primitive saints that they were to look beyond themselves for the support of the Christian cause. The idea of an alliance with the kingdoms of this world, with the view of giving an increased stability to Christianity, and of more effectually promoting the evangelization of the earth, we venture to say, never entered into the mind of apostle, or preacher, or saint, in the primitive age. It is a well-known fact, that for the first three hundred years, the churches of Christ existed apart from all political governments, and that they prospered and triumphed wherever the standard of the cross was reared. The people of God, during that period, were reproached, and oppressed, and persecuted—every scheme which the ingenuity of man could devise was put in operation to arrest the progress of the Christian cause—that was opposed by the learning of sages, by the superstition of the multitude, and by all the craft and power of statesmen and rulers—and yet it flourished and prevailed; a triumphant proof, one would think, of the perfect efficiency of the voluntary principle, and a manifest token, that during that time of mighty minds and hearts, the soldiers of the cross enjoyed the approving smile of their exalted Lord. It was then proved that the cause of the Redeemer requires no extraneous aid for its support; that Christianity has within itself a strength and a prowess that is able to bear down all opposition; and that, unaided and alone, with nothing to depend on but the almighty arm of its Founder, and the zeal and energy of its friends, it is fitted to promote the present and eternal well-being of the human race. It *needs* nothing from statesmen or earthly rulers, it *asks* nothing from them but to let it alone. Strange is it, that with the law of Christ in reference to the support of His servants so clearly and explicitly unfolded in the pages of the New Testament, and the great fact, that Christianity flourished and triumphed in the very commencement of its career, not only without the assistance of political governments, but while encountering the most strenuous and determined opposition which it was in their power to put forth; strange is it, that with these laws, and this wonderful fact before them, any of the Redeemer's followers should have ever harboured a

doubt as to the efficiency of the voluntary principle to maintain His cause in the earth, and should court an alliance with the kingdoms of this world, with the view of strengthening and promoting that cause. The primitive saints were better taught—their faith was stronger—and it will be vain, we think, to look for the piety, and the purity, and relentless might of primitive Christianity, until the followers of Christ shall have better learned, not only to maintain the Headship of the Redeemer in His kingdom, but, in religious matters, to stand aloof entirely from the kingdoms of this world, and to fight the battles of the faith with those spiritual weapons with which He has furnished them.

It will be observed that in these pages we have endeavoured to show that the churches constituted by the apostles, and intended to serve as models for Christian societies in all coming ages, were composed exclusively of persons who made a credible profession of conversion to God; that the members of those churches enjoyed the privilege of choosing their pastors and deacons; that applicants for fellowship were admitted to communion, and discipline exercised on offending brethren, not by a number of individuals with delegated authority for that purpose, but by the whole body of the people; and that those churches supported their pastors by voluntary contributions, and neither desired the alliance, nor submitted in religious matters to the control of political governments. The views which have thus been advanced respecting the nature and constitution of the apostolic churches, the reader is requested carefully to examine. They may, perhaps, run counter to the notions which he has hitherto been led to entertain, in reference to the subject; but let him lay aside all his preconceived opinions; let him endeavour to shake off the trammels of human authority and human systems; let him keep out of view what this man, or that body of men, thinks about the matter; and let him come, as an humble inquirer, to the word of God, with the view of ascertaining what the Lord Jesus has made known respecting His kingdom. If the views advocated in these pages, after being carefully compared with the standard of truth, do not appear to be taught in the Scriptures, by all means let them be rejected; but, if it be found, after diligent investigation, that they are in harmony with what

God has revealed in His Word, none of His people may reject them with impunity. Let the believing reader prayerfully examine the matter, and let him not hesitate to follow out his conscientious convictions.

Let it be remembered, that the subject which has passed under review is not a matter of indifference. Scriptural views of the nature and constitution of Christ's kingdom are inseparably connected with the advancement of His cause in the earth. It is impossible, on the other hand, to estimate the amount of injury that has accrued to Christianity from the want of purity of fellowship in churches—the depriving Christ's people of their inalienable right to conduct the affairs of His house—and from the unhallowed alliance between Christianity and the kingdoms of this world. The Lord Jesus intended His churches to be the medium through which blessings should be conveyed to our lost and perishing race. It is in connexion with their piety, and purity, and zeal, that the earth is to be evangelized. In primitive times they shone as lights in the world, and held forth the word of life to guide men to the haven of eternal rest. And the glorious effects that followed are well known,—the word of God ran, and had free course, and was glorified; and untold myriads were brought under the power of the truth. Then the church of Christ was pure; then His people were free; then there was no dependence on an arm of flesh. But how different the state of matters now! Multitudes who name the name of Christ do not depart from iniquity; promiscuous assemblages of converted and unconverted people are seen crowding to the table of the Lord; privileges which the Saviour intended all His followers to enjoy, are monopolised by a few; and there is, on the part of many, an eager grasping after the pomp and glitter of a State establishment. And what has been the effect? The way of truth has been evil spoken of—a false representation has been given of the Christian system—weapons have been put into the hands of infidelity—the cause of Christ has been retarded in its progress—the name of God has been dishonoured among men—and souls have been ruined for ever. Evils these, truly, of no common magnitude; and yet these evils may all be traced to unscriptural views of the nature and constitution of Christ's kingdom, and to a

departure from the purity that distinguished the churches in apostolic times. Surely, surely, it is high time that this subject should receive the degree of attention which its paramount importance demands. Let human systems of ecclesiastical polity be discarded—let the Bible alone be adopted as the standard of religious truth—let Christian societies be formed after the model of those churches that were planted by apostolic men; then, and not till then, will Zion appear in her strength and beauty, and the cause of God be triumphant in the earth.

THE CHURCH AT CASTLE COMBE.

ON Tuesday, February 19, the friends of that old-established cause at Castle Combe, which takes its stand amongst the oldest in the county of Wilts, held their annual meeting, when the Rev. J. Dyer, of Argyle Chapel, Bath, preached in the afternoon, and again in the evening, to overflowing congregations. Between the services, upward of 200 friends enjoyed a social tea. The subjoined is a short account of the rise and progress of the cause of God in that picturesque and beautiful village, which may prove interesting to the readers of the CHRISTIAN WITNESS. The leading facts may soon be stated.

The oldest record connected with the place is found in a letter of Mr. Cennick to Mr. Whitfield, Feb. 17, 1743, wherein he says, "On Monday last I set out from the brethren at Bristol, and came to Castle Combe; and indeed, my dear brother, I found it a night of power. There was a crowded house, and many sweet tears poured out on our Saviour's feet. I went from Combe to Dunly; here I found a second feast; and after we had blessed our Saviour in singing a hymn, we prayed and retired for the night. I left in the morning for Tetherton; there was much persecution at this time, and those who were not ashamed to confess Christ, were called Cennickers, as soon as they made their appearance in the streets."

Mr. Cennick visited this place often, and was received very cordially by the Lord's people, who met regularly in a cottage at the end of West-street, belonging to one William Jones, an old Christian, of happy memory. Their singing the praises of God in their simple strain was an offence to some who lived near, and on that account it was arranged that the said William Jones should re-

move to a cottage near this place, in which the service was held, and a little room fitted up for the use of the ministers, called the "Prophet's Chamber," in which slept many worthy men, such as Mr. Cennick, Howell Harris, Captain Joss, Adams, Vines, Hogg of Painswick, Rowland, Hill, Mr. Winter, Mr. Jay, and many others. In the early part of 1752, Mr. John Croom of Gloucestershire came to Combe, not as a preacher, but to hold conference with a little prosperous society, which in that village walked with great decorum, and received help from the ministers who preached at the Tabernacle, Bristol. In this place he preached his first and last sermon; after which he went with a friend to Nettleton, where he spent the night. In the morning he complained of indisposition, and expressed a wish to be taken to Christian Malford, which his friend complied with. He lingered until Friday, and then sweetly slept in Jesus.

In 1757, a small chapel was built where we now stand, and enlarged many years after. About 1769, Mr. Whitfield preached under a tree opposite, the chapel being too small to hold the number of people who assembled, and who were much delighted with him. In his letters he says, speaking of his last visit to Wilts, his trip was attended with remarkable success at Chippenham, Castle Combe, Dursly, and many other places, to almost all of which Lady Huntingdon and Lady Erskine accompanied him. "Never," says he, "were these places so endeared to me as at this last visit; old friends, old Gospel wine, and the Great Governor ordering to fill to the brim." A well-known writer says, "Mr. Hogg had some colleagues, namely, Messrs. Hill, Croom, Vines, and Captain Joss, all of whom preached at Combe, men of the same description with himself, and fit to draw in the same yoke, being of the same spirit,—men whose lives were spent in the endeavour to rouse their listless neighbourhood to a sense of religion."

This observation applies to each of them, namely, that "from the purest motives they engaged in the work of Christ." What they did, therefore, they did "heartily as unto the Lord, and not unto men." They did not, like too many of the present day, recede from the work of God for fear of a flake of snow, a shower of rain, or an apprehen-

sion of taking cold from the indelicacy of the weather. They were not accustomed to mistake a painted lion for a real one, nor scarcely were they to be intimidated had a real lion stood in their way.

About the year 1773, Rowland Hill visited Combe, and preached one very cold winter morning, at six o'clock, from the words, "When they arose in the morning, Dagon had fallen before the ark." People came with their lanterns many miles to hear him; he generally preached here, on his journey from Wootton to London; and though often in the middle of the day, people found time, and crowded to hear him. In 1777, October 2, Mr. Winter says: "I was ordained to the three societies at Castle Combe, Christian Malford, and Chippenham, Wilts; the persons engaged in the services were—Mr. Joss, of London; Mr. Williams, of Monmouthshire; and Mr. Clark, of Trowbridge. It was performed at my little Bethel, Christian Malford, and proved a blessed day, honoured by the conversion of a whole family." Mr. Jay preached here when quite young; and delighted to speak of the simple manners of William Jones, his wife, and other dear Christians. Mr. Jay and Mr. Owen both preached here twice, a few years before their death. About 1806, Mr. Isaac West opened a Sabbath school, which was carried on for thirty years.

Near 1810, a Mr. Collins was settled over this church; soon after, a chapel was built at Ford, in connexion with this cause, the cottage of good old Barnard Haskins being too small to accommodate the number of people who had worshipped there for many years. The chapel was opened by Mr. Sloper and Mr. Elliott, of Devizes. Mr. Collins continued a few years, after which this place was regularly supplied, chiefly from Bath; the names of Barnard, Harris, and Foot are still remembered. Mr. Chappell supplied for many years; he was very useful in visiting the sick, and in many ways helped on this cause. His end was peace. Among the supplies were Savage, Wilmot, and Mr. T. King, whose ministry is still fresh in the memory of many, and whose labours for upwards of twenty years were not in vain. About 1842, the Sabbath school, which had been some time closed, was re-opened by the late W. A. Taylor. In 1848, the old cottage was taken down, and the adjoining school-room erected in

its place. Messrs. Cotes, Salter, and Moore supplied for some time, the latter as Scripture-reader for several years. Mr. King followed in his place; soon after he left, Mr. Bailey came as a supply, about 100 years after the erection of this place of worship. After supplying for near three years, he was recognized as pastor over this church, January 1, 1860. The ministers who took part in the services were the Revs. B. Rees, of Chippenham; C. Clark, of

Hanham; — Jones, and others. Since Mr. Bailey has preached amongst us the congregations have increased, and many have been added to the church. We trust there are many who will bless and praise redeeming grace and dying love, through vast eternity, through his instrumentality.

We earnestly solicit the prayers of all God's people who may read this, for a more copious descent of His Holy Spirit.
M. M. M.

The Sacred Scriptures.

SEVEN CHURCHES OF ASIA.

BY THE REV. W. LOTHIAN, M.A., REDCAR.

EPHESUS.

"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus."—ACTS xix. 1.

THE city of Ephesus was esteemed the capital of Ionia, in Asia Minor, and was situated on the river Caystor, by the Egean Sea, about twenty-three miles north of Miletus, sixty-three miles west of Laodicea, and forty-five miles south of Smyrna. It was celebrated for its antiquity, wealth, and magnificence; but, like all other ancient cities of the Gentiles, was wholly given to idolatry. Christianity was first introduced here by the Apostle Paul, who visited the city in company with Aquila and Priscilla, and during a short stay embraced the opportunity of preaching to the Jewish residents in their synagogue, and he seems to have made a favourable impression on their minds, for they begged him to prolong his stay; this, however, he declined for the present, as he was desirous of being at Jerusalem at the ensuing feast of the Passover, but he promised to return to them at a future time, by the will of God. Ephesus also enjoyed the ministry of Apollos, a native of Alexandria, "an eloquent man, and mighty in the Scriptures;" but as he knew only the baptism of John, Aquila and Priscilla took him unto them, and expounded to him the way of God more perfectly. On the departure of this eloquent preacher for Corinth, Paul again arrived in Ephesus, and finding certain disciples, to the number of twelve, he inquired if they had received the Holy Ghost since they had believed. On learning that, like Apollos, they knew only the doctrine of John, he explained to them the difference between John's baptism and that of Christ, on which they were baptized in the name of the Lord Jesus, and received the miraculous

gifts of the Holy Spirit by the laying on of the Apostle's hands. After this, Paul was allowed to preach in the synagogue for three months; but, on being opposed by the unbelieving Jews, he withdrew, and separated the disciples, disputing daily in the school of one Tyrannus. Here he remained two years longer; so that all that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. The Apostle's doctrine was confirmed by the "special miracles" which God wrought by him on those that were diseased, and who were possessed of evil spirits. Many persons who had professed the art of magic were also converted, and in this stronghold of idolatry and superstition a flourishing church was soon formed, "so mightily grew the Word of God and prevailed." After remaining in Ephesus about the space of three years, the Apostle was compelled to leave the city, in consequence of the opposition raised against him by the abettors of the popular superstition, who conceived their craft to be in danger. To this he is thought to allude in 1 Cor. xv. 32, where he speaks of having "fought with beasts at Ephesus." He also refers to it in his second epistle to the same church, chap. i. 8; where he reminds them of the trouble that came to him in Asia, where he was pressed out of measure, above strength, inasmuch that he despaired even of life. Some time after this, being in the neighbourhood, and not wishing to be detained in Asia Minor, he came to Miletus, and sent to Ephesus for the elders of the church. On their arrival he addressed to them that instructive and affecting farewell discourse recorded in Acts xx. 17—38, and parted from them in tears.

About four years afterwards, while a prisoner in Rome, he sent to the church in Ephesus that admirable epistle which is recorded in the New Testament Scriptures, in which he ex-

presses his deep interest in their spiritual welfare, and commends their faith, and love, and zeal. On leaving the city, after the riot of Demetrius, Paul had left Timothy to take charge of the infant church, and to guard the disciples against the insidious efforts of false teachers, who sought to turn away their ears from the truth, and to amuse them with fables and endless genealogies. Some have represented Timothy "as the first bishop of the church of Ephesus;" but though he was no doubt left there for a season, to set in order the things that were wanting, there is no evidence that he sustained any permanent relation to that church; but continued to do the work of an evangelist, as an assistant to the Apostle, and was sent by him wherever his labours were required. (2 Tim. iv. 9; Heb. xiii. 23.) Some have even conjectured that Timothy was the angel or presiding minister of the church in Ephesus, to whom the Apocalyptic epistle is addressed; but that is highly improbable, if we consider that that epistle was not written till thirty years after the time when Timothy was left at Ephesus, and that this pastor, whoever he was, is charged with spiritual declension. "Nevertheless, I have—" (not "somewhat against thee," as in our version, "because thou hast left thy first love," but)—"this against thee, *that* thou hast left thy first love." The Apostle John is thought to have spent his last days in Ephesus; the mother of our Lord is also said to have died and been buried there; but, as in the case of Moses, and as if to protest against the idolatry of the church of Rome, no man knoweth of her sepulchre unto this day. At the period when John was commissioned to write to the angel of the church in Ephesus a mournful change had taken place in her spiritual state, which had not escaped the observation of Him who holdeth the stars in His right hand, and walketh in the midst of the golden candlesticks. The members are, indeed, commended for their works of faith and labours of love—they were also distinguished for their zeal on behalf of the truth, and their opposition to false doctrine—and they had borne with exemplary patience the trials and persecutions that had come upon them for Christ's sake. Still, there was a sad declension from the kindness of their youth, and the love of their espousals, which called for deep humiliation and sincere repentance before God. It was, therefore, incumbent upon them to remember whence they had fallen, and to do their first works; else their offended Saviour would come upon them quickly, and remove their candlestick out of its place. The warning was disregarded, the deterioration went on, and how signally has the threatening been fulfilled! The city was successively besieged, captured,

and plundered, by the Saracens, Tartars, and Turks, and now presents a scene of utter desolation, where no craftsman of whatsoever craft is found in her, where the light is extinguished, and the candlestick itself is removed.

PRESENT STATE OF EPHEBUS.

The Rev. Francis Arundell, British chaplain at Smyrna, who visited the place in 1824, makes the following reflections on its desolate ruins:—"What would have been the astonishment and grief of the beloved Apostle and Timothy, if they could have foreseen that a time would come when there would be in Ephesus neither angel, nor church, nor city! when the great city would become heape—a desolation, like Nineveh and Babylon, and a wilderness! Once it had an idolatrous temple, celebrated for its magnificence as one of the wonders of the world, and the mountains of Corissus and Prion re-echoed the shouts of ten thousand tongues; 'Great is Diana of the Ephesians!' Once it had Christian temples, rivalling the Pagan in splendour, wherein the image that fell from Jupiter lay prostrate before the cross, and as many tongues, moved by the Holy Ghost, made public avowal that great is the Lord Jesus. Once it had a bishop, the angel of the church, and tradition reports that it was honoured with the last days both of Timothy and John. Some centuries passed on, and the altars of Jesus were again thrown down, to make way for the delusions of Mahommed; the cross is removed from the dome of the church, and the crescent glitters in its stead, while, *within*, the keble is substituted for the altar. A few years more, and all is silence in the mosque and in the church. A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians. The busy hum of a mighty population is silent in death; as is said of Tyre, "Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, are fallen into the midst of the seas." Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships with merchandise from every country. There is a small village named *Alasakut*, inhabited by a few Turkish families, built near the site of the ancient city. This is thought to be a corruption of Agio-Theologus, the modern Greek name for St. John. (See Butler's "Ancient and Modern Geography.") "When Smith wrote," adds Mr. Arundell, "in 1667, Ephesus was already reduced to an inconsiderable number of cottages, wholly inhabited by Turks." Ryeant confirms this observation:—"This place, where once Christianity so flourished as to be a mother-church,

and the see of a metropolitan bishop, cannot now show one family of Christians; so hath the secret providence of God disposed affairs, too deep and mysterious for us to search into." From Chishull we learn that, in 1699, the miserable remains of the church of Ephesus resided not on the spot, but at a village called Kirkegeeni. When Mr. Arundell was at Ephesus, in January, 1824, the desolation was then complete. "A Turk, whose shed (he says) we occupied, his Arab servant, and a single Greek, composed the entire population; some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory incursions of the Samiotes, in a great measure accounted for this total desertion."

Dr. Kitto adds, "The travellers of the last century found some few Greek peasants harrassing among the substructions of the once glorious edifices, which their renowned forefathers raised; but even these, the miserable representatives of the ancient Ephesians, have now disappeared, and the malaria has increased to such a degree, that the ruins of this great city can hardly be approached, with safety, during six months of the year. Part of the plain of Ephesus is, however, under cultivation, including the very site of the city. Hartley says, "the plough has passed over the site of the city, and we saw the green corn growing in all directions among the forsaken ruins." Fisk, who entered into conversation with the Greek peasants, men and women, whom he found pulling up the tares and weeds from the corn, ascertained that they all belonged to distant villages, and came there to labour.

THE TEMPLE OF DIANA.

"This Paul hath persuaded and turned away much people, saying, that they are no gods which are made with hands; so that not only this our craft is in danger to be set at nought, but that the temple of the great goddess Diana should be despised (literally, counted for nothing), and her magnificence should be destroyed."—*Acts xix. 26, 27.*

This celebrated edifice, which was justly esteemed one of the seven wonders of the ancient world, was erected in room of a former temple of the same kind, which had been set on fire by one Erostratus, with no higher view than to commemorate his name. It was situated between the city and the port, and was built at the base of a mountain at the head of a marsh; a situation which is said to have been chosen as less liable to earthquakes. Great expense was incurred in securing the foundation, and in making drains to carry off the waters that came down the hill. It stood on a raised platform, and was of the usual form

of Grecian temples, resembling in some degree the National Gallery lately erected on the Earthen Mound in Edinburgh, being an oblong square, with a double row of open columns running round the cell, or temple proper, and a projecting portico and pediment, supported by eight columns of the Ionic order. It was 425 feet in length, and 220 feet in breadth, and was thus somewhat less than St. Paul's Cathedral, which is 530 feet long by 250 feet broad. The columns in the peristyle and portico were 127 in number, each pillar being of marble, and sixty feet high. Of these, thirty-six were curiously sculptured, and the rest polished, said to have been the gifts of so many kings; and so much stone was used in the erection as exhausted all the quarries in the country. About 200 years elapsed before the building was completed, and not only the citizens of Ephesus, but all the cities of Lesser Asia, contributed towards the expense. It is said to have been destroyed and burnt by the Goths, in the reign of the Emperor Gallienus; but its glory must have been dimmed before this by the progress of Christianity. Mr. Arundell says, "No remains now exist of this magnificent temple. The immense dome of St. Sophia, at Constantinople, now rises from the columns of green jasper which were originally placed in the Temple of Diana, and were taken down and brought thither by order of Justinian; the very site of this stupendous edifice is even yet undetermined. It is supposed that the remains of the temple are buried under the soil." The city depended for its wealth upon its temple, which attracted from all parts multitudes of worshippers. The people were aware of this, and hence the clamour raised against Paul's preaching, and the success of Demetrius' representation. The word which is applied to the city by the Town Clerk, or Recorder, and is translated in the English version "worshipper" (*neokoros*), signifies properly guardian, or temple-keeper, being derived from two words, signifying one who sweeps or cleans a temple; and it shows the interest which the people took in preserving and adorning the edifice as their peculiar privilege and prerogative.

THE IMAGE WHICH FELL DOWN FROM JUPITER.

"Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is the 'temple-keeper' of the great goddess Diana, and of the image that fell down from Jupiter?"—*Acts xix. 35.*

The splendid temple above described was the shrine of a small, rude, unshapely image, not much superior to the hideous idols of the South Sea islands, or the unsightly representative of Juggernaut. "The worship of the

goddess Diana (who is supposed to symbolise the moon) had been established," says Arundell, "at Ephesus in a remote age. The Amazons, it is related, sacrificed to her there, on their way to Attica, in the time of Theseus; and some writers affirmed that the image was first set up by them under a tree. The vulgar afterwards believed it fell down from Jupiter. It was never changed, though the temple had been restored seven times. This rude object of primeval worship was a block of wood, said by some to be of birch or elm; by others, cedar, ebony, or vine; and witnessing its very great antiquity by the fashion in which it had been formed. It was carved into the similitude of Diana, not as the elegant huntress, but an Egyptian hieroglyphic, called the goddess of Nature, with many breasts, as the nourisher of men and animals, and having the lower parts formed into an Hermæan statue, grotesquely ornamented, and discovering the feet beneath it. It was gorgeously appareled, the vest embroidered with emblems and symbolical devices, and to prevent its tottering (!) a bar of metal, it is likely of gold, was placed under each hand. A veil or curtain, which was drawn up from the floor to the ceiling, hid it from view, except while service was performing in the temple. This image was preserved till the latest ages in a shrine, on the embellishment of which mines of wealth were consumed, and the genius of Praxiteles exhausted." The address of the town clerk is curiously illustrated by an inscription found by Chandler near the aqueduct, commencing as follows:—"In as much as it is notorious that not only among the Ephesians, but also every where among the Greek nations, temples are consecrated to her, and sacred portions," &c. (The inscription is inserted entire in "Calmet," *art. Ephesus*.)

The editor of Calmet's Dictionary observes, "There appears in the language of this very sensible man (the town clerk) an ambiguity employed in describing the goddess or her image (Diopetes, omitting the word *agalma*, image,) and which might be translated *that* or *the thing* that fell down from Jove;" and he supposes it incredible that this rational public functionary could believe that the material image should actually have fallen from heaven, and that he understood by it the things signified by the image, that is, the powers of Nature, which, as applied to the Supreme Being, would only express a truth.

Parkhurst makes the following ingenious observation on this subject:—"In the apology which the town clerk makes for the Apostle and his followers, there is an artfulness beyond what has been commonly noticed.

Demetrius had accused Paul of teaching that

they were no gods which were made with hands, and he had thence inferred that there was danger that the goddess and her temple should come to be despised. In answer to this, the town clerk intimates that Paul's doctrine could not apply to the Ephesian Diana, and to the image which fell down from Jupiter, and consequently was not made with hands, and that, therefore, Paul and his companions were not blasphemers of the goddess," (*voce* Diopetes.) It is a strange rendering of the word *hierosylous*, "robbers of churches," as if the apostles would have thought of abstracting anything from places of Christian worship, or as if the devotees of Diana would have troubled themselves about that, or have thought it a crime, or as if the town clerk would have thought it necessary to vindicate them from such a charge—the word signifies simply robbers or profaners of "temples or sacred places." Our translators seem to have wanted some foundation for the ecclesiastical offence of sacrilege. Mr. Scott, in his usual judicious way, observes that "the town clerk spoke to the people with great address and ingenuity. He seemed to allow the truth and importance of their absurd traditions and idolatries, though it may be doubted whether he really believed any of them." The truth is, the ancient heathens had their esoteric and exoteric doctrines—the former, understood by the philosophers and more enlightened classes, and conveying what was considered the truth of things; and the latter, left to the people, to be used and understood in the gross or material sense. Hence Paul accuses the Gentile philosophers not merely of holding (but of keeping back) the truth in unrighteousness.—Rom. i. 18. There is much truth in Gibbon's sarcastic remark on this point:—"The common people believed all religions to be equally true; the philosophers believed them to be all equally false; and the rulers believed them to be all equally useful."

THE SILVER SHRINES.

"A certain man named Demetrius, a silversmith, who made silver shrines for Diana (literally, temples), brought no small gain unto the craftsmen."—Acts xix. 24.

These shrines seem to have been small models of the temple, with the image of Diana inside, which were purchased by her numerous votaries, to be kept in their houses as charms, or for domestic worship, like the Penates or household gods of the Greeks and Romans, or the Joss-houses of the Chinese. This silversmith seems to have been one of those artful worldly-wise men, who, under pretence of great disinterestedness and zeal for religion, are really bent on securing their own selfish ends—a sort of deception which indi-

videals of this class have practised on themselves and others a thousand times over since then. He professes to his fellow-craftsmen that it is not so much the injury which would be done to their occupation, by Paul's preaching, which alarmed him, as the discredit that would be brought on the goddess and her worship, "so that not only this our craft is in danger to be set at nought,"—as if that were a mere trifle in comparison of the other, though every one must see that it was the main object of his solicitude. He could submit to the loss of his business, poor man, but he could not bear to contemplate the dishonour of his idol. It has been justly observed, that had Paul been any friend to the worship of images in the Christian church, the shrine makers of Ephesus would have had no great cause of apprehension from the success of his preaching; they might still have driven a lucrative trade from the manufacture of crosses, crucifixes, and shrines for the Virgin and Child; and no doubt these corruptions were afterwards introduced, by an ambitious priesthood, partly with a view to conciliate the favour of this class of men. Indeed, many of the images of the saints in Rome are the old statues of gods and heroes, baptized with Christian names.

THE THEATRE.

"And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre."—Acts xix. 29.

Dr. Kitto observes, "Among the Greeks, and the states of Greek origin, the theatre, the proper use of which was for the celebration of the public games, was also used as the place of assembly for every kind of public business, and served for town-hall, senate-house, forum, &c., and harangues to the people were there delivered." Wetstein observes that the very situation of the theatre would not a little promote and increase the tumult, since we find, from the accounts of those who have surveyed the situation of the temple of Diana, that it was within view of the theatre. He further remarks, that "it belonged to the Asiarchs, or 'chiefs of Asia,' who were friendly to Paul, to permit the wild beasts to be produced against particular persons, and that it was in fear lest the infuriated mob should call upon them to let forth the wild beasts against Paul, that they desired him not to adventure himself into the theatre." The mob must have been infuriated indeed, when they shouted till they made themselves hoarse, crying out for the space of two hours, all with one voice, "Great is Diana of the Ephesians!"—a striking example of those "vain repetitions" to which

our Lord refers, as used by the heathen in the worship of their gods, and which may still be heard among the natives of India.

The same author, speaking of the ruins of Ephesus, observes, "The most interesting to the Christian is, perhaps, the theatre, memorable for the tumult recorded in Acts xix. Like other ancient structures of the same nature, it is seated on a steep declivity; the seats having been formed in successive tiers, on the slope of the lofty hill, and the whole building being open to the sky. It is of vast extent, and Hartley has no doubt that 80,000 persons could conveniently have seated themselves in it." Mr. Arundell adds, "The vestiges of the theatre, into which the people rushed with one accord, still remain. The seats and the ruins of the proscenium or front are removed." In another place is the ruin of a church, of brick, the roof arched, the ceiling plaster or stucco painted in streaks, corresponding to the mouldings. Many names of persons and sentences are written on the walls in Greek and Oriental characters. This, perhaps, was the oratory or church of St. John, rebuilt by the emperor Justinian."

THE CURIOUS ARTS.

"Many of those also who used curious arts brought their books together, and burned them before all: and they counted the price of them, and found it fifty thousand pieces of silver."—Acts xix. 19.

Calmet informs us that the Ephesians were addicted to the study of curious arts, to magic, sorcery, and judicial astrology; so much so, that Ephesian letters (*Ephesia Grammata*) became a proverbial expression for magic characters. "These Ephesian letters were probably certain obscure words and incoherent sentences, which the superstitious Ephesians were wont to write upon their girdles, or even to imprint upon their feet and other parts of their bodies, under the idea of securing themselves from harm, or of procuring benefits."—*Kitto*.

The worship of Diana no doubt led to foster this superstition. She was known in the infernal regions under the names of Hecate and Proserpine, and sacrifices for the dead were offered to her as presiding over the region of departed souls. Hence, Eneas is represented by Virgil as offering certain victims to Hecate, before he was permitted to enter the world of spirits in search of the shade of his father. (*Eneid*, B. vi.) The practitioners of this black art in Ephesus were so terrified by the assault made by the demoniac on the Jewish itinerant exorcists, and so satisfied that the miracles of Paul were produced by a divine power, that they immediately renounced the practice of sorcery, and, to prove their ab-

horrence of this "science, falsely so called," they brought the books containing the forms of incantation and other secrets of the art, and lest they should fall into the hands of others, and serve to perpetuate such delusions, they burnt them before all; and on summing up their value they found it amounted to 50,000 pieces of silver. This sum has been variously estimated, according as the piece of silver (argureon) has been taken for the drachm, or the shekel, the latter being four times the value of the former. On the former supposition, the sacrifice made to truth and conscience amounted to £1,500—on the latter, to £7,000. In either way, it was a noble testimony to the power of the Gospel. Before the invention of printing, books, being all manuscript, brought a very high price; and works of this kind, containing the mysteries of the art, would be

confined to the professors of magic, and would consequently bear a proportionable value. It would be well for the world if all modern works of an immoral or infidel tendency were to share a similar fate. And there have been some bright examples of such acts of self-denial in the case of converts from impiety and vice, who, like the penitent Earl of Rochester, have ordered all their licentious and blasphemous writings to be committed to the flames. Others have been known to weed their libraries of all such books for a similar purpose. Mr. Scott, on the passage, makes the following just remark:—"The attempt to revive these practices, by publishing books on such subjects, forms one of the bad effects which attend on the manifold advantages of the liberty of the press in this Christian age and nation."

Correspondence.

RELIGIOUS AFFAIRS IN JAMAICA.

SIR, — Some ten years since, your columns bore testimony to a revival of religion at Mount Carmel, Jamaica. As British Christians may have had their attention called to the great awakening that has lately taken place in this island, a few words from me may not be out of place.

Various opinions are expressed, both by the friends and foes of this spiritual awakening; and the difference of these opinions is only to be accounted for by a consideration of the different standpoints that each may have taken to make their observations and express their views. Some of the individuals that may have expressed their opinions in haste and warmth, whether they are in favour or against the work, at their leisure may have to think and write differently. My opinions concerning the utility of revivals are well known. The individuals or churches engaged in them have their hearts enlarged, their minds enlightened, and their piety enlivened and invigorated, while God is glorified thereby, as well as in the conversions of multitudes of sinners. I will leave it to others of greater ability and leisure to attend to the theory of

revivals, while I express myself in an experimental and practical manner, which is more congenial to the bent of my mind. My only object is usefulness, in seeking to encourage others to strive to awaken those that are at ease and slumber in Zion to activity, and kindle in the breasts of Christians an ardent desire to win souls to Jesus.

Last September, when I was nearly overwhelmed by a series of heavy losses and worldly difficulties, I was brought to serious consideration concerning the ineffectualness of my labours, as it regarded the preaching of the Gospel. I was led, like Ezekiel, to look upon this people and the neighbourhood around as the valley of dry bones; and the question came to me, Can these dry bones live? I felt convinced they could, and my heart and soul was thrown into the work to prophesy to them. About this time a letter came from a dear relative, with evidence of her real repentance to God, which made me weep for joy. The same week, another came from a backsliding member, that once occupied a useful position among us, with deep expressions of penitence. I looked upon these evi-

dences of a gracious work in answer to our many prayers, and took encouragement from them; and was led to preach on the following Sabbath "of the joy in heaven over repenting sinners." Deep seriousness prevailed throughout the congregation. The following Sabbath my text was, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." It proved a heart-searching season, and I hope some of the members began to awaken out of their long slumber, and to join with me in pouring out prayer for the Holy Spirit on one and all.

The following Sabbath I wished to impress upon the minds of the church the necessity of a revival, and the importance of at once adopting means to seek it. I preached from these words, "Wilt thou not revive us again, that thy people may rejoice in thee?" At the close of the service, we announced that an early prayer meeting for a revival would be held at five o'clock on the following morning, for I felt confident that God was going to grant one. The meeting was well attended; and several earnest prayers were breathed forth at the throne of grace. The following week I received a letter from God's faithful servants at Mount Zion, informing me of a remarkable revival in Manchester. I felt I could not rest till I heard more about the good news; so I planned to ride as far on the Thursday, stay the night, get all the information I could, and return on the following morning.

Before leaving home, I wrote six or eight short notes to some of my young members, to ask them to meet me on the Friday evening in my study, to consider about the work God was carrying on in Manchester, and I would lay full information before them. I brought home with me several extracts from letters from Manchester, and explained, as far as I could, the wonderful work God was carrying on. I asked the

members to use all their influence in visiting the people far and wide, to induce them to come to the house of God on the Sabbath. We spent a season of earnest prayer together. Next morning we wrote three or four placards, and put them up in public places, to arrest attention, that I was to preach on revivals: My text was, "What meaneth this?" proving that the revivals of modern times are analogous to that on the day of Pentecost. I carefully pointed out the safeguard against extravagance or fanaticism was our distinguishing between the extraordinary and ordinary gift of the Holy Spirit. That the former imparted superhuman knowledge to those that prophesied, and superhuman power to those who wrought miracles, which gifts ceased with the apostles. But the latter, or ordinary gift of the Spirit, was manifested as the Spirit of grace and supplication, which was still granted, and we had every reason to pray for and expect this blessing. I endeavoured to lead all to yield to the Gospel, as the Spirit's influence could not be expected where it was slighted. God could work without means, but He would not pass by those He had appointed and committed to His church. These means were in our possession, and it only required united prayer to make them successful. The congregation was larger than it had ever been since the chapel had been built. After the close of the service, I, and some of the active members, went out to four different places to have out-door services, where we met attentive hearers.

This plan we have kept up ever since. We all returned to the house of God at dark, and about 200 were present. About six or eight of the brethren generally speak concerning the addresses they delivered at these outposts, and the reception we meet. Sometimes two or three of the young converts have been able to speak very profitably. Up to the present time, not an evening in the week passes without I have some service or meeting. Every Saturday evening we have a large prayer meet-

ing, to pray for the extension of the good work, and prepare for the solemn duties of the Sabbath. Two weeks last Saturday, I told these friends that there were twelve persons I would not cease to pray for, and begged them to unite with me till they came out of the world; and last Saturday evening I had the pleasure of informing them that prayer was answered; for, within that time, thirteen persons had been to me to converse with me, and join the class of anxious inquirers. I told the meeting it was our duty to offer up a larger petition. I said, "Let us pray for twenty-one this month." To my joy, eleven have been to me already within three days, under the deepest state of conviction for their sins. I have from twelve to fourteen services every week, and not one is engaged in without much of the Divine unction from above. Yesterday morning, at sunrise, we commenced a female prayer-meeting, where I was led to find out one of the hidden causes of my late success. Such prayers were offered, that filled me with amazement. From the commencement of the good work here, there have not been any persons "stricken," or the prostration of the body, neither has the solemnity of any of our services been interrupted. But there has been the deepest conviction of sin, and humble and sincere confession.

Many members of the church have been to me in private, to acknowledge that of late such a change has come over them, that it is like the work of a second conversion. Others are awakened to such a degree, as to doubt if they had ever been converted before. In addition to these, sixty persons have been to me under deep impression of the truth. Last Sabbath afternoon, between the breaking up of the general and evening services, upwards of fifteen came to converse with me, so that I had not a moment's spare time; I was kept in my study for three hours. My usual way is to pray with them, and when we have conversed together, sometimes I get some of them to pour out their bur-

dened souls in prayer. The promise is fulfilled, for the Spirit of grace and supplication is poured out upon them.

Last Thursday, it was our pleasure to receive the first sheaf of the spiritual harvest into the church. We had a public service to give the right hand of fellowship to ten individuals—eight new converts, and two restored backsliders. It was a most affecting season, while myself and deacons gave each of them the hand of welcome, with a few words of encouragement. Scarcely an individual could refrain from weeping. Often we had sown in tears, but these were the tears of joy, and that joy was the joy of harvest; for we could not restrain our joy while binding and bearing the first sheaf into the church.

If time would permit, I could send you some extracts and copies of the notes and letters that I am daily receiving, which I think would prove interesting—but this may lie over till another packet; then I may take up a few individual cases of conversion, which may do for the *Penny Magazine*, under the title of "The Convert's Corner." Never did we need the prayers of British Christians equal to the present moment; for while the Spirit is poured out largely where there is faithful instruction and due pastoral oversight, yet Satan is busily at work sowing error, and working upon the excited imagination of the ignorant; and it is horrifying to hear of the fanaticism and blasphemy that are prevalent among such.

Brethren, pray for us, that we may be guided wisely.

Yours faithfully,

FREDK. JONES.

*Mount Carmel, Chapelton, P.O.,
Jamaica, 7th Feb., 1861.*

ORIGINAL LETTERS.

Rev. John Wesley to his Brother Charles.

Newcastle, Aug. 9th, 1765.

DEAR BROTHER,—Yours came just to hand as I was taking my leave of Dublin. On Monday, I expect to set out

hence for Manchester. I wish you would write to Mr. Fletcher. In this case your word may go further than mine. I had engaged a young man in Dublin for the place at Bristol; but Mrs. Franks thinks I may save the expense; that, with the help of Mr. Pine, he can supply Ireland too with books, at least as well as it has been done hitherto. I will make a trial for a time. I firmly believe G. Whitefield *might* recover, but not till he lives like Lewis Cornaro. I hope to return from Cornwall to Bristol in the latter end of September. But what is become of L. H.? when did you see her, or hear from her? What hinders you administering the Sacrament every week, or every day, to some of the poor sick? Mr. Richardson can show you the way to as many as you desire. We both want more of Mr. De Renty's spirit; more of his holy love to the poor. I really believe you are a better divine than a logician; I mean, *pro hac vice*. I cannot for my life see the connexion between the premises and the conclusion. "I dare not countenance John Jones, *ergo*, I dare not administer at Spitalfields when he is at West-street." By the same rule you ought not to administer at Kingswood, when he is at London. If any of our "old brethren," Robert Windsor, Richard Kemp, John Riddal, or any other who has been with us these twenty years and over and above, is alive to God, full of love to Him and His children, can show me what the latter of these propositions has to do with the former, *erit mihi magnus Apollo*. "But these men have received the Sacrament from J. J., *ergo*, I dare not administer it to them."

This argument is good, if their receiving from him puts them out of a state of salvation. But not else; not if they are children of God still, and act according to the best light they have.

Hitherto I have touched on the conclusion only; but the premise appears to me equally strange. I cannot see that the oath of supremacy affects his ordination, any more than it does my field-preaching. Nothing is more certain than it was never *designed* for any such thing as to prevent a Greek bishop occasionally ordaining an Englishman; nor does this ordination imply that Englishman's withdrawing his allegiance, in whole or in part, from his Sovereign; although it is sure this

would be implied in his being ordained by a Romish bishop.

Undoubtedly the least inconvenience is, if you cannot get over this odd scruple, at which many are just now laughing in their sleeve, and saying, "Aha, so would we have it," to return to Bristol; otherwise I see nothing that can prevent an open breach between you and me. And what an occasion would this give to the enemy to blaspheme!

You will never "appease Mr. Madan," unless you can change his heart. He has a deep cordial hatred to me, although you do not suppose he will own it. Here is *mali cepit et fons*; the heart partly creates, partly catches hold on these occasions. I have abundantly sufficient to prove this charge under his own hand; two of his letters, particularly his last, breathe the whole spirit of William Pudworth. Such exquisite bitterness I have rarely known; but it is all well. I do not know that John Jones will come to Kingswood at all. I think London is his place. I have just work and care enough. My love to Sally. Adieu. J. WESLEY.

[John Jones was one of the early preachers. He belonged to the medical profession, and was a man of learning and sound judgment. He obtained episcopal ordination, and became a parish minister.—S. D.]

LOVE OF MONEY THE ROOT OF EVIL.

SIR,—If you can find space in your CHRISTIAN WITNESS or *Penny Magazine* for the enclosed, sent me by a very devoted minister in Ireland, I think it would be a blessing to some.

Yours truly, J. R.
Hackney, March 10, 1801.

To the Rev. John Ross.

MY DEAR FRIEND,—The subjoined may be interesting, as illustrative of the great object to which your life seems devoted, and as showing the scriptural truth—"They shall prosper that love thee."

And, first, let me refer to one of the members of the congregation who, at the time of my settlement here, seemed ready to do any thing for the cause of Christ. Large-hearted and zealous, he was foremost in every good work, and to use his own words, "he prospered as the Lord's work prospered in his heart." He gave liberally according to his means, and thus his peace and comfort were great. Every thing went well with him; but he became more and more

anxious about the world until it absorbed his thoughts, and he thought less and did less for the sanctuary. His attendance, too, became less frequent; it was evident he had begun to lose his earnestness for the cause of truth. In private I spoke with him of what I felt was drawing upon him, and he seemed to feel. Again I remonstrated, and now it was evident his heart was becoming hardened under the deceitfulness of the present increase of temporal things. He was fast being swallowed up with the love of riches, and year after year his downward course was continued until he was lost to the cause of Christ—a confirmed backslider. He had a large family, and it was too evident they, with one interesting exception, were following in his path. Often have I felt painfully, when visiting his family, the sad influences of his love of the world upon his whole household, when compared with his previous state. Every thing seemed to partake of his spirit. Happiness and comfort were gone. This all admitted, though he denied that any change had taken place.

The day of trial came. His cattle died with a disease that cut off many in the country. His sons associated with evil companions, lost their industrious habits, neglected their business, and became drunkards; then the crops became scanty, and in a very few years he saw his promising family almost ruined by the sins of youth. His wife broken-hearted, and himself stripped of every thing that could cheer and comfort him when the woes of age were pressing upon him. There was still one noble youth, whose feet Divine grace had kept out of the path of the destroyer. He only was the hope of his afflicted mother; the stay of her drooping years.

Not long since, the father called upon me to tell the tale of his woe. He shed tears as he spoke of his condition, and specially the ruin of his family. "I could beg," said he, "if it were not for what I have done by my example to them." I pressed him to return to the Saviour. He seemed to feel much, and will, I trust, return to the Lord by faith and repentance. But what of his fine

family, who are already swept downward in the path of the destroyer! The love of money is the root of much evil.

The next case to which I would refer is that of a young man and his wife, who were married about seven years since. Then the husband obtained a small portion of his father's farm, to stock and crop which they were under the necessity of contracting a debt, which to them was a large debt. They were both moral people, but knew nothing of the power of vital godliness on the soul and in the life. As time rolled on, they struggled with their circumstances, now and then complaining of their hard lot, but making slow progress. In 1859 the husband was converted, and night and day sought the conversion of his partner; and it pleased the Lord to give him the desire of his heart in her union unto Christ. In a few weeks prayer and praise seemed to be their life; while love to Jesus flowed from their renewed spirits. Then did they feel their indebtedness to the Gospel, and the preciousness of the grace that had blessed them; and their desire was now what they could do for the sanctuary, to aid the cause of truth. In this spirit the Lord blessed them, so that they were soon enabled to pay off their debt, which, to use their own words, gave them a light heart; and then did they set apart a certain sum for to give towards our building fund, and so large that I was at a loss to know what to think, and expressed my feelings on the subject. But they answered, "It is the Lord's; we are out of debt, and He well deserves His own." "Oh," said the wife, while the tears filled her eyes, "Mr. —, we have peace and happiness now; many a pound has been spent in sin, and its very little to give to the dear Saviour, who has given us so much—all we have." They are now an example of the power of Divine grace to make the surest happiness in the family, prospering in all things, devoting a portion of their crops, and their all, unto the Lord, and are a living manifestation of the truth—that he that deviseth liberally in the church of Christ shall be blessed. May the Lord make their fulness of love a blessing to all who see and hear of their devotedness! Amen.

Literature.

Lectures on the Book of Proverbs. By the Rev. RALPH WARDLAW, D.D. 2 Vols. Edited by his Son, the Rev. J. S. WARDLAW, A.M. Fullarton and Co.

TIME was when one of the most enlightened congregations in Great Britain, or, perhaps, the world, listened to these lectures with delight and admiration; for notwithstanding the seeming dryness of many of the topics, steeped in Evangelical sentiment, under the hand of an accomplished master, they became interesting as well as instructive, to an extent which it is now difficult to estimate. The honied accents of the philosophical orator added much to the charm which attended the delivery; but apart from that, even in the cold but beautiful type of the Messrs. Fullarton and Co., they are still capable of imparting exquisite satisfaction to the cultivated Christian mind. Whoso desires moral philosophy of the best description will find it in these two volumes. They who wish a finished specimen of Scotch exposition of the highest order will find it here. If to these volumes they add those on the Book of Ecclesiastes, by the same writer, they will be in possession of an amount of exposition which, for quality and worth, has no equal in the English, or in any other tongue.

We are truly glad that, at length, these sixty-five lectures on the Book of Proverbs are laid before the public. While they will redound to the honour of the author, they are calculated to confer unspeakable benefits on the church of God. The three celebrated lectures on Temperance as opposed to Abstinence will be found in the second volume.

Household Proverbs; or, Tracts for the People.

By the Author of "Woman's Work" and "Woman's Secret." London: Shaw and Co.

MESSRS. SHAW and Co. have performed a really great service in embodying these twelve tracts in one publication. We greatly admire them. The philosophy of Socrates, for practical purposes, was not comparable to the present volume. We only desire that every young man in these realms might make it a manual—reading it, and reading it again, till all its main facts were deeply and indelibly impressed on the mind.

The two prime sources of ruin to young men are, *waste of time and waste of money*; and we know not an uninspired volume so calculated to correct and to cure these deadly errors. On this occasion we deem it expedient, from

the importance we attach to the subject, to bear our personal witness. We can testify to the all-controlling effect which some of the chief of these tracts, in a separate form, produced on our own minds in boyhood. "Take care of the pence, and the pounds will take care of themselves," rang in our ears like the church bell." So, too, has the maxim, "They who dainties love shall beggars be;" "he that goes a borrowing goes a sorrowing;" "cats in pattens catch no mice;" "it is too late to spare when all is spent;" "wilful waste makes woeful want." Let these maxims be but wrought into the youthful mind, and they will lay the foundation at once of character and success, and where circumstances are favourable, of fortune.

The Successful Class Leader: A Memorial of Mr. B. Pollard. By R. PLUMMER. London: Simpkin and Co.

CLASSES and Class Leaders form subjects, to our minds, of the deepest interest. There is, we believe, no class of men, next to the ministers of the word, to whom Methodism is so deeply indebted. Let its classes go down, and all will go down. The leaders and the local preachers—the offices are generally united in the same person—are a source of great good to the Connexion, and mightily serviceable to the conversion and edification of men. The subject of the present volume was a fine character. There are, notwithstanding, specks in the volume, but on those we shall not dwell. When Mr. Cottle said, "*The Devil and Calvinism have a great deal to do with Scotland*," he proved how very little he knew either of Calvinism or the Devil! The book comprises a great deal that is fitted to amuse, instruct, encourage, and edify.

The Spensers; or, Chronicles of a Country Hamlet. London: Religious Tract Society.

THE inhabitants of our great cities, who see the country only twice in a life-time, or, at most, a half-dozen times in the summer season, may improve their knowledge, and enlarge their views of country life, by the perusal of this captivating, well-written, and well-illustrated volume. It will form capital reading for all such, while country people themselves, by its aid, may more distinctly learn their own characters.

Harry the Sailor Boy, and his Uncle Gilbert. London: Religious Tract Society.

LET no parent who is adverse to his son's

going to sea, suffer this volume to come into his hands. It is very interesting and very instructive, but withal we fear it will prove contagious. It is full of the incidents, the perils, and escapes, which make the heart beat, and kindle the fancy.

Cottage Readings in Biography. London: Religious Tract Society.

THIS volume is simply an abridgment of the lives of Miller, Montgomery, Sarah Martin, and Louisa Schepler.

Lessons from Life. London: Religious Tract Society.

THIS is simply the same class of book as the former, under a different name. It exhibits a sketch of Kitto, Mrs. Fry, the Brothers Bethune, Daniel Wheeler, and Henry Martyn.

The King's Highway; or, Illustrations of the Commandments. By the Rev. R. NEWTON, D.D. London: Nisbet and Co.

THIS little book has our most cordial commendation to families, and young people generally. Nor is this all; it comprises much from which the adult population may profit. As a commentary on the Commandments, it is the most ingenious and the best illustrated publication of the sort that ever came to our hands.

An Old Methodist; or, Memoirs of Mrs. Jane Swallow. By ONE OF HER SONS. Reed.

MRS. SWALLOW is a fine specimen of the Methodism of the last generation. Such heart, such zeal, such liberality, such catholicity, and we will add, such scriptural intelligence are seldom to be found even in this advanced age. The worthy author, a son of this "Mother in Israel," has embalmed her memory and worth in her own spirit, and in a manner which reflects credit on both. It is a book for mothers; and fathers, notwithstanding its unpretending simplicity, may peruse it with advantage.

The Midnight Cry. By the Rev. S. GARRATT. Shaw and Co.

MR. GARRATT has here performed a noble service to the cause of Christ. The volume is a trumpet which ought to be heard through all the borders of our British Israel. Nothing so pungent, awakening, and highly seasonable, has appeared for a long time. It has our most cordial commendation, and its extensive perusal is calculated to be productive of the best results.

Text-Book for Youth: Christian Doctrine. By the Rev. JAMES MACGREGOR. Elliot.

WE have here a comprehensive outline, much

fitted to lay the foundation of sound Gospel knowledge. It is intended for youth, and we could wish that every youth in the British Isles might make it his pocket-companion.

The Character of Jesus. By Dr. BUSHNELL. Nelson and Sons.

THIS small tractate is the result of much thought on the most exalted subject connected with humanity. As a book of thought, it will require thoughtful readers to comprehend and profit by it.

Reverence for the Sanctuary. By Mrs. TUNQUAND. Tresidder.

AMONG things of a deeply touching character, a first place is due to the present publication. The sex of its admirable author will read it with sympathy, and some, perhaps, with tears. The memoir, although brief, yet indicates a character of great maturity and distinguished excellence. It will form a useful book for the school and the domestic library, and a very good present to young women.

What Shall I Be? Or, the Boy's Choice of a Trade. Nelson and Sons.

THE book will be read with interest by lads about to enter the world, and by those who have seen a little of it. Its subject forms a fine specimen of the best order of young men. He is both filial and devout, studious and active, wanting in no element necessary to the formation of a high character, and the attainment of commercial success. The mutual affection of Allen and his mother was singularly beautiful. Her last act on earth was to write him a long letter, and she expired before concluding it.

Memoir of the Rev. J. Maclaren. By Rev. P. LEYES. With Prefatory Notice by Dr. EADIE. Ogle and Son.

THIS is a piece of very good biography. The subject of it was a true man, and his mind was elevated by true piety. His personal religion is distinctly brought forth. The chapters on "The Great Change," and the "New Life," possess a special value. Had it pleased the Head of the Church to preserve him to a good old age, in the full possession of his working power, he was a man who would have left the impress of his spiritual image on all sides. As it was, there is reason to believe that his labours were greatly useful.

The letters appended are deeply impressed with the stamp of true piety, and the sermons, although they have nothing very noticeable about them, are yet in keeping with his correspondence and his memoir—sound, judicious, and practical.

Sacred Songs of Scotland. Old and New.
Elliot.

THIS very elegant volume possesses intrinsic merit of no common kind. It embodies much evangelical truth, and much spiritual sentiment, with no small measure of genuine poetry. The publication of it was a very excellent idea. It exhibits a species of galaxy, emitting radiance, pure, dazzling, and glorious. The living authors, if not in all cases equal to the departed, are yet worthy of the same fellowship.

Bible Incidents, and their Lessons. By Rev. J. ANDERSON. Nelson and Sons.

THE volume consists of a series of twelve essays, all on subjects of high importance, wrought out with thoughtfulness and judgment, and in a spirit of true devotion. Although the whole of the themes are from the Old Testament, they are finely and richly imbued with the Gospel.

Christian Nurture. By Dr. BUSHNELL. Nelson and Sons.

THIS is a book, about which the opinions of Christian men will be divided. Our baptismal brethren will be disposed to tear it to pieces, while men of the true Puritan stamp will approve, admire, and extol a large part of its provisions. It discourses of baptism, the church, membership of children, parental duty and the qualifications necessary to its discharge, family government and the proper method of its administration. There is much in the book that is true and good, while it touches on a subject but rarely discussed in these times.

Life for God Exemplified in the Character and Work of Nehemiah. By Rev. W. RITCHIE. Elliot.

It is somewhat remarkable that so admirable a character as Nehemiah should not be more frequently the subject of literary labour. For generations, the only man or minister in these realms, we believe, that has taken it up, has been the Rev. H. Stowell, of Manchester, who, some years back, issued a very valuable volume. Nehemiah was a peculiar character, and he who shall adequately develop it, must of necessity possess much in common with the great patriot. He must be at once a saint and a hero. He must know human nature in the gross, and in the detail; he must understand both business and men, and have a thorough appreciation of the circumstances in which Nehemiah was placed. These, like himself, were peculiar, and such as furnished ample scope for the exhibition of his noble qualities.

REGARD being had to all this, we have the reason explained at once why so few have ventured to draw his difficult but sublime portrait. There is no hazard in affirming, that Mr. Ritchie possesses, in a high degree, the necessary qualifications, and that his work constitutes a very valuable addition to our biographical portraiture. It is a most interesting and edifying book.

Paintings by the Great Masters. S. BEAL.

FOR the last six thousand years, the class of men who are endowed with the genius of painting had a sort of monopoly of their exalted art; but at length their empire has been invaded by a competitor that will not be easily disposed of—the Sun. This magnificent painter threatens to swallow up the entire fraternity. Not only does he incalculably surpass them in originals, but as copyist he has no rival. We have before us six of these specimens, entitled,—“Christ upon the Cross,” by Rubens—“The Descent from the Cross,” by the same—“Bearing the Cross,” by Raphael—“The Agony in Gethsemane”—“The Last Supper”—and “The Maries at the Tomb.” These photographs do Mr. S. Beal the utmost credit. The beauty is such as nothing can surpass; and while the art is perfect, the price is only a trifle.

The History and Destiny of the World and of the Church, according to Scripture. By A. KEITH, D.D. Part I. The Four Monarchies; and the Papacy, Romanists the Witnesses. Nelson and Sons.

THE name of Dr. Keith is second to none among writers on Christian Evidence. It is a household word in every section of the church of Christ, in every land, and a passport to confidence for whatever else he may produce. There is a strong affinity between his former writings and the volume before us, which, in its own way, is also a most powerful species of Evidence.

The work opens with a richly-informed and magnificent introduction, covering the whole of the present century, establishing its claims to the peculiar and the wonderful, in the economy of Providence. As the reader sits and ponders the stupendous panorama, he is overwhelmed with awe, and yet filled with confidence as he everywhere beholds proofs of the wisdom and the power, the truth and the goodness, which have brought it all about.

In all that appertains to the Monarchies, the author of course feels constrained to pursue the established path. There is but little room for originality, or fresh discovery of any kind. It is otherwise in the latter part of the volume. Chapters VIII. and XIV. inclusive,

are admirable. Never, we believe, within the same compass, did Popery receive such a sifting. We can hardly understand how it could be more thoroughly exposed, or more completely crushed. It is shown to be the master-piece of the Wicked One, the perfection of the abomination which maketh desolate the church of God. Its proud pretensions are beaten to powder with weapons derived from its own armoury. So full and complete is the indictment and the condemnation, as to leave nothing more to be desired. The learned author has performed a service to the church of God, which can hardly be over-estimated. He is richly entitled to the thanks of the generation that now is, and he will, without fail, receive thanks, praise, and honour from that which is to come.

Consecrated Heights; or, Scenes of Higher Manifestation. By Rev. R. FERGUSON, LL.D. Second Edition. Ward and Co.

It looks well that a volume so sound and sober-minded should have obtained such favour that a second edition has been called for. Time has been, indeed, when it would have been demanded long since; but, amid the rage for rubbish, the wonder is that it has ever been called for. The volume is a model of polished composition. The digestion is everywhere complete and thorough; the materials are moulded as by the hand of a master, and the lustrous costume is worthy of that which it is brought to clothe. The discourses are much too fine for most popular assemblies, but as specimens of the highest order of thought and address they are admirable, and constitute excellent reading for cultivated men.

Man Contemplated in his Primeval, Fallen, Redeemed, and Millennial Condition. By the Rev. N. ROUSE. Hamilton and Co.

We scarcely know how in a few words to describe this adventurous and daring volume. In some parts it breathes a spirit much akin to the too celebrated "Essays and Reviews;" but there are many other portions in which we have sentiments unexceptionable and excellent. There are everywhere tokens of a man of superior parts, highly cultivated, and addicted to speculation; but he indulges a style of expression which betokens a mind ill at ease under what we presume he deems the gags and fetters of theological systems. We know nothing of the author beyond the present work; but we see enough here to beget an apprehension that he may one day acquire an unenviable celebrity. There are, here and there, expressions from which it might be inferred that he is a minister in the Wesleyan Body. The section on justification, we think,

will sufficiently corroborate the soundness of the views we have been expressing of his work.

The Bible-Text Cyclopædia: a complete Classification of Scripture Texts, in the form of an Alphabetical Index of Subjects. By the Rev. J. INGLIS. Gall and Inglis.

THIS is a performance we greatly admire. We have some difficulty in describing it. As the author says, it differs from any cyclopædia, dictionary, or index to the Holy Scriptures hitherto published. It is a complete classification of Scripture texts in the form of an alphabetical index of subjects. We have many indexes and common-place books to the Bible; but nothing resembling this. For the purposes of the Bible student, the divinity student, the preacher, the pastor, and the Sunday-school teacher, we know nothing to be compared with it. The extent to which it will simplify labour, and bring the entire of the blessed volume under control, and so save time and expedite preparation, is altogether incredible. Every subject will be found in it that has a place in the sacred volume, whether doctrinal, devotional, practical, ecclesiastical, historical, biographical, or secular. The author has attempted to discover every text belonging to each subject, and the result is such as to reflect the highest credit on his judgment and industry. He has established a claim to the special thanks of every section of the Christian church.

Introduction to the Pentateuch; an Inquiry, Critical and Doctrinal, into the Genuineness, Authority, and Design of the Mosaic Writings. By DONALD MACDONALD, M.A. Two Vols. T. and T. Clark.

WHAT the Rev. Hartwell Horne accomplished in one direction, nearly forty years ago, the author of this great work has accomplished in another. While Mr. Horne covered the entire volume of inspiration, however, Mr. Macdonald confines himself to the five books of Moses. Within this compass he has found a theme furnishing ample scope for his talents, learning, zeal, and labour. He has had many predecessors, of whose aid he has legitimately availed himself; but it is not saying too much to affirm, that he has far surpassed them all. It will, indeed, be a long time before these volumes are superseded. It is difficult to conceive of anything necessary to be attempted, which has not here been accomplished. The place of the Pentateuch in Judaism and Christianity is decided at the outset, while the attacks on the genuineness and authority of Moses are boldly met, and triumphantly repelled. To this succeeds a series of appropriate discussions, touching the names, divi-

sions, and contents of the writings of Moses. This is succeeded by an elaborate statement of the truth concerning the genuineness, authenticity, and authority of the books; and here we have a series of profound and masterly chapters which go a great way to exhaust the entire subject.

The second volume considers the Pentateuch as a Divine revelation, and the basis of the Hebrew constitution and polity. Here the work becomes more theological, interesting, and unctuous. These writings, considered as a revelation from God, assume a magnitude and importance which lifts them high above everything that has come down from antiquity. Man is treated of in his origin and history. The catastrophe which befel him is severely elaborated, while God's remedy for that terrible evil is copiously set forth in the plan of redemption. This, of course, brings forward the first promise, leading to discussions on the person and offices of the Redeemer.

When Mr. Macdonald has satisfied himself in the explication of these great points, he proceeds to consider the Pentateuch in its relation to the training of a people for being the medium of redemption; and here we have an abundance of arduous and admirable discussion, eminently fitted to establish the truth, and to vindicate the ways of God to man.

The work naturally and appropriately closes by a consideration of the relation of the Pentateuch and the Mosaic institutions to the New Testament.

Such is the work in outline; and our readers may rest assured, that the filling up is worthy of the author of the "Creation and the Fall." That work excited strong expectations, which have been very amply fulfilled in the volumes before us. Should Mr. Macdonald do no more, he will have achieved for himself a lasting reputation, and conferred on the church of God an exceedingly valuable benefaction.

Poetry.

PROGRESS.

"See that ye hasten the matter."—2 CHRON.
xxiv. 5.

Roll on the centuries! Elders and young!
Impel them by knowledge, by life, and by
tongue:

"The Right" for your watchword, and strong
in "He saith."

Endow them with courage and nerve them
with faith.

Whatever is pure, true, lovely, or just,
Believe it shall triumph, though now in the
dust:

No matter its name, be its party what may,
'Tis not of the night, 'tis a child of the day:

Espouse it, and own it, and set it on high;
Or, failing, go with it to prison and die,

The lesson of age and the learning of youth,—
"Buy, cost what it will, but sell never the
truth!"

All shams that would cheat either you or
another,

All wrongs that would trample the rights of a
brother,

State lies, lies of church, or of home, or of trade,
Lies, flaring by day, or besliming in shade,

Whatever would hinder, or bribe, or befall,
"The Right" be your motto, and frown on
them all.

Roll on the centuries! brace them with hope,
Mankind for its province, duration its scope;

Well-doing, hope ever, though darkness with-
stand;

Move cheerily onward, the light is at hand.
The right of the wrong'd, the cause of the weak,

The good you should do, or the good you
should seek,

To raise the debased, to "bid go" the enslaved,
The lost to enrol in the ranks of the saved,

For these be but faithful, and God over all
Will work with your work, and be heard in
your call.

Degraded however thy brother may be,
The brute may be conquer'd, the man be set free.
Down-trodden the nations, the word has been
spoken,—

"The Lord will arise, and the yoke shall be
broken."

Then sow the good "seed of the kingdom," and
rest,

Though sowing in tears, the sheaves shall be
blest.

Roll on the centuries! charge them with love:
Anew catch the song as it floats from above,—

"All glory to God in the highest! Amen!
And peace upon earth, good-will unto men!"

Disciples of Jesus! love-pledg'd by the cross,
Love-quicken'd by draughts from love's life-
giving source,

Yet thirsting the more that "the words of this
life,"

May sound in all borders and banish all strife;
Ye lofty or lowly who sigh for earth's peace,

And watch, as for morning, when fightings
shall cease;

Ye mothers that nourish young thought from
the breast,

And ye who would meeten the dying for rest,
Each one in your order at home and abroad,

All working together and waiting on God,
Roll on the centuries, cradle, and grave!

Till love wear the garland, the scabbard the
glaive.

All hail! days of promise, bright future of
bliss!

Earth's discord is music, if hushing in this;

Its whirl and confusion, its wrongs and its woes,
But blossoms, dark-stain'd, of fair fruit at the close!
Haste! haste ye! and speak to each heart on your way,
"Son, daughter, go *work* in the vineyard to-day!"
E. S.
London, 1861.

PRESS THEE ON.

HAIL thee, Christian! be not fearful,
Passing o'er this treacherous sea;
Though amid much tribulation,
"As thy day, thy strength shall be."
Thou art praying,
Christ is saying,

"Be not fearful;" press thee on.

When the voyage of life is over,
Life will but a dream appear;
For the haven that awaits thee,
Well repays the toiling here.

Still confiding
To His guiding,
"Be not fearful;" press thee on.

Baffling winds may nigh o'erwhelm thee,
Troubles toss thee to and fro;
Angry waves rise high around thee,
Failing faith may sink thee low.
Tighter clinging;
Hope is singing,—
"Cheer thine heart, and press thee on."

Hear the Saviour bid thee welcome,
To a mansion as thy home!
Pain and sickness cannot enter,
Nought of earth or sorrow come.
Joys enduring,
So alluring,
Bid thee cheer, and press thee on.

Dost thou fear these joys are fleeting
As thy visions now so fair?
Oh, poor sinner, why this doubting?
Such will lead to dark despair!
Unbelieving,
Self-deceiving,
How can doubting help thee on?

Thou shalt keep thine harp for ever;
Tune it with a skilful hand;
Gabriel's harp no sweeter sounding,
As he leads the glorious band!
Songs unceasing
At the meeting,
Bid thee cheer, and press thee on.

Listen to the strain of glory,
Ere it burst upon thine ear;
How the Saviour hath redeemed thee,
Christian! what hast thou to fear?
Still confiding
To His guiding,
Cheer thine heart, and press thee on.

There the streams are ever flowing,
Clear as crystal from the throne,
Blending with harmonious voices,
Whispering joys to every one.
Onward pressing,
How refreshing!
Fainting Christian, press thee on.

Not a star e'er shone so brightly
As the crown which thou shalt wear;
Nor can day-dawn dim its glory,
For no evening shades are there!
Light is cheering;
Sin has fearing;
Cease thy doubtings; press thee on.

Worn and weary! here no resting!
Watching, praying, toiling pray;
Heavy clouds shall burst in brightness,
Haven of eternal day!
Home appearing,
How endearing,
Haste thee, Christian! press thee on.
Lancashire. H. R.

SINAI AND ZION.

THE God of Abraham and our Lord are one:
This truth doth different dispensations teach;
As light and shadows through creation run,
So Zion's grace and Sinai's precepts preach!
Come view the contrast. Contrasts always strike.—

See holiness opposed to damning sin;
The Gospel and the Law—from God alike
Proceed; and all in sov'reign love begin.

But tell me, reason asks—why sin had place,
When power Divine could easy check its reign?

Does it suffice—to magnify God's grace—
His thoughts not ours—the mystery explain?

Had moral evil never marred the earth,
Heaven's holiest robe man's eye had never seen,

Luxurious now—like flowers of lowly birth,
Or lovely nature dressed in living green.

From Sinai's top the forked lightnings fly,
The trumpet's voice and thunders fill the air;
Unearthly smoke from flaming fires blaze high,
For God in dreadful majesty is there,
And Israel's guilt awakens throbbing fear.
So souls now stricken by miraculous power,
The law its awful penalties declare,
And conscience feels the sting in that dread hour!

Come, now, to Zion! climb God's holy hill,
From Salem's heights the law of faith proceeds;

Faith points to Jesus as the slain Lamb still,
His sprinkled blood meets all the sinner's needs.

Justice has calmed the Father's frowning face;
Pardoned through Him, the spirits of the just
Have washed their robes—and triumph, freed
by grace,
In Him supremely loved! who loved them first!

Downcast—no longer sorrow when but few
Come up sometimes the Saviour's smile to share;

Not as when Israel's numerous hosts you view
At Sinai's mount, and these with them compare.

Dismiss your sorrow! See the mountain throng,
Angelic crowds the spacious circuit fill;
So were Gehazi's thoughts at Dothan wrong;
While harnessed chariots wait their sovereign's will!

Come now within Jerusalem's fair gates,
Sin freely pardoned, joy and strength are
found,

Great peace God's holy covenant creates,
And purity, and love, and praise abound.
So Luther's mighty soul began to live,
When 'scaped from Sinai's threatening rock
he saw

Faith only could the burdened pilgrim give
Security from God's avenging law!

Come hither, then, with prompt obedience come,
No dart from Satan's quiver strikes you here;
Love lends you wings—in Zion there is room—
Love, perfect love, shall cast out all vain fear.

Let doubting Thomas all his fears dismiss,
Let weeping Mary crowd to Jesus' feet,
Angels with saints come share with us the
bliss,
And join in heavenly songs, like odours sweet.

The solemn trump of doom will shortly sound,
Louder and louder, as shook Sinai's base;
Above, in Salem, saints alone are found,
While sinners in that city find no place.
All deepest mysteries and sorrows gone,
Tears shall be wiped from every weeping eye;
God's saints, divided now, shall then be one,
And groaning earth for sin shall cease to
sigh!

PETER SIBREE.

Birmingham, Feb. 1861.

Congregational Intelligence.

BRIGHTON.—A meeting was held in the King's Apartments of the Pavilion, for the purpose of presenting a testimonial, or rather testimonials, to the Rev. A. King, who has resigned the pastorate of Queen-square Chapel. Mr. Henry Catt was voted to the chair. The Rev. J. Hamilton having briefly spoken, the Rev. J. Wilkins then read a fraternal address, subscribed by Edmund Clay, B.A., Incumbent of St. Margaret's; J. N. Goulty, Independent; Robert Hamilton, Independent minister; John Hearnshaw, Wesleyan minister; George Isaac, Baptist minister, Bondstreet; P. Maclaren, minister of the Presbyterian Church; Joseph Wilkins, Baptist minister, Queen-square. The Rev. J. Hearnshaw then presented Mr. King, in the name of his ministerial brethren, with a comprehensive edition of Bagster's Bible. Mr. Olding presented to Mr. King a handsome silver inkstand, bearing this inscription:—"Presented by the members of the Church and Congregation of Queen-square Chapel, Brighton, to the Rev. Alexander King, the first pastor, as a token of sincere esteem, on his leaving for Ireland." A purse containing fifty sovereigns was also presented to the retiring pastor.

CAMBERWELL-GREEN CHAPEL.—The public recognition of the Rev. John Pillans (late of Perth) as co-pastor with the Rev. John Burnet, over the church assembling in this chapel, took place on Friday evening, the 22nd of February last, on which occasion there was a large gathering of the church and congregation, together with many friends from neighbouring churches. The Rev. R. W. Betts read a portion of Scripture and prayed; and then Mr. Burnet, who occupied the chair, gave full expression to his feelings of warm affection and respect for his younger brother in the pastorate, and, offering him the right hand of fellowship, introduced him to the meeting. The Rev. J. H. Wilson bore testimony, from intimate acquaintance, to the character of the new pastor, and to his qualifications for the larger sphere of usefulness on which he had now entered. The Rev. Dr. Steane, in the name of his brethren in the ministry (then present) and his own, and of their respective churches, gave a cordial welcome to the new minister, presenting to him the

right hand of fellowship, and gracefully referred to the affection and esteem in which Mr. Burnet, throughout the whole course of a ministry of more than thirty years in Chamberwell, had ever been held by himself and his brethren, and to the amity between the sister churches. Mr. Pillans made a touching reference to the mutual harmony and affection which, for the ten years of his ministry among them, had subsisted between himself and the church at Perth; and then gave a lucid statement of his views of Scripture as God's revelation of Himself to man, and of the great doctrines therein contained. The Rev. Thomas Binney then addressed the church and congregation. Besides the ministers above named, others from neighbouring churches took part in the services—viz., the Rev. Charles Stanford, the Rev. P. J. Turquand, the Rev. A. Herschell, and the Rev. S. Eldridge.

PERTH.—The annual social meeting of the church assembling in Canal-crescent Chapel, was held on the evening of January 21. The meeting was addressed by the Revs. Messrs. Whyte, Montrose; Spence, Dundee; Knowles, Perth; and Hannay, Dundee, in an appropriate and effective manner; but the occasion was a sad one. There were few who did not shed tears, and not a few who wept. Mr. Pillans was to leave Perth next morning for the important sphere to which he had been summoned in London, and his people gathered together to say farewell. They presented an address to Mr. Pillans, which was a model of good taste and good feeling, and a handsome gold watch as a memorial of their love. To Mrs. Pillans they presented a beautifully executed and elaborately mounted portrait of her husband. — *Scottish Congregational Magazine.*

REDDITCH.—The Rev. Job Hawkins, late of Spilsby, Lincolnshire, has accepted the invitation of the Independent church at Redditch, Worcestershire, to the pastorate there, and entered on his duties on the 24th February last.

SALFORD.—A social meeting was held in the school-room connected with Richmond Chapel, Broughton-road, in order to welcome the Rev. David Horne, B.A., as pastor. Upwards of 350 of the friends sat down to tea. In the

course of the evening some fourteen short and pointed speeches were made, expressive of good will towards Mr. Horne, and of hope as to the future. Mr. Horne, in a very appropriate address, gave a sketch of the work lying before him as a Christian minister in the midst of so dense a population, insisting on the necessity of sympathy and hearty co-operation on the part of his people, which he felt confident would be forthcoming. A vote of thanks to the deacons for their services since the church had been without a pastor was unanimously accorded, and the company retired with the satisfaction of having spent a very pleasant and profitable evening.

STOCKPORT: ORCHARD-STREET CHAPEL.—On Tuesday evening, a highly interesting meeting of the church and congregation assembling at Orchard-street Chapel took place, in order to manifest their confidence in and respect for their pastor, the Rev. A. Clark. Mr. Risque, senior deacon, presided, and made a very impressive speech, which was listened to with much pleasure; after which, he called upon Mr. Henry Heginbotham, the chairman of the finance committee, who referred to the condition of the Independent interest at Orchard-street, when Mr. Clark first settled there. In July, 1847, its income was very small, and the chapel was burdened with a debt of £420, the interest of which was a serious item. The first effort made was to redeem it from the debt, which was accomplished in 1849; then the present organ was placed in the gallery, at the cost of £100. In 1852-3, the new schools were erected for £650, about £400 of which was then raised, the balance standing over. In 1853-4, the heating apparatus was put in, which, after several unsatisfactory experiments, cost £100, and it was now considered the most effective apparatus for the purpose in the town. Then the chapel was modernised at a cost of £230, and the extinction of the entire debt took place in 1859, making, in the aggregate, about £1,600, in addition to the expenses for carrying on worship, during the thirteen and a-half years of Mr. Clark's pastorate. Now they were in a different position; there was no debt upon the place, and the income was treble what it was in 1847, and they felt enabled to offer an increase to their minister's salary of £50 per annum.

Mr. Heginbotham proceeded to address that gentleman, spoke of his excellences, and in a feeling and appropriate manner presented to him a copy of the following resolution, engrossed and illuminated by Mr. Mann, of this town, and enclosed in a morocco portfolio, handsomely got up by Messrs. Clays and Son:—

"At a special meeting of the finance committee of Orchard-street Chapel, held in the vestry, January 26, 1861, it was unanimously resolved—That this meeting expresses its gratitude to Almighty God for His goodness in giving us a pastor so eminently qualified to promote our spiritual interests, and for sustaining him in his earnest and continuous efforts during the thirteen years and a-half he has been our pastor. And that the heartfelt thanks of this meeting be presented to the Rev. A. Clark, as a slight acknowledgment of the faithful manner in which he has discharged the responsible duties of his office, as well as

for the consistent and bright example he has set before us in his holy life and conversation.

"Signed on behalf of the meeting,
"HENRY HEGINBOTHAM, Chairman.

"Confirmed and approved by the church and congregation, Feb. 19, 1861."

Mr. Clark then feelingly addressed the meeting in a speech of considerable length, in which he dwelt on the motives which induced him to undertake the pastorate of Orchard-street Chapel, acknowledged the uniform kindness and attention which he had received from the people, and pledged himself to continued exertion on their behalf for the future.

The meeting was afterwards addressed by Mr. Bennett, of Spring Bank; Mr. Wilde, Mr. Leach, and Mr. Robins, all of whom expressed their deep interest in what had transpired, and sanguine hopes for the future prospects of the interest at Orchard-street.

STRETTON-UNDER-FOSSE, RUGBY.—The Rev. J. T. Alexander has intimated his intention of resigning the pastorate of this church at Lady-day.

SUNDERLAND.—On Wednesday, February 27, a deputation from the adherents of Ebenezer Congregational Church, Fawcett-street, waited on the Rev. G. C. Maitland, the pastor, and presented him with a purse of gold amounting to £60, as a mark of the high esteem in which he is held by the members of his church and congregation.

TAUNTON.—PAUL'S MEETING.—The Rev. Wm. Guest, who, at the close of last year, resigned the charge he had held in Leeds to seek a milder climate, has, after declining overtures to settle in London, Chatham, and Brighton, chosen Taunton as the scene of his future ministry. The people of the above ancient and influential church and congregation are entirely united in their call to Mr. Guest, and he will commence his ministry among them some time in the spring.

TEIGNMOUTH, DEVON.—The Rev. J. H. Bowhay, having accepted a cordial and unanimous invitation to become the pastor of the Congregational church in this town, commenced his labours on Sabbath morning, March 3. In the evening, the Rev. Dr. Macfarlane, of Glasgow, delivered an earnest discourse to the church and congregation.

WEIGH-HOUSE CHAPEL.—The Rev. Thomas Binney has informed his congregation that he no longer feels himself equal to the burden of the whole of the arduous duties devolving upon him as their pastor, and that they must provide themselves and him with an assistant minister.

WEITSTABLE.—The annual meeting in connexion with the Congregational Chapel here was held on Wednesday, February 13. About 200 sat down to tea, after which the meeting was addressed by several neighbouring ministers. On the following Sunday, the Rev. J. Clarke preached a sermon on the late storm to a crowded congregation. At the close, a collection, amounting to £12, was made for the widows and orphans of the crew of the Whiby Life-boat.

WOLVERHAMPTON.—The Rev. J. P. Palmer, of Hadleigh, Suffolk, has accepted an invitation from the Snow-hill Congregational church, Wolverhampton, and will commence his labours there on the 14th of April.

Christian Doctrine.

HAMAN'S DEEDS AND DOOM.

THE world in which we live is not governed by a blind fatuity, but by Infinite Wisdom and Omnipotence. It is true, that when we consider the events that have transpired, and those which are constantly coming to pass, we may have reason to say, that "clouds and darkness are round about" the eternal throne. In this world, injustice and oppression may for awhile seem to triumph; but such triumph will be vain, for sooner or later justice and righteousness will prevail. The timid may doubt, the infidel may scoff, the atheist blaspheme, yet there is a God that ruleth—both in heaven and on earth. The Jewish lawgiver said, "He is the rock; His work is perfect, for all His ways are judgment; a God of truth, and without iniquity; just and right is He." Illustration and proof in this matter can be found in the history of the world and the church in every age. We have some remarkable examples recorded in the Scriptures of the Old Testament; one is selected for our present consideration. We propose to notice—

1st. The person and character of Haman.

Haman, whose very name signifies "noise, tumult, and one that prepares," was an Amalekite, of the posterity of Agag. Under the reign of Ahasuerus, then king of Persia, he was chief ruler or prime minister in the affairs of the empire. We read that "the king advanced him, and set his seat above all the princes that were with him. And all the king's servants bowed and revered Haman; for the king had so commanded concerning him." How desirable earthly honours or royal favours are considered; and what difficulty will not vain man attempt to surmount in order to obtain them? Generally, however, they are compara-

tively worthless, often injurious, and nearly always abused. So it was in the case before us. Haman thus elevated, perhaps from a position of obscurity, to a pinnacle of dignity, became inflated with vanity, and intoxicated with pride. He appears to have let loose his ambition, and prescribed for it no bounds. Hence, he could not for one moment brook the least neglect, nor anything that even bore the semblance of contempt or disregard. This is evident from what is stated respecting him. It is said of Mordecai, that "he bowed not before Haman, neither did him reverence." Mordecai belonged to one of the ten tribes that were taken captives by Nebuchadnezzar at the siege of Jerusalem. His office was of course comparatively mean. He sat at the king's gate; and we suppose it was chiefly his business to observe who came in and who went out. Judging, however, from his general conduct, there was something in his character that was amiable and praiseworthy, although he ventured to transgress the king's command concerning Haman. For this the king's servants cautiously reprov'd him, and admonished him of what they, at least, conceived to be his duty. It is said, "they spake daily unto him." But he hearkened not; he still disobeyed. Whether this was on account of his Jewish prejudices, or in obedience to the rules of his religion, we cannot tell; whatever the cause might be, certain it is that Mordecai refused to bow the head or bend the knee, whenever this man of consequence approached him. Whoever would do Haman reverence, and pay him homage, might, but he would not. Well, this was enough; it was too much—yea, far more than Haman could bear. We may naturally suppose that he would say within himself, if not to others also,

My position is one of high authority, and almost unapproachable dignity—in fact, I am next to the king himself; unto me, therefore, much honour is due, and is given. When I approach, all orders of men hasten to pay their homage in prostrate submission at my feet; yea, and it is right that it should be so; but, behold! here is one, a poor despicable Jew, who, compared with myself—if, indeed, *comparison can be made*—is the veriest menial slave; this man, when I pass, makes no obeisance, bows not the knee, but only regards me as he might do one of his own fellow-servants. All this is an outrage upon my honour, an insult that is insupportable, a *crime* for which the daring perpetrator must at all hazards be punished!”

We may now notice a circumstance, the like of which not unfrequently occurs in similar cases. Haman's proud heart had been badly wounded already, but it was destined to be wounded still more deeply. It happened on a certain night—and in this we may clearly see the hand of God—that “the king could not sleep; whereupon he commanded, to bring the record of the chronicles, and they were read to him. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hold on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants, There is nothing done for him.” And now, perhaps inwardly reproaching himself on account of past neglect, and thinking that the meritorious Mordecai should no longer remain unhonoured or unrewarded, “the king said, Who is in the court?” On being informed that Haman was there, he gave orders for him to appear in the royal presence. “So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart” (and no wonder, when we consider the character

of the man), “To whom would the king delight to do honour more than to myself?” Accordingly, he began to prescribe for himself, saying, “For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal, and bring him on horseback through the streets of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.” So said Haman. But who can adequately conceive of his extreme vexation and bitter disappointment when the following words fell upon his ears? “Then the king said to Haman, Make haste, and take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken.” As the king had thus commanded, his servant could not, consistently with his own words and duty, refuse to obey. But never was task more disagreeable, never was mortification of spirit more helpless or complete. And such was the overwhelming effect of all this upon poor Haman's mind, that “he hastened to his house, mourning, and having his head covered”—a custom which was indicative of shame and distress. What a pity it was that this infatuated man could not be content, and contain himself, notwithstanding the demeanour of Mordecai towards him! Haman was held in honourable reputation throughout the empire; no doubt he also stood high in the estimation of the king, and was even permitted to banquet in his presence. “Yet,” said he, “all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.” Here, then, is a distinguished man, set above all the princes, chief governor under the king of a mighty nation, made absolutely unhappy—yea, wretched, because a *poor gatekeeper* does

not immediately start up, take off his hat, and bow the knee, when his superior passed that way! Poor human nature! some of thy sons are transcendently sublime in celebrating thy praise; yet verily, in thy best estate, whether clothed in *rags* or *royalty*, thou art a fickle, fleeting thing! Mark we, now—

2nd. The wicked and cruel purpose that Haman sought to accomplish.

It is an old and familiar saying, that "revenge is sweet!" This is a saying that displays more of ignorance and heathenism than of anything else. But to whom is "revenge sweet?" If to any one at all, only to him whose malicious heart is surcharged with fiendish rage, and "set on fire of hell." It is not, surely, the province of the Christian, nor indeed of any one of humankind, to take revenge. What says the word of holy inspiration? "Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Haman, however, was resolved to be revenged, because of the supposed indignities that unfortunate Mordecai had done to him. Having, therefore, formed his stern purpose, he proceeded to accomplish his base design. "And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hold on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus. And Haman said unto the king Ahasuerus: There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of this business, to bring it unto the king's treasures." All this may be looked

upon as a false exhibition of regard for the king, and for the subjects of his empire. And here it should be observed, that Haman took *particular care* to conceal from his master his secret design, so far as Mordecai was concerned. It does not appear that he acquainted the king with the fact, or the cause of his indignation; most likely he was ashamed, as well he might be, and perhaps afraid that the king would pity his weakness, reprove him for his folly, or altogether subvert his diabolical intentions.

With regard to the plot of Haman itself, it was as malignant as it was unjust, as cruel as it was unrighteous. Desperate in depravity, and steeped in corruption, must have been the heart that conceived it! If, indeed, Mordecai *had* committed a crime that deserved to be punished with death, was it not sufficient that he should pay the penalty by the forfeiture of his own life alone? Why involve in one common slaughter the whole of his innocent and helpless people? Alas! alas! it is a lamentable fact, that seas of blood have been shed to satiate the spirit of determined revenge—revenge, which has too often been prompted by ungovernable ambition and hellish pride. But now, what course did the king take in this awfully serious matter proposed by Haman? In all probability, like too many kings who have lived before and since his day, he in effect confided his thoughts, his judgment, and his will, to *others*, and was precipitated into a compliance with Haman's request, and then had to consider his own folly, when it *might* have been too late to remedy the evil consequences. We find that "the king took his ring from his hand, and gave it unto Haman, and said unto him, The silver is given to thee, the people also, to do with them as it seemeth good in thy sight." As to Mordecai, Haman, at the instigation of his wife—who seems to have been little better than himself—caused a gallows of fifty cubits high to be made, on which it was intended that Mordecai should be hung.

Thus it was that Haman thought at once to rid himself of this offensive man, and all his hated, though inoffensive people; for what cause it has been already seen. Consider, now—

3rd. The punishment in which Haman was ultimately involved.

The wicked often imagine devices, but are not always able to bring them to pass. Sometimes "they are snared in the work of their own hands; in the net which they hid for others, is their own foot taken." So it was in the case before us. To all human appearance, the evil plans of Haman seemed likely to accomplish all that he anticipated; but when just about to be put into execution, they suddenly proved abortive, and altogether failed of success. Nay, more; the tide of evil, by which Haman endeavoured to overwhelm others, turned with destructive fury upon *himself*. It is true, nor need we wonder, that "When Mordecai perceived all that was done, he rent his clothes, and put on sackcloth, with ashes, and went out into the midst of the city, and cried with a loud and bitter cry; and came even before the king's gate; and in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." But the Almighty God, who in His holy habitation ever pleads the cause of the poor and the oppressed, soon came forth to rescue the helpless and distressed. By a surprising combination of circumstances, recorded in the narrative, Haman's deadly purpose against the victims of his malice was brought to nought. The gallows which he made for Mordecai was seen to have been prepared for himself, and at length became the instrument of *his own death*. Mordecai and his people were preserved alive, distinguished, honoured, and revered throughout all the king's dominions. These facts are a fine illustration, and conclusive proof of the truth of the following words:—"The eyes of the Lord are upon the righteous, and

His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."

This history is fraught with lessons of admonition and instruction, which it may be well to "mark, learn, and inwardly digest." In the first place, we may clearly see the danger connected with an elevated position of honourable dignity, and authoritative power. If Haman had not been so great, by being set above all the princes, and made chief ruler in the kingdom, it is probable he would have avoided those calamitous evils into which he fell, and escaped that disgraceful punishment which so justly came upon him. Power, whether political or ecclesiastical, is a somewhat dangerous thing! Few, indeed, there are among the children of men who make a right use of it. Some individuals, when raised to the pinnacle of influence or power, actually become *giddy* with their own elevation, and sometimes suddenly fall, to rise no more!

Were this matter more properly understood, and seriously regarded, there would not be that panting desire for power or rule which too generally prevails. "Well," says one, "I think, after all, if I had power entrusted to me, I should use it aright, and *not* abuse it." Others, no doubt, have thought the same, but the sequel has shown that they have thought *wrong*, and acted far otherwise than *right*.

In the next place, we may learn the importance and necessity of resisting a spirit of resentment, which may arise from disappointed ambition, or insulted pride. If Haman had done this, he would have been stopped in that downward course which led to final ruin. A spirit of resentment or revenge, if not checked *at the outset*, but let loose upon the passions, will sometimes lead a person on to words and deeds never before contemplated; and then, as a natural consequence, fill the soul with deep distress, and heart-rending woe. Beware, O beware of this horrid feeling! It

destroys all peace, kills all love ; it incites only to evil, and brings nothing but misery in its train !

Finally, this subject is calculated to assist us in forming right views of the honour or dishonour that comes from man. If poor Haman had rightly considered this matter, he would have seen that Mordecai's refusal to take his hat off, and bow the knee, made him neither better nor worse ; neither added to, nor diminished from, any honour that is worth regarding as such, or being called by that name. It would not be very difficult to prove, that in this vain world of noise and show, there is too much thought and said about rank, reputation, and worldly honour. By the true Christian, these things ought not to be held in very high esteem ; nevertheless, he should diligently seek to preserve " a conscience void of offence towards God, and towards man."

Soon, very soon, all earthly honours, emoluments, and distinctions, will appear as worthless as the unsubstantial shadow, and for ever pass away ! Serious reader, be it yours henceforth to seek that honour which cometh from above ; to manifest in your life and conversation the graces of the Holy Spirit, and the fruits of righteousness, " which are by Jesus Christ, to the praise and glory of God."

Egremont.

T. SWALLOW.

THE REPAST BEFORE THE PILGRIMAGE.

BY REV. I. HILES HITCHENS, PECKHAM RYE.

" Arise and eat ; because the journey is too great for thee."—1 KINGS XIX. 7.

" LORD, what is man ?" is a question we are constrained very frequently to ask when perusing the lives of the sainted. Men who have touched the culminating point of earthly honour, and inspired the world with awe by their works of wonder and words of wisdom, have nevertheless developed, at times, the ignorance, inconstancy, and infirmity characteristic of the creature.

Of Elijah, the prophet of Horeb, men speak in terms of highest commendation. His life, taken as a whole, was one of glorious purpose and great prosperity. Yet, alas ! there were some occasions on which he showed himself of like passions with ourselves, and demonstrated that he had the transcendent treasure of Divine grace in an earthen vessel. Honoured of God so much, we expect from him what we should not exact of others. Elevated to such an altitude, his fall is more disastrous. Wearing such snow-white habiliments, the slightest stain becomes conspicuous.

Terror-stricken at the menaces of the sin-loving, self-seeking Jezebel, Elijah fled for his life. Distressed with many fears, he journeyed to the kingdom of Judah, and, though he reached Beersheba, which was on the borders of the southern desert, and under the dominion of the good king Jehoshaphat, yet even there his apprehensions would not allow of much repose. Dismissing his servant, he went forth into the wilderness, and there wandered, till, overcome with fatigue and faint with fasting, he sat down under a juniper-tree. He sought slumber, but ere he found it, dark and distressing thoughts took possession of his mind. Perhaps his anguish was intensified and increased by a sense of unfaithfulness in thus fleeing from the path of duty ; and his riven soul wrought up to an agony of grief, he cried, " It is enough ! now, O Lord, take away my life." How long the prophet sobbed and sighed out his cares before God, we cannot say, but Heaven heard his lamentations, and sent him the coveted aid. First, sleep weighed down his eyelids, and silently restored the waste of nature. Then, whilst he slept, " an angel touched him and said unto him, Arise, eat." The prophet on waking discovered a meal supernaturally prepared for his refreshment. Having partaken what sufficed, he again reclined, when lo, the bright messenger from above again touched him, and bade

him "Arise and eat," the second time. Doubtless the seer marvelled at this second call to partake of food; but his subsequent experience was a key to the mystery, proving that "the Lord knoweth all things, and doeth all things well." On that double repast Elijah subsisted forty days and forty nights, whilst journeying the distance of 150 miles from Beersheba to Horeb. Thus the Almighty preserved the life of His servant, and prepared him for further duty in the world.

Now we cannot read this portion of Elijah's history without being impressed with the thought, that *the future, though well known to God, is hidden from man*. Elijah was ignorant whither he would journey. The carelessness exhibited under the juniper-tree induces us to believe that he wished his pilgrimage to terminate there—that he desired to end his sorrows by breathing out his soul into the hands of God. He little knew that the eternal One had ordained that he should direct his steps towards Horeb; that, at that memorable spot, he should see sights and hear sounds indescribable; that there he should receive fresh evidences of the Divine compassion, and be commissioned anew to labour for the Lord. When crying, "It is enough! take away my life," he was unaware that he was destined to escape the hand of the King of Mortality; that he was to bequeath to man the superlative legacy of heaven-honouring deeds and a holy example; that with mysterious pomp he would be conveyed to the unseen and undefiled country. He knew not that he was

... "To hew his name out upon time,
As on a rock; there in immortality
To stand on time as on a pedestal."

He was altogether unconscious of the vigorous influence his life and labours would have on successive generations till the close of earth's drama. To him the vista of the future was unilluminated. The web of life was entangled. He knew not what a day or an hour would unfold. It is even so with us.

There are, indeed, some future events respecting which we can speak confidently. Knowing certain causes, we can foretell their effects. The husbandman, having ploughed his ground and sown his seed, can say without hesitation what will be the character of the crop. The gardener, examining a plant, can decide what will be the shape and colour of the flower which in spring or summer shall make its appearance. The astronomer, sweeping the vault of heaven with his mighty telescope, can calculate and affirm at what time the sun or moon shall be eclipsed, and predict phenomena with astonishing accuracy. But how multitudinous are the causes and effects which lie beyond the limit of mortal minds! How little that bears relation to our future lives are we familiar with. Who can presage what will be the words spoken, works discharged, steps taken, feelings fostered, friends associated with on the morrow? Who can foresee what will be his mental state, or physical condition, or pecuniary position at eventide? Not one. Our experience teaches that what has appeared to us inevitable—what we have pronounced *fait accompli*—has never been realised; that the staff on which we most confidently rested has been the first to snap, and the gourd beneath whose shade we found the sweetest rest, has faded earlier than all others. In the short space of a month, or a week, circumstances in our history have transpired which previously we deemed contrary to all reasonable expectation. But every step we take—the whole of our militant way—is mapped out by our Father, who dwelleth on high. He hath willed what we shall be and do, and hence He is acquainted with all things the future shall unfold. We only know things from the contemplation of them when in existence. God knows them before they exist; because nothing can be without His will. "Known unto Him are all His works from the beginning of the world."

Our entire ignorance of futurity is a

reason why we should make present preparation.—The advice given by the angel to the prophet taught him not to distress his mind with future contingent events, but direct his attention to the decorous discharge of present duty. And the message, "Arise and eat," runs parallel with the words of God-incarnate to us. "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof." The proper performance of all now devolving on us, is the best preparation for the fulfilment of ulterior obligations. He who wishes to act well his part in the time to come, must strive to do well in the time current. The counsel of the bright-winged messenger to Elijah is beautifully suited to us. We are ever and anon passing landmarks, and commencing new stages in our pilgrimage. Like the Tishbite seer, we know not what awaits us. The roads may be rough and hilly, the days may be short and stormy, the foes may be fierce and formidable, and our friends may be few and far from us. To enter on the duties and responsibilities of a day, a week, a year, in our own strength, is folly, presumption, impiety. Assuredly, "the journey is too great" for us. Let us, then, *now* "Arise, and eat."

All men allow the necessity there exists for preparation when called to enter on new and important situations. How constant and untiring must be the application of the student who wishes to occupy a position of prominence in the Church or State. How his powers of mind must be expanded, his memory strengthened, his judgment exercised. What attention must be given to the study of mathematical and metaphysical difficulties. By engaging in these Olympics, he comes forth fitted for the world's arena. What a *sine quâ non* is training in the case of the man destined for the medical profession. His theoretical acquaintance with animal physiology must be deepened and exercised by his taking part in divers surgical

operations. How indispensable is the daily drill to the recruit, that his step being firm, his muscle strong, and his aim true, he may in the hour of warfare be able to endure the fatigue of lengthened marches, and use his musket with success. Who would presume to control the members of the Government, manage the affairs of a nation, command an army, steer a vessel, enter a profession, open a business, or undertake a journey, without initiation, inurement, provision? Prophets were fitted for their holy calling. Apostles were educated for their noble work in the world. And even the Master, Jesus, had His seasons of preparation for the conflicts and sorrows which were before Him. He had hours of holy invigoration prior to His earthly ministry, and in prospect of His mysterious passion. Reader, the servant cannot be above his Lord. Let us, then, now "Arise and eat," and thus make present preparation for whatever may betide us.

Supernatural refreshment is provided. We see not with the natural eye a "cake baked on the coals, and a cruse of water," but we have proffered us "the bread of life," of which whosoever eateth shall never hunger, and the "water of life," which shall be to him who drinketh as a well of water springing up to everlasting life. Before us are the luscious clusters of Eshcol grapes, and we may drink of "the wine on the lees well refined."

An invitation is given to partake thereof.—We are not addressed by an angelic messenger with glory-lit plumes and shining attire. No cherub, with the smile of Deity playing on his countenance, is heard counselling us. The Almighty speaks by men of like passions with ourselves—men who have themselves partaken of the food provided. In some of us there is a still better messenger. The Holy Spirit is within, prompting us again and again to "Arise and eat."

Moreover, a reason is afforded why we should participate.—"The journey is too great for thee." by Oftentimes the

Spirit, as our intercessor on earth, impresses our hearts with the great necessity of seeking increased strength and closer conformity to God. The impression grows deeper and deeper still, until we are constrained to devote more than our ordinary hours to devotion. There is a reason why the Spirit deals with us in this manner, and that reason may be generally resolved into that assigned Elijah, "The journey is too great for thee." Those special seasons of fellowship with the Father—those hours of holy talk with the Triune Jehovah—were appointed channels of refreshment; periods of equipment for, and inauguration to, the coming tribulation, through which our usual strength would fail to bear us. Bunyan has very well represented this. He describes "Christian" as partaking of refreshment prior to his severe trials. In depicting "Hill Difficulty" he says, at the foot of the hill there was a spring, and "midway to the top of the hill was a pleasant arbour." Before the pilgrim entered on his fight with Apollyon, he was refreshed with "a loaf of bread, a bottle of wine, and a cluster of raisins." And prior to his entering the "Valley of the Shadow of Death," he sat down to rest, and eat and drink. Future difficulties were unseen to the pilgrim, but refreshment was provided prior to each. Dear reader, we know not what is to be our lot in the time to come. Depend on it, we shall need more strength—strength to face a frowning world—strength to wrestle with a deceitful devil—strength to subdue an evil heart—strength to sow the good seed with drooping hearts and moistened eyes—strength to bear the stroke of chastisement—strength to smile at desolate homes and vacated seats—strength to say "Adieu!" to some of our fondest friends. Will our present spiritual vigour suffice? Surely not. Lord, we will wait on thee, for thou wilt strengthen our hearts. We will open our mouths wide, for thou hast promised to fill them. We will arise and eat, for thou hast prepared a table before us in the presence of our enemies!

THE DIVINE BEAUTY.

"And to behold the beauty of the Lord."—
Psalm xxvii. 4.

THIS is one reason why the Psalmist desired to be often found in the house of God. His spiritual mind saw great beauty in the moral perfections of God. He saw moral beauty in His spotless holiness, great love, perfect wisdom, wonderful condescension, infinite tenderness, and unchanging faithfulness. He saw the beauty of the Lord in the wonders of creation: "The heavens," he says, "declare the glory of the Lord; and the firmament sheweth His handywork." He saw the beauty of the Lord in the care of His providence: he says, "The Lord is good, and His tender mercies are over all His works." He saw the beauty of the Lord in His most precious Word: he says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes," &c. He saw the beauty of the Lord in the happiness of His people: he says, "Happy is that people whose God is the Lord." They are interested in His love, which can bless them for ever, and fill them with joy. He saw the beauty of the Lord in the provisions of His house: he says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." He felt his dependence upon God for his ability to go to His house: He can deprive us of health and opportunity. Our privileges are dependent on His will, and it is our duty to cherish a sense of this dependence. The Psalmist desired of God frequent opportunities of seeing Him in His house, and of learning His will. He felt the importance of frequent communion with Him. He was sure this would promote his highest happiness.

"And to behold the beauty of the Lord." Now, here observe the very

glorious object to be seen by a spiritual mind in the house of God. His beauty is seen in the person of Christ: He is God as well as man, and the image of the Father is to be seen in the Son. Here we see the beauty of Divine holiness, wisdom, love, mercy, and faithfulness: "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." The beauty of the Lord is seen in the instructions of Christ: here we have a revelation of the paternal character of God; His deep interest in our welfare; His great love in the provision He has made for our eternal salvation. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." The beauty of the Lord is seen in the cross of Christ: here we see the glory of His justice and of His mercy in our salvation. Here we see that the God we worship is a just God and a Saviour. His wisdom has devised a way of access to God, which will bring eternal honour to His glorious perfections. Paul saw moral glory in the sacrifice of Christ which fixed his heart. Gal. vi. 14. The beauty of the Lord is seen in His moral laws: these show His holiness, goodness, and love. And in His precious promises, just government, and gracious invitations to come to Him for salvation. His beauty is eternal, independent of all His creatures, and infinite; therefore, beyond our full comprehension. His beauty is spotless. He is glorious in holiness. His beauty is unchangeable, matchless, and transforming. The sight of it by faith is purifying to the souls of His saints. His beauty is set forth by the living voice of His ministers.

Now, if a sight of His moral beauty on earth is so delightful to a renewed mind, what will it be in heaven, where we shall have much clearer views of God? Now we see God through the medium of an imperfect mind; but

then with a perfect mind. Then the soul will be without fault before the throne of God. Hence, death will be great gain. Here let us see the advantages of public worship. This gives the creature a sight of the glory of the Creator. The subject, a sight of the glory of the King. The redeemed, a sight of the glory of the Saviour. And here we see the duty of Christian ministers. They are sent to set forth the beauty of the Lord in the Gospel, that the souls of men may be attracted to Him. And many have been won to this great centre of spiritual attraction.

"And to behold the beauty of the Lord." Now there are certain things necessary in order to see this beauty. There must be spiritual life. The dead cannot see anything; for their eyes are closed to all the beauties of the material world. And so the eyes of dead sinners are closed to the beauties of the moral character of the Eternal. The Holy Spirit imparts spiritual life in the new birth, and then the soul lives, and beholds with delight the revelation God has made of Himself to man. There must be internal light, or spiritual perception. This is given in regeneration, and then the renewed soul beholds the glory of God in His Son. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." There must be purity of heart, for the love of sin blinds the mind to the perception of moral beauty; but the love of holiness opens the mind to see it. "Blessed are the pure in heart, for they shall see God." They see the moral glory of the Divine character in this world, and are allured into His service; but they will see it more clearly in the light of heaven. There must be a prayerful spirit. God gives His Spirit in answer to true prayer, and His gracious influences purify the mind, and dispose it to give attention to the truth God has revealed. The Psalmist felt the importance of Divine influence, and offered this prayer, "Open thou mine

eyes, that I may behold wondrous things out of thy law." He can open the eyes of the soul to see the true meaning of revealed truth; and in this to see the beauty of the Lord. There should be devout meditation. The Divine beauty manifested in creation, providence, and grace, is a refreshing, profitable, elevating subject for thought. This meditation enlarges our knowledge of God, and impresses the truth upon the soul. "My meditation of Him shall be sweet; I will be glad in the Lord." There must be the exercise of faith in the revelation which God has made of Himself; there must be sympathy with God, and spiritual delight in God. The soul must be in union with the will and moral character of God, and with the design of His Gospel. The more closely we are in union with God, and hold fellowship with Him, the more we shall apprehend His beauty. The Holy Spirit renews our moral nature: then we love holiness; and in God we see it in perfection. The renewed soul delights in meditation and in fellowship with the Holy One. The soul, in order to know God, must walk with Him as He has revealed Himself in the scheme of human redemption. This close communion with Him will increase our acquaintance with Him; and the more we know of God, the more we shall delight ourselves in Him. Abraham, Enoch, Noah, Daniel, and others, must have seen the glory of the Divine perfections, and were thus attracted into His service. God will reveal Himself to those who delight to walk with Him.

"And to behold the beauty of the Lord." Here observe, the importance of our souls seeing much of the Divine beauty. This will help us in rendering to God the glory due unto Him. Glory is justly due to God. The Psalmist exhorts us to "give unto God the glory due unto His name." Confidence, love, reverence, obedience and gratitude are due unto God; and the more He is known, the more cheerfully this honour will be rendered. He cannot be glorified aright if not known. Hence God gives

to us the means of knowing Him. He has revealed Himself in His Son. The sight of the Divine beauty is transforming. The sight of His holiness by a renewed mind promotes holiness. The sight of His love promotes love. The sight of His justice promotes the love of rectitude. The sight of His beauty promotes admiration, and what we admire we are moved to imitate. "But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This sight promotes fellowship. This draws out the affections towards God, and the more these are drawn out, the more we shall desire to meet Him in His word, in His house, and at His throne. His Gospel seeks to promote this fellowship. This requires love. Love leads to intercourse, and intercourse promotes the prosperity, comfort, and happiness of the soul. This sight of the Divine beauty will give us a foretaste of heaven. The redeemed behold His glory in heaven; and happy is he who beholds it on earth, for he has a foretaste of his future blessedness. The sight of the beauty of the Lord will give eternal joy to the saints. This sight fixes the heart. Here it finds rest. Here the affections find their proper centre and eternal repose. The heart of David saw the attractions of Divine holiness, wisdom, and love when he exclaimed, "My heart is fixed; my heart is fixed; I will sing and give praise." Love to God fixes the heart, and makes it happy in His favour. This sight of the Divine beauty refreshes the soul amidst the trials of life. The godly can say, "This glorious being is my Friend, my Father, my Portion. He will make me happy in His presence, in His favour, and in His image, for ever. 'This God is our God for ever and ever; He will be our guide even unto death.'" How happy, how rich, how safe are they who can say this! This sight advances our progress in meekness for heaven. The more we see of the beauty of the Lord, the more we shall desire to attain that world, where we

shall behold it in a state of perfection; and if we desire perfection in holiness, we shall strive to attain it. Hence we see the loss many sustain who are often absent from the house of God. They might often get a sight of the beauty of the Lord, but they lose it by indifference; and how great the loss! They lose the benefits arising from a sight of the Divine glory in the Gospel; and their souls remain barren, dark, and dead.

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord."

The subject now brought before you reminds you of your obligation to the Saviour, for He has revealed the beauty of the Lord. He has revealed to us the wondrous love of God in harmony with His justice. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." How glorious the work of the Holy Spirit! He fits the mind to hold converse with God. He disposes it to seek God in Christ. He removes our unbelief, enmity, and prejudice, and thus prepares the mind to receive the truth. "He shall glorify me; for he shall receive of mine, and shall show it unto you." The desire of the Psalmist ought to be the desire of us all. Let us desire to see the beauty of the Lord in His house as often as possible; and to see it increasingly, and with a true faith. God delights to reveal Himself to those who diligently seek Him. He has said, "Them that honour me, I will honour." The Psalmist desired to be found in the house of God, that he might meet with God—that he might enjoy His life-giving presence, and realise real communion with Him. Do you attend for these purposes? Has the beauty of the Lord any attractions for you? Are you living in the hope of seeing His glory in heaven? Are you praying for inward light, holiness, and power? Has the beauty of the Lord won your heart? What is your object in going to the

house of God? Can you say, and say truly,—

"I love the windows of thy grace,
Through which my Lord is seen;
And long to meet my Saviour's face
Without a glass between.

"O that the happy hour were come
To change my faith to sight;
I shall behold my Lord at home
In a diviner light."

H. H.

A GOOD EXAMPLE.

"I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"—
NEH. vi. 3.

NEHEMIAH, with praiseworthy zeal, had taken upon himself the responsibility of building the wall of Jerusalem. The wall had been broken down, and the gates were burned with fire. They were left in this state by the Chaldeans, as we learn from 2 Kings xxv. 10. As Nehemiah was a Jew, he was naturally anxious to re-build the wall, and to repair the city. Permission was readily granted by the king, and material also, so that he might do all that was in his heart.

This was a great work, involving great toil, much self-denial, and considerable exposure to danger. Worse than all, enemies had to be met who were full of rage and envy, who were determined, if possible, to prevent the work. Sanballat and Tobiah tried threatening, and sought to stir up the army—but this failed. They then tried stratagem and deceit, but these failed. They tried sarcasm, but this failed; and it was in answer to all these temptations that Nehemiah replied in the words before us—showing wisdom, prudence, and determination which are refreshing to witness.

These words are appropriate at all times, and may be used with great advantage by the Christian worker, in the service of his Lord.

In reading over this verse, the mind naturally rests upon the *great work* named there—a work which evidently engaged all the resources of Nehemiah.

A "great work" has a very imposing sound to those who are wishing and seeking to do some great thing. It will be well to inquire what a *great work* really is. We do not think that all works are great, just because all works are not good. No work is really great but that which is good; and every good work, however insignificant, is truly great. It is true that the world views this matter very differently, as it does many other things; but this does not alter the truth. It calls the man great who is the idol of an army, or a nation. It calls the wealthy great, because of the money possessed. But in all these cases the term is misapplied. None are great but the good, and no work is really great in the sight of the Greatest but that which is good, and which seeks to accomplish good. "The good alone are great." God's word, we think, will approve of the following definition—*that a great work always contemplates and seeks some good to man, by aiming to make him wiser, happier, and better in every way.* It is plain, if this be true, that the poor cottager is often far greater than the proudest king, and the work of the humblest Sabbath-school teacher greater than the work of the greatest statesman. A great work does not depend on its size or extent, on its splendour or fame, but upon the object it contemplates and the spirit which accompanies it. Measured by this rule, as men are by the Eternal, and as they will be by us when we become wiser, how the worldly great fall into insignificance, and how the lowly rise into true and lasting honour! Whatever, then, is done for God, is great. It may be merely the cup of cold water, the reclaiming of the drunkard, the teaching of young minds, however lowly, if it be good, it is great. Let truth be in it, let God be in it, and it has all the essentials of true greatness. The soul-seeker is the greatest, as it is the greatest work in which any one can engage. They shall shine as the stars for ever and ever. In this is involved the change of heart and life, the reform of character, the enlightenment of the

mind, and every thing that can add to the soul's peace and true enjoyment—all that can make it spiritually blessed here and for ever. This, and all that pertains to this, is the Christian's "great work," which engages every power, and which to him is unspeakably important.

The Christian, then, is not to work merely for wealth, for honour, for respectability; there is something greater and grander for him to do. He has God to please; he has to seek to be free from the blood of all men; he has to stand between souls and perdition. If he fail to do this, he is unfaithful to his trust and recreant to his high calling.

But notice the *powerful inducements and temptations brought before us to lead us to abandon this great work.*

Nehemiah's enemies knew well what he was doing, and why he was doing it. They were afraid lest Jerusalem should again be strong. They knew it would be an important work if the Jews could rear a strong wall, and they saw that they intended to do it. They had not the least sympathy with them—how could they? They could not see their love to God, which was the mainspring in their hearts, nerving and moving their hands in willing labour. Dislike to Nehemiah, on account of his favour with the king, and contempt for the Jews and their religion, determined them to throw difficulties in the way, and, if possible, to bring their work to nought. Sanballat took the most active part, as we learn from Nehemiah iv. 1 and 2. He wished to stir up the army, that force might be employed. Then Tobiah employed another weapon, which is sometimes more powerful than an army—sarcasm. He and others laughed them to scorn, and said, "If a foe go up, he shall even break down their stone wall." Then there is faint-heartedness and mistrust among themselves; and Judah said, "the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." And, last of all,

their enemies conspired against them—all were in one mind to come upon them and crush them. The position of Nehemiah and his compatriots was anything but safe or pleasant. They had a work to do, in the midst of unusual discouragement and difficulty, but they persevered. None of these things moved them; they were pledged to it; they saw the necessity and advantage of it—they must accomplish it, whoever might oppose. Here we have a true picture of the world and the people of God. In every age and in every place there are always powerful temptations and strong inducements to bring the Christian down from his elevation to the world's level. There he is, toiling and bearing the burden and heat of the day—working, as men think, in vain—in weakness and weariness; and they cry, "Cease your fruitless toil, and come and rest yourselves; make not life a burden, but a pleasure. The earth is festooned with flowers; her softest carpet is spread; beauty and music are everywhere, and may be enjoyed by all. The world is fair, and we are here to enjoy it. Be not exclusive, but fraternal. Be not spiritual, but carnal, like men. Trouble not yourselves about God's work, for if He wishes it to be done, He will do it. Why seek souls, when every one is to bear his own burden? Don't make the bright sky look black with your awful solemnity, nor close the beautiful flowers with your scalding tears. Be not craven, but courageous; look not so far before you, but be more concerned for the things that are." And worse, this language is often practically uttered by many professing to hold the same faith, and to love the same Saviour. So that the true disciple has to meet open defiance; secret machinations; the shafts of ridicule are levelled at him; honour and wealth are, in some cases, closed to him, because he will not come down. What powerful temptations these are, and, sad to relate, how often they succeed. The worldly are always fertile in invention. There is never lack of a something so nearly

allied to patriotism, benevolence, and good, as to deceive the unwary, and to cast down the weak. We have everything to fear from the world; it has traps set in every direction. Its gay circles are open to the Christian; and rejoiced are the worldly when they can induce him to be like themselves. Thus, when rejected of God, mistrusted by the good, and stung by the pangs of conscience, the world lifts up its finger, and insultingly mocks him. Let us beware of the world. And now we have to notice—

The heroic and firm reply we must give, and the determination we must manifest—"I cannot come down."

The reply of Nehemiah is as beautiful as it is appropriate. It was a sufficient answer to all his enemies. Whatever they thought of his work, it was a great one to him. He considered it worthy of all his time and powers. His heart was fixed on one great object—"the welfare of Israel," and towards this he moved steadily, though slowly. What was it to him, whether his enemies threatened or stooped to duplicity? He knew that they had "no portion, nor right, nor memorial in Jerusalem." What could he expect from them? To look for anything else would be like looking for grapes on thorns, and figs on thistles. He turns a deaf ear to all their charming and false promises, and says, "I am doing a great work," &c., great for us poor captive Jews, and a good work, for it is in accordance with God's will. "I cannot come down, for I have neither time nor inclination; why should the work cease, whilst I leave it and come down to you?" Here was true courage. He was not afraid what they could do to him; he would rather suffer and die in the performance of duty than please his enemies and offend his God by a sinful compliance. He was content to take his weapon in one hand whilst he worked with the other. Here was also firmness. Such a man was not likely to yield. He could work, and he could fight, but he could not yield. This was commendable firmness.

It might seem obstinacy, but it was not. It was a firm adherence to duty. Here was also an appreciation of time and circumstances. His time was precious. He was anxious to have the wall finished, for until that was done there was an open road to the enemy. The people were working heartily under his direction. If he had left them, they might have ceased. The men of Judah might have broken out into louder complaints, and who knows how far the mischief might have gone? He would not leave his work for any one, whatever they might do. And who were they that wished him to cease? The heathens Sanballat, Geshem, and their companions. Were they to move him—a Jew, one of the chosen people—to whom the promises and the covenants

were given? Was he to be influenced by those who had no part nor lot in the matter? The very thought would distress him, and fill him with shame. May not the Christian in these days seek to be like-minded? Does he not require all that Nehemiah possessed—courage, firmness, &c.? He must meet the enticements of the world—the temptations of society and the allurements of pleasure. How important it is that he should take a decided stand on the Lord's side. If the worldly wish us to join them, to do as they do, to go where they go, should we not answer in the language before us? Should we be led by those who have no Saviour, no salvation, no hope, no heaven, no crown? How unlikely, how disgraceful, how sinful!

Barnard Castle.

W. D.

The Christian Life.

THE LATE REV. THOMAS THOMAS, OF BETHNAL-GREEN-ROAD CHAPEL, LONDON.

MR. THOMAS was born in a village near Caermarthen, and left an orphan in very early childhood. Until nine or ten years of age he lived with his grandmother, who was a member of the Church of England. This lady gave him no direct religious instruction, but her personal example was good. From a child he read and thought much, and while with his grandmother, used to attend as often as he could the worship of God with the Dissenters of the place. He also attended the Welsh Bible classes, and at a very early age expounded the Scriptures to the astonishment and delight of many adults who heard him. At ten years of age, he was adopted by his uncle, a medical gentleman of large property and extensive practice in Caermarthen, and went to live with him in that town—was placed at school there, and between the age of twelve and fourteen he joined the Independent church in that place. His love of evangelical truth and inde-

pendent thought gave great offence to his uncle, who was a Unitarian, and did all he could to influence his mind in a contrary direction. As it was intended that he should succeed to his uncle's property and practice, he was placed at the proper age in the college at Caermarthen—a Presbyterian institution—liberal, however, in its constitution, admitting young men of all denominations. There he remained for nearly four years, still growing in grace and becoming more decided in his evangelical views. While there, he determined not to enter the medical profession, but to seek admission to the Christian ministry among the Independents. From this purpose his uncle tried hard to turn him, but finding him firm, he sought to compromise the matter by giving a reluctant consent that he should seek admission to holy orders in the Church of England, promising that, although he thought him wrong to enter the ministry at all, he would in that

case still own him as his adopted child, and procure preferment for him in the church; at the same time distinctly telling him that if he persisted in entering the Christian ministry as an evangelical Dissenter, he would disown him, and cut him off from all inheritance in his property. The young man, with his usual decision of character, speedily determined to follow his conviction of truth and duty at any sacrifice; and his relative, true in the main to his threat, left the whole of his property to other parties, with the exception of a very small legacy bequeathed to his nephew.

Mr. Thomas then sought and obtained admission into Homerton College, under the late eminent Dr. Pye Smith. There he remained his whole course, and secured in no ordinary degree the confidence and esteem of his venerated tutor. At the close of his college course, he was associated with Dr. Pye Smith, and preached in his chapel for six months, and the Doctor was desirous that he should become co-pastor with him. He received also an invitation to the pastorate at Fetter-lane Chapel, London, and likewise one from the Independent church at Wellingborough. He accepted the latter, and laboured there with great success for thirteen years. The church and congregation greatly increased, and not a few souls were converted under his ministry. Four young men were introduced to the Christian ministry, and in part prepared for their college course by him while there, one of whom is now successfully labouring in an important sphere as pastor of a Christian church, two are students at Cheshunt, and one at Spring Hill College.

His labours were abundant, preaching many times in the week at out-stations, and frequently four times on the Sabbath in Wellingborough. Noble-hearted, gifted and generous, it is no wonder that he gained the love of all. Never was there a servant of Christ more loved in any town than he was at Wellingborough. Not only his own

congregation, but members of other communities, loved and honoured the man. He had, too, the confidence and esteem of his ministerial brethren throughout the country.

The attention of the church at Bethnal Green was directed to him in the autumn of 1858, and soon gave him a cordial and all but unanimous invitation to the pastorate. Then commenced a long and painful struggle in his mind as to the path of duty. On the one hand, there was the people among whom he had so long laboured, who loved him ardently, and to whom he was as strongly attached. There was not the slightest thing in his position to induce him to wish for a change—for all was love, unity, and peace. On the other hand, there was a larger, much larger sphere of usefulness offered him in an important locality, and by a people noted for their love and unity. He did not decide hastily; he thought much; he prayed much over the matter; and those who knew him best are fully aware that he was not actuated by any views of worldly advantage or of ambition; for never was there a man more disinterested, more humble respecting himself, than he; emphatically a man of God, a man of prayer—he sought only to know and do the will of God. At last he decided that it was his duty to go to London. He tore himself from a much-loved people at the sacrifice of his own personal feelings, and entered upon his labours at Bethnal Green, on the third Sabbath in April, 1859. When he came, the church and congregation were certainly not in a bad condition. For although they had been for nearly two years without a pastor, the church was in peace; the institutions working well; and the congregation tolerably good in number.

But from the very commencement of his ministry there was a marked improvement in everything. Fresh life and vigour were manifest; a spirit of prayer was felt; prayer meetings were well attended, averaging, on Monday even-

ings, about 300 persons. Young people were attracted to the place, and very many of them savingly benefited by his ministry. Prayer meetings among the young men, and prayer meetings among the young women were spontaneously established, and continued to be well sustained. Very near 200 persons were added to the church during his short ministry, and most of them the fruits of his own labour, not gathered from other churches. Truly he was honoured to do a great work in a short time. Had he been spared, he would doubtless have been a great blessing to the locality; for already he had acquired considerable influence, and secured respect far beyond the limit of his own congregation. By his own people he was loved intensely. His earnest, scriptural, and highly-talented ministry had made a deep impression; while his prayerful, exemplary life, affable deportment, and generous, benevolent disposition had endeared him to all. To all he was accessible; the friend, the adviser, the brother of all. The closest union subsisted between him and the deacons of his church. To them he was always kind and gentle, and his memory is embalmed in their affection. In his last illness he was a living exemplification of what a Christian should be; resigned perfectly to God's will; not a murmur was ever uttered; a cheerful, unwavering faith and confidence in God in suffering's darkest hour was ever manifested; confidence respecting himself, his wife, children, and church—all, all were committed, without a shadow of doubt, into the hands of God. Sound in the faith, faithfully preaching Christ, firmly attached to Congregational principles of Nonconformity, he had a large heart, embracing all who loved our Lord Jesus Christ in sincerity and truth. The mournful procession from his residence to the chapel at Bethnal Green, the day before the body was removed to Wellingborough for interment, and the large number of ministerial brethren and students from our colleges present, with the crowded con-

gregation, gave evidence of the esteem in which he was held. On that occasion, the Rev. Josiah Viney, the former highly-esteemed pastor of the church, delivered a strikingly appropriate and eloquent address; and on the following Sabbath evening, the Rev. David Thomas, of Stockwell, preached a truly impressive and eloquent funeral sermon to about 1600 people. The chapel was crowded wherever standing room could be obtained, and hundreds had to go away who could not gain admission.

He was a bright light amongst the people, exhibited only for a short time, then removed; yet we cannot regret that he came to Bethnal Green; he has done a great work there; made his character more widely known, and increased the number of his friends before departing to his rest. And it is satisfactory to know that neither his removal to London, nor his labours there, had anything to do with hastening his death. He brought the disease which ended his life with him from Wellingborough, the result of a serious illness there, four years and a half ago. His time was gone, his work was done, and in the prime of his days he has been gathered to his fathers, leaving behind him much fruit of his labour, a spotless reputation, and a multitude of friends to whom his memory will long be dear.

THE LATE REV. WILLIAM HOOD, OF WEST BROMWICH.

THIS devoted minister of Christ was called to his reward, December 27th, 1860, in the sixty-sixth year of his age. At the age of seventeen he joined the Independent church at Stone, Staffordshire, under the pastoral care of the late Rev. Hugh Williams. Having given himself to the Lord, he had a great desire to devote himself to the Christian ministry. After studying two years with the late Rev. R. M. Miller, of Atherstone, he was appointed Home Missionary, at Wroxton, Oxfordshire, in 1828, where he was ordained. Many experienced the blessed effects of his ministry during

his residence among them. After remaining there nearly three years, he was removed to Solihull, Warwickshire—to a new chapel, erected through the zealous exertions of the Rev. J. Sibree, of Coventry. This being the first Dissenting chapel in the neighbourhood, it was a source of much annoyance to the Church party; consequently, Mr. Hood was much persecuted for some time, but by his holy life and untiring devotion he overcame all opposition, and gained the esteem and respect of all.

As the cause at Solihull prospered, the Home Missionary Society, thinking the church and congregation were in a position to support a stated pastor, were about to remove Mr. Hood to another station; but the friends, not willing to be deprived of his valuable services, gave him an unanimous invitation to become their pastor, which, after mature consideration, he accepted. This union was the source of mutual satisfaction and pleasure. The people never repented of the step they then took, nor did the minister ever regret his compliance with their wishes. For twenty-three years he laboured faithfully and zealously at Solihull and the surrounding villages, usually preaching six or seven times a week, and walking a distance of twenty miles. At two of the villages chapels were erected, which, with the one at Solihull, he left entirely free from debt. In 1848 he resigned his charge.

On leaving, the church and congregation presented him with a purse, con-

taining twenty-two sovereigns, as a token of their regard and affection for him. In the same year he accepted a call from the Congregational church at Oldbury, Worcestershire, where he laboured five years; a heavy debt, which had long been a burden to the place, he entirely liquidated. In 1858 he removed to Armitage; after remaining there twelve months, he returned, and again took the oversight of the church at Oldbury until the beginning of the year 1860.

During the last twelve months, he gradually declined in health, until December 15th, when he was seized with an attack of paralysis, which entirely prostrated him. The last few days of his existence, his speech was scarcely intelligible; this was most distressing to his beloved family, as many precious words from his dying lips were lost. The utmost resignation and submission marked the whole period of his protracted affliction; not a murmur ever escaped his lips. He suffered much at the closing scene, till his happy spirit took its flight to the realms of bliss. Having fought the good fight, kept the faith, and finished his earthly course, he is crowned, through the merits of the Redeemer, with glory, honour, and immortality.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought—the victory won—
Enter thy Master's joy."

M. A. H.

The Christian Family.

RULES FOR THE CONDUCT OF LIFE.

RULE XI—Whatever you do or speak, let it always be done in its proper order, and in a suitable manner. Let that which is of the greatest importance be first taken care of. "Seek ye first the kingdom of God, and His righteousness."—Matt. vi. 33. Let serious things be spoken and done seriously; let good and friendly offices be performed with

charity and good-will, not grudgingly, or of necessity; and the like may be said of all your other words and actions, which, when they are not only good, but also suitable to the importance which they do or ought to carry in them, are pleasant to be seen and observed. But when there is a disagreement between the thing spoken or done, and

the manner of speaking or doing it, it becomes more or less offensive, and sometimes ridiculous.

RULE XII.—Be in reality what you are willing to be thought to be. Every man desires to be thought honest, just, and virtuous, that thereby he may gain love and good-will from all that know him. Now, the only sure way to be thought so, is really to be so. Hypocrisy may for a while deceive the world; but in a little time it will be detected, and render a hypocrite odious to men, as he always is to God.

RULE XIII.—Be in charity with all men; that is, fill your heart with sincere love for all mankind, friends, strangers, and even enemies, if you have any. If you cannot always do this for their sakes who are of the same nature with you, yet do it for the sake of God your Creator, who commands it; and of Christ your Redeemer, who, whilst we were yet sinners, and thereby enemies, died for us. Root out from your mind all envy, malice, hatred, and ill-nature: these are the storms and tempests of the soul, and the chief causes of all the disturbances in the world. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 31, 32. Particularly, never be angry with a man, and much less hate him, for being of a different persuasion from you in matters of religion. "The servant of the Lord may not strive, but be gentle unto all men, patient, in meekness instructing those that oppose themselves."—2 Tim. ii. 24, 25. In many cases you innocently may, and sometimes you ought, by lawful means, to defend yourself from an injury; but never say or do anything beyond what is necessary for your own just defence, or by way of revenge. "Vengeance is mine; I will repay, saith the Lord. Be not therefore overcome of evil, but overcome evil with good."—Rom. xii. 19, 21. Scarce any

man is capable of hating another who, he finds, sincerely loves him.

RULE XIV.—Affability and cheerfulness in conversation very much tend to maintain good-will and agreement among those who converse together. Let it therefore always be your care, in whatever company you are, that your discourse, in your turn, be rational, easy, and inoffensive. Abstain from all biting and satirical jests and speeches, which will be remembered by others when they are forgotten by you. There is no man but will take it ill to be set in an odious or ridiculous light, although it be but in sport.

RULE XV.—Be always ready, according to your power, to relieve the poor and help the distressed. This will give great delight to your own mind, and gain you the good-will of all that know you. Remember, the property you may enjoy is not your own, but God's: He is the proprietor, you are only the steward, and must one day give a strict account. If, therefore, in your accounts there may be many large articles of things that are unnecessary, and might have been spared, and but a few small ones for the relief of the poor, the fatherless, and the widow, can you reasonably hope to receive the reward of a faithful steward or servant?

RULE XVI.—Be content with your own condition, whatsoever it be; still you may endeavour, by honest labour and industry, to improve your circumstances, for the good both of yourself and others: but if such endeavours do not meet with success, or if heavy afflictions bear hard upon you, remember that God governs the world; that "a sparrow does not fall to the ground without Him," Matt. x. 29; that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth,"—Heb. xii. 6; that "it is good for us to be afflicted, that we may learn His statutes."—Psa. cxix. 71. Remember all this, and more that might be added, both from reason and holy Scripture, to the like purpose. Bear your afflictions patiently, and make the right

use of them, and hope for a blessed reward in the life to come.

RULE XVII.—Engage yourself in no more business than you find yourself able to go through with. The want of this caution has made the life of many a man uneasy and unhappy, and involved his family and friends in numberless troubles and perplexities.

RULE XVIII.—Meddle not with the affairs of any other man, which do not belong to you, except it be at his own desire to de him a charitable or friendly office; and this without doing any manner of wrong to another. It is a very unacceptable thing to be a busybody in other men's matters, either by word or deed; therefore "study to be quiet, and do your own business."—1 Thess. ii. 11.

RULE XIX.—Engage not in any party quarrels any further than the laws of God or your country oblige you, lest you be crushed between them. Exercise yourself "To have always a conscience void of offence toward God and toward men."—Acts xxiv. 16. This will give you quietness in your own mind; and the fault will not be yours, if you are not at peace with all men; which will be a great satisfaction to you.

RULE XX.—Fly from the first motions of every temptation to sin; and take refuge in good thoughts, good books, or good and virtuous company. The surest way to keep yourself pure and unspotted is to fly from temptation. If you cannot fly from it call God to your assistance, and arm yourself with a firm resolution to resist it; and always be upon your guard, that you be not surprised. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."—Matt. xxvi. 41. It is much safer not to be wounded, than afterwards to be healed with a scar left behind; and to keep your enemy at a distance, than to engage with him when the victory is uncertain.

RULE XXI.—Lead not an idle life, but be constantly employed in some

honest business, whereby you may do good both to yourself and others. Idleness will betray you into many evils and inconveniences; for the spirit of man is of an active nature, and, rather than be altogether idle, will be apt to employ itself in that which is evil; nor does a man ever lie more open to temptation than when he has nothing to do. If, therefore, you would keep yourself innocent, you must be careful to keep yourself always employed; for besides that idleness would prove a snare to you, it is a shame and a sin, where there is so much of God's work to be done in the world, that any man who pretends to be His servant should stand still, and not give a helping hand to carry it on.

RULE XXII.—"Be not slothful in business."—Rom. xii. 11. For that is much the same with idleness, and sometimes worse. But when you have a fair prospect of doing what is good, and rightly understand the ways and means of performing it, go on with resolution until you have completed it. You may possibly be sometimes defeated in a good purpose; but it is your duty to attempt it whenever you find a reasonable probability of success.

RULE XXIII.—When you find yourself well able to do a good thing without the assistance of any one but God, never put it, or any part of it, off to be done by any other man, of whose honesty, sufficiency and industry you cannot be so sure as, in such a case, you may be of your own. But if you find that you want the help of others, let not the vanity of having all the praise to yourself make you decline it, lest the good you aim at may thereby be lost.

CONNEXION BETWEEN MISSIONS AND LAYMEN'S RESIDENCES.

Sir,—Opportunity used, is the key to the door of success. It is so in missions, foreign and at home. I belong to a church and congregation situated in the midst of other churches and congregations, all elbowing one another and

treading on one another's heels in endeavours to do good. "Four religions have called this morning at my house," a poor woman is reported to have said, perhaps, to the fifth.

What are we living for? Earthly comfort? Then we shall be set on fire when the earth and air are, and burn for ever in the lake of fire. I ask no forgiveness for not being less literal than the One who knows us—the Son of Man, who shall send forth His angels, and cast such into "a furnace of fire"—His own words of gracious warning. Would, say some Christians, we had a field of labour more free from being overdone! Two facts will gratify this wish, if sincere.

1. There are such fields of labour as you desire. The young and the middle-aged may migrate, if they like. Spinners, almost drones here, may take their departure for British India, or the colonies, or foreign countries, and, self-supported, do there for the solitary missionary and his thin flock what is at home shared in by scores, if not hundreds, of official and unofficial members of churches. Young men who have fortune, or even a bare subsistence, should do the like. Married couples without families, what a golden opportunity for them to pass middle life and old age proclaiming pardon and purity where sin is paramount, and giving line upon line, precept upon precept, here a little and there a little, thus aiding the public heralds of salvation, if not becoming such themselves. To all such I address myself. Move from the suburbs of London, ye epicures in religion! Learn self-denial for souls! Give up the honey and fine wheat, the viol and lute and lovely song; and abandon yourselves to the winds of truth and faith, as they would fain bear you to parched lands, and sigh over you the words too much forgotten in the suburbs of London and populous evangelical communities, in large towns and cities—"He that watereth others shall be watered also himself."

2. Prayer can do anything. Be-

lieving, promise-pleading supplication, which alone is prayer, has power with God and with men. If the first fact, that there are large unoccupied tracts at home and abroad, presents the opportunity—this second fact, the power of prayer, will bring it about that you shall use aright the opportunity. There is a recorded prayer, offered once by a blind wretch on the roadside, himself ignorant to a degree, and whose character had been such that his very name was a terror to the church of God. And when he prayed for direction, the prayer brought an answer that made him the greatest servant, so far as labour and self-denial and usefulness and honour went, since the ascension of the Master. Saul of Tarsus, with his earnest cry, "Lord, what wilt thou have me to do?" is a model to be conformed to. That petition, from our lips, shall be equally heard. If sheep, we hear, and hearken to hear, and get alone from the bustle and noise of life into the mount or closet, and beseech not in vain, every one for himself and herself, "Lord! what wilt thou have me to do?" We shall then be led by the Spirit of God, as surely as we are His children. The answer may be, where least expected or desired even by the ardent disciple, "Stay where you are: abide in your calling, and in your present locality." But, until the prayer be honestly put up, and the answer listened for, in the stillness of prayer and fasting, and Scripture reading, and Providence watching, the opportunity may sit heavy on our tombs, awaiting there the resurrection to accompany us to judgment, as evidence of being *unused*, instead of accompanying the spirit to glory—an opportunity used—the key to success—and keeping it our own for ever and in all worlds.

Surely, Sir, this subject of choosing our places of abode, with a primary view to the extension of the Redeemer's kingdom, is intimately connected with home and foreign missions. For instance, the church and chapel-building enterprises. Look at that locality where, by giving

and working and being on the spot, your concentration of influence for a time may furnish the focus for the Sun of Righteousness to ignite by. Warm, spiritual, living hearts may be created out of dead, sinful materials, and for ever bless God, if you thus practically say, "Lord! what wilt thou have me to do? Lord, here am I!" *Be on the proper spot for God's work*, regardless of everything but the world's conversion to Christ, and His supremacy over all personal considerations. Ask the secretaries of our Chapel and Church-building Societies where your residence would most serve in their division of labour. Again, in general influence for good—ask any returned, or write to any working, missionary, whether, if you came over to help him at your own expense, and acted the parts of Aaron and Hur, who held up the wearied frame and hands of Moses, you would lessen or increase, compared with home, your

personal direct usefulness? "Under God, you would double, triple, or," as a missionary from India once went so far as to say, "quadruple it." Think of that! To be four times as valuable to Christ's cause as we now are.

If, in the originating at home or elsewhere of new, and in the sustainment of existing causes, opportunity must be made use of, and "very courageously," surely, in the conversion of pure heathens, slow will be the process, unless the laity emigrate to the lands of the lost and uncared for, and become missionaries themselves, wholly consecrated to the Lord. No prayer will be answered by a monition to violate duty, or reason, or the laws of God, as impressed on his physical and moral creation. But "wisdom," nevertheless, "is justified of all her children."

Your sincere friend,
A DIRECTOR OF THE LONDON
MISSIONARY SOCIETY.

The Christian Church.

ST. BARTHOLOMEW'S DAY.

BY EDWARD SWAINE.

THAT year should have long distanced the cumbrous movements of Popish ceremonials, and been ashamed of the mediæval barbarism of the Popish spirit. But English Protestantism was, as yet, for the most part, but modified Popery in regard to either religious ritualism or religious liberty. The figment of law-established uniformity, the idea of which is essentially Popish, proceeding upon the assumption of the ruler's infallibility, had been cherished as jealously by the so-called Protestant governments of our land from the time of the Reformation as ever it had been by their Popish predecessors. The authority of the Pope was cast off, but we all know how Henry VIII., and his successors, set up their own headship of the Church in its stead, and, from time to time, attempted the impracticable feat of compelling a whole and mighty people to conform their doctrine, and worship, and religious observances, to the ruler's

arbitrary will. No Protestant sovereign ever wronged the Protestant spirit more than Queen Elizabeth. Her persecutions, even to a felon's death, of many of the most enlightened and pious of her subjects, because they worshipped otherwise than she prescribed, are a merited and everlasting stigma on her name. The Stuarts followed in her course, and those who would not bow to the idol, Uniformity, were "sentenced to pay heavy fines, to stand in the pillory, to have their noses slit, their ears cut off, to be branded in the cheeks with hot irons, and to suffer long imprisonment; in some cases even unto death." But there had been one interval of charity and right. Cromwell, that "King of Men," had done what in him lay to vindicate the claims both of public equity and practical piety in the matter of Church livings. A multitude of them had been held by men of notorious incapacity and scandalous life. These, or

a large number of them, Cromwell caused to be sequestered, and their occupants replaced by godly ministers, irrespective of regard to vain ceremonies, unscriptural rites, or punctilios of clerical dress. Such men, "Puritans" as they were called, could not but be obnoxious to the High-Church and Romanizing party. Puritanism was their scorn, for it reproached their worldliness; and if they did not *all* seek to bring England again beneath the sway of Rome, many of them did so; and all were charged to overflowing with the spirit of Popery both in their intolerance, and in their subordination of righteousness to ritualism. If Popery might not be written large, it must be written small, and retained in its essence; and so, on the accession of that "most religious king," Charles II., a new Act of Uniformity was resolved upon that should compel the Puritans to retire. To quote from the unexceptionable authority of a clergyman of the Church of England, the Rev. Isaac Taylor—"Since the time of the Reformation, the Prayer-book has undergone most material alterations. It has been subject to no less than three reactionary revisions. The first, in 1559, was made with the politic object of facilitating the conformity of the Romanists, who were then a numerous and formidable body. The revisions of 1604 and 1662 were carried out under the auspices of the High-Church party, with the object of over-riding and crushing the Puritans, and rendering their conformity distasteful or impossible. The modern Nonconformists are the theological and ecclesiastical representatives of those Puritans who, in the course of the 17th century, were, by these aggressive revisions of the Prayer-book, driven out against their will from their national and ancestral Church."

The Act forbade the exercise of the ministry in any other way than that appointed for the Church of England. It was to take effect on St. Bartholomew's-day, August 24th, 1662. All those ministers who did not comply with its requirements were deprived from that day of their station in the Church, of whatever benefice they might have held, and of all the means of support they might have derived from its emoluments. The time was fixed at such a part of the year that if they did not conform, they would lose all the profits of their livings for that year, which was

drawing to a close. That day came. At its close 2,000 ministers had resigned all their earthly prospects from the Church as by law established, and had cast themselves on the care of their great Lord.

It must be obvious that men who could thus act were conscientious in the highest degree; even their enemies and persecutors, in many cases, admitted this, and laughed at their scrupulosity, while, in point of fact, they were taking advantage of it to effect the ruin of their victims. How much we owe to those noble sufferers only eternity will disclose. We may regard them as the Fathers of Nonconformity, though not of Independency, and certainly owe to them much for that spirit of religious liberty which distinguishes the present day. They had not got so far into the reading of first principles as we have; they were not Independents; they were not "Political Dissenters;" they had not learnt that the magistrate was out of his province when he dictated what the people should be taught and support as the mind of God. They did not reflect that the power to cast and keep them out of the ministry would have had no existence but for this intrusion; but they were *beginning* to see, and the good use they made of the light they had immensely helped to produce the much more light that we now enjoy. But, truly, they were not sticklers for trifles. They contended for no less a doctrine than that God should be obeyed rather than man; and Christ followed, though to follow Him entailed "the loss of all things." But, besides this general principle of action, they took specific and valid objections to what was contained in the Book of Common Prayer, to which their unfeigned assent and consent was demanded. It taught baptismal regeneration; it required godfathers and godmothers in baptism, and the sign of the cross. It imposed kneeling at the Lord's Supper, which was the mode in which the Papists worshipped the host, and implied belief in the absurdity of transubstantiation; and it taught that episcopal confirmation was necessary to the communion of the Lord's Supper. It asserted that bishops, priests, and deacons, are three distinct orders in the Church by Divine appointment. It compelled the Burial Service, pronouncing the departed to be saved, to be read without discrimination, and also

the reading of the Apocrypha under the title of Holy Scripture. To none of these could they assent. They could not swear obedience, as required, to many of the canons, which appeared to them to involve things superstitious, or otherwise opposed to the Word of God. They objected, also, to the Act of Uniformity, as demanding what might be injurious to their country's liberties, when it required them to declare that "it is not lawful upon any pretence whatever to take arms against the king." But, perhaps, nothing was more insulting to the position of many of them who had received Presbyterian ordination, and more offensive to their self-respect and opinion of what constituted a true minister of Christ, than a demand that they should be re-ordained. "In the reigns of Edward and Elizabeth," says Mr. Taylor, "the Church of England, by statute as well as in practice, had recognized Presbyterian ordination. At the close of the sixteenth century, scores, if not hundreds, of clergymen were officiating in the Church of England who had been ordained by Presbyterians in Scotland, or on the Continent. Now, however, a clause was inserted in the preface to the ordinal, asserting the necessity of Episcopalian ordination, and consequently denying the validity of the orders of all those who had been ordained during the last fifteen or twenty years. The Act of Uniformity deprived of their ministerial character all those who had received Presbyterian ordination, unless, by consenting to Episcopal re-ordination, they would agree virtually to confess the nullity of their previous ministration."

Imagination, aided by history, might easily invoke touching pictures of that autumn day's experience, when so many messengers of Christ witnessed for His name,—of pleasant homesteads, endeared by the joys and sorrows of many a year, softening into more than usual beauty in the eyes of weeping wives and children, and of pastors and their flocks in silent agony, or last communings, taking their farewells; but it may be more wholesome, if less pathetic, to draw your attention to the lessons left to us by the noble-minded men who were then practically saying—

"We all on earth forsake,
Its pleasure, pomp, and power,
And Him our only portion make,
Our Strength and Tower."

But permit, first, a brief retrospect. I

see the dreary age of mediæval ignorance—the people gross, the rulers self-seeking and oppressive, and those who should be shepherds of the flock, for the most part, ravening wolves—tyranny on the throne, superstition at the altar, Heaven set at auction, and Hell defrauded (at least in theory), by Papal indulgences sold in the marketplace, and priests and friars fattening on the spoil. But I see, also, a mighty wave approaching; it is the century of the Reformation, with its precious freight of Gospel truth, and the seeds it shall deposit of rightful liberty and Christian love. I see attempts to found that goodly cargo, and to choke that good deposit, and Queen Mary, of horrid memory, kindles her Romish fires, and martyrs to the faith of Christ are offered up in hecatombs; and Queen Elizabeth, if not so "bloody," yet more inconsistent, because professing to be Protestant, harrying to prison and ignominious death some of the purest and most enlightened subjects of her realm, in vain and cruel efforts to secure agreement by force of law; and I see the Stuarts following in her steps, and rejoicing in what appeared to be the realization of their aim at uniformity, when in Anno Domini, 1662, the 2000 ejected ministers became the examples and pioneers of Nonconformity throughout the land. But I see, also, another mighty wave advancing—it is the century of the Revolution, bearing the ark of civil and religious liberty with its inseparable attendants—social progress and improving morals; and now there comes another and yet another century, each more richly laden with the elements of widening liberty and national growth than its precursor; and again, there is a Queen, a glorious Queen, but so gentle is her sway, that religious liberty, still partially unbound, is almost in danger of slumbering in its bonds and dreaming it is free. Not only are the fires of persecution out, but, except now and then for the rumble of a cart with chattels seized for church-rates; or the creak of a lock noting the lodgment of a Scotch recusant for church-tax; or the fall of an auctioneer's hammer at the sale of a "cure of souls," without consulting the souls in question; or a mother's wail from some "National" churchyard where her child, being unbaptized, is being buried, as the law directs, with the burial of a beast; or some other little shock to the

nerves of Christianity, charity, and justice, we should have almost nothing to remind us that we have yet to work and wait for the coming wave that shall sweep compulsion to its tomb.

What, then, are the lessons of Anno Domini 1662? Need I say, first of all, to be thankful to God, in whose hands are "our times," that He has brought us to the times in which we live. Next to roll on the centuries. True, they will not tarry. But as centuries more or less of blessing to posterity, we may speed them on. There is meaning in the common saying of being a *hundred years before one's time, or after it*. The men of two hundred years back, of whom we have been speaking, gave an impulse to the centuries and generations following; and what the world is now, as an improvement upon "the former days," we owe greatly to the fathers, whose memory "blossoms in the dust," and who, though dead, yet speak. But our debt is not solely to the well-remembered—the historic names—all honour to them—Wycliffe and Luther, and Milton and Cromwell, and William of Nassau; but honour to their unrecorded followers, the nameless pious parents who trained the martyrs, or the gentle sisters who consoled them, or the noble wives that could better bear to see them die than to see them flinch in the day of trial. Husbands, wives, parents, children, whose names no man knows, but who "spake often one to another" of the great things of God, and of what became them in "perilous times," the days of testing; to these we owe a debt, and can discharge it only as we follow in their spirit. Let our part be with all that are zealous, with a wise and holy zeal, for the maintenance and perfecting of civil and religious liberty. Let posterity be the better for us in this respect, as we are the better for our ancestors. Let us teach, as we believe, that a State Church with toleration is an affront to reason, as one without it is a wrong to charity. That any possible scheme of "Comprehension," with a view to satisfy the claims of truth and love, must be, at best, a poet's dream. That so far from being the bulwark of Protestantism, the State Church has been its chief bane; when persecuting Popery, acting in the spirit and sanctioning the assumptions which Protestantism disowns, and which chiefly render Popery dangerous; and when not persecuting it, becoming its

nursery and defence, as in the present day. Let us beware of being blinded to the tendencies of the system by the splendour of the names of the great, and good, and learned men that have adorned and still adorn the Established Church. Let us answer, when this argument is proffered in its favour, whatever of piety and learning have been found in the Episcopal Church, they have owed nothing to its establishment by force of law; and for the Episcopal Church to boast of its many eminent divines, is as if Austria or Turkey were to boast that its most eminent men were Romanists or Moslems. Of course they were, because eminence has been rendered almost impossible to Protestants and Christians by the exclusive and arbitrary laws of those countries.

Let us remember, and remind others, that just as State-Churchism has been weakened at any time and in any land under equitable laws, religion and morals have advanced; that just as equitable liberty has been enlarged, religious voluntarism has increased, and with it religious life, both in the Church established and beyond its pale. Especially let us use our principles, and not discredit them. They are to be held with constancy and acted upon with decision, at the same time with charity and discretion. Our principles or opinions, as objectors to State and Church connexion, are to be held as subordinate indeed to higher truth, but as really, in fact, as that higher element, a part of the truth we hold, and as much a necessity of our moral consciousness as any other convictions we entertain. They are to be used as real occasion calls for; not to be obtruded, but never to be compromised. We are, however, I need scarcely say, to beware of bringing them into discredit by urging them with bitterness, or failing to appreciate Christian character and conduct wherever found. As our principles are of importance only in relation to the glory of God and the good of man it should be manifest to all that we do not put them in precedence of the objects for which alone they are of value, but that we love all who love our Lord Jesus Christ in sincerity, and wish God-speed to all who, though differing from us on the duty of the State in reference to religion, are endeavouring, as we are, to enlighten the dark, to raise the fallen, and to save the lost. As Garibaldi

said of the Pope, he was the evil genius of Europe, and said it without bearing the Pope any personal spite, or wishing to do him any personal harm, so we may believe and say, without personal ill-will to our fellow Christians of the Established Church, that we think State-Churchism has been at all times, and still is, the evil genius of the world. Let us deem it no reproach to be called for this "Political Dissenters," as we count it no reproach to our opponents that they, taking the other side, are Political Churchmen. It is a question of State policy, and by politics ultimately must it be decided—God be with the right! In the meantime, let the Churchman who considers that he is reproaching a Dissenter when he calls him "political," remember the fact that there are many persons in the communion of the Established Church, as well as out of it, who neither understand nor care about the union of Church and State. Now can the reproving Churchman candidly acknowledge that he would reproach his indifferent Church friends if they were to become zealous as himself for the maintenance of Church and State connexion? If he would, he ought not to contend for it himself. If he would not, he is "political," and is inconsistent in charging as a crime in Dissenters what he regards as a virtue in himself and friends. In conclusion, let us learn well and teach earnestly the lesson of patient continuance in well-doing, without misgiving as to the result, nor wondering if it should seem that the world, like the world's Saviour, can be "made perfect" only "through suffering." Great deeds may be beyond us; the lesser wait our doing. To avoid domestic Popery and tyranny at home; to instruct the ignorant, to comfort the afflicted; to spread the Gospel; to sustain justice; to oppose wrong; to honour all men of moral worth, without regard to political or ecclesiastical distinctions; to understand and practise the golden rule, "Do unto others as you would that others should do unto you," in all its applications, political and spiritual, public and private—these are for every one, and they that do them give both character and impulse to the future, "hasting righteousness," shortening the days, and rolling on the years or centuries, when "He shall come whose right it is," the acknowledged only Head of the Universal Church, kings, queens, and subjects bowing to His sway as

alone entitled to give rules for consciences, and prescribe the law in Zion.
—*Anno Domini* 1862.

THE UNION OF CHURCH AND STATE.

By the union of Church and State is meant chiefly the providing by the State at the public cost for the instruction of the people in religion.

The objections to this policy might probably be summarized with the concurrence of the objectors in general in some such way as the following:—

1st. That it assumes that Government knows better than the rest of the people what the true religion is. But, if God has revealed His mind to man, it is not to rulers in particular that He has done so; and, consequently, if they interfere with the equal liberty of the people with themselves to receive or to reject, to support or not to support, what purports to be Divine revelation, they usurp the place of God; they interfere with His prerogative; they come between Him and those whom He addresses, and who are responsible to Him accordingly; and the union they thus forcibly effect between religion and the State, however piously intended, is a practical impiety as well as a wrong against conscience and just liberty.

2nd. That such State provision cannot promote, but is calculated to frustrate the end, Government having no possible means of providing that the teachers shall, even generally, be duly qualified for their high function. Spiritual men only can judge of spiritual life; but Government, not necessarily consisting of persons spiritually enlightened, or even seeking to consist of such; Government, in fact, not being constituted, or capable in equity of being constituted, upon the basis of religious character and knowledge, and concurrence of religious views in its members, has no ability to guard Church offices against worldly patronage. Hence, "the wells of salvation" are unprotected at the source, and the teacher's chair becomes occupied, in the great majority of cases, by worldly men, "brought up to the Church" as a profession for the sake of emolument and status, and not because moved to it by the Holy Ghost; nor can human sagacity and honest purpose combined invent a remedy, for who is to rule the rulers in this matter? Who is to try the "Triers?" There is no remedy

except it be in universal piety, and then State action in the matter would not be wanted.

3rd. That as a national policy for securing uniformity of doctrine and teaching, and for the religious instruction and moral elevation of the people at large, the union of Church and State has proved a failure, the most discordant doctrines being held and taught by the Established clergy, and the advancement in piety and improvement in morals being generally least where the State-Church system has been most undisturbed; as, for instance, in the rural districts, where its friends allege it to be indispensable, and greatest where religious voluntarism and un-cameral action in the Church and out of it have most prevailed.

4th. Christ having *ordained* that they who preach the Gospel should *live* of the Gospel as of sufficient power, by its influence on human hearts and minds, to secure the support of those who faithfully and efficiently proclaim it, forced exactions for the maintenance and spread of Christianity are unscriptural.

These, probably, would be urged as the chief objections; others, however, of an incidental character existing, such

as that the State patronage invests the clergy with a spurious authority, that is, with an authority not derived from Heaven, but wholly of men, as State-appointed teachers; that it clothes the Church patronized with meretricious attractions, as the most fashionable religious community, proportionately discrediting those who are not of its fellowship, and putting them under ban in polite estimation, so discouraging earnest inquiry after truth, and the honest avowal of convictions.

These opinions are held by many members of the Established Church, who, though preferring the services of the Church of England to those of Nonconformists, desire, no less than the latter, that the support of the ministers of Christ should be left where, as they believe, He has left it—to the voluntary principle. It should be unnecessary, therefore, to say, that in urging these objections to *State and Church Connexion*, Nonconformists are not attacking the Church established, or implying anything disrespectful or unkind towards its members, or assuming for themselves any superiority of intelligence, piety, conscientiousness, or moral worth over those from whom they differ.

The Sunday School.

CATECHETICAL INSTRUCTION.

*Addressed to the Sabbath-School Teachers' Union, Birmingham.**

To instruct the rising race, so as to advance their spiritual and temporal interests and glorify God, is the object of this address, as it is the aim of every well-regulated Sabbath school. How this may most efficiently be done by catechising, is an important consideration. Education, as the term imports, is the drawing forth the latent faculties of the mind—and the word catechise implies a similar method of teaching by questions and answers. It is a mode of teaching well understood, and is being made general use of in other sciences besides that of religion. Astronomy, botany, and chemistry have their catechisms. It is matter of deep regret that in a large number of our schools this method of instruction should be discontinued. Socrates adopted it in his academy at Athens; Baxter recommends all Christian pastors and parents

to put these useful compendiums of truth into the hands of the young, and of all, both rich and poor. Dr. Doddridge refers to the fact, that when he was a child, and under the ministry of Mr. Clarke at Mayo, his early acquaintance with religion was traceable to this source. A critical examination of Proverbs xxii. 6, "Train up a child in the way he should go," will demonstrate that Solomon, a greater authority than Socrates, or any ancient or modern sage, has enjoined it as a duty, under the sanction of Divine inspiration, on all instructors of youth to the end of time.

On the present occasion, it can only be urged as a general method of teaching, without reference to any sectional differences of opinion in religion. It

* The substance of this Essay was delivered in Legge-street Chapel, by Rev. P. S.

would ill become a speaker in a union of teachers of various denominations to recommend the formularies of what might be considered the peculiar sentiments of that portion of the church to which he belongs; but he may be allowed the liberty, in honour to the memory of revered parents passed into the skies, and of the affectionate mother on whose knee he was taught, of saying, he feels the infinite obligations he lies under to the teachings of the Assembly's Catechism, and the First and Second Catechisms of Dr. Watts; and, in justice to these compilers of evangelical truth, he may be allowed to say, without the least disparagement to the Editor of the *Witness's* useful theological compilation, and to more modern digests of faith and practice, that there is to be found in them a union of simplicity and dignity, in the questions proposed and answers given, which can be found in no other compilation, or similar categorical formularies. Thousands of living witnesses can attest the truth of this assertion, and I doubt not but tears have been brought into the eyes of many a teacher, while asking some smiling innocent, "Can you tell me, dear child, who made you?" or while proposing to some interesting youth the more majestic question respecting man's prime aim, and its stately answer, "The chief end of man is to glorify God, and enjoy Him for ever."

On you, honoured brethren, sisters, and co-workers in the vineyard, devolves this important duty.

"Delightful task, to rear the tender thought,
To teach the young idea how to shoot;
To pour the fresh instruction o'er the mind,
And plant the generous purpose in the glowing breast."

View it in connexion with *the ministry* of the Word. As the servants of Christ, and stewards of the mysteries of the Gospel, in a subordinate sense, you are called to feed the most interesting part of the household of faith, and to make known to them the will of God. As wise master-builders, you are encouraged by faith, and prayer, and humble exertion, to familiarise the mind with this method of fundamental instruction, and by this means lay a deep foundation for a glorious future in many happy hearts. Yours is a higher office than that of the chief magistrate or Prime Minister of State. To rule the public mind is more honourable and glorious

than to govern a nation. It is yours to plant the seeds of immortal truth in the virgin soil of the human soul, to raise up a godly seed for the church, to be the guides of such as would otherwise remain in ignorance, or strike on the quicksands of error, and finally and inevitably sink into perdition. You are the nation's best benefactors, the true patriots and the genuine lawgivers of the country, the instruments of salvation to your species, and the real governors of the land and rulers of the world; and it is but a small recompence of your self-denying labours to applaud your noble purpose, and to speak thus publicly and truthfully of your office.

View it in connexion with the interests of *evangelical truth*. I am aware of the serious objections brought against this important duty of catechising. The opponents of all confessions and creeds and formularies assert that the practice is opposed to freedom of thought and inquiry; that to stereotype the words of fallible men is to engender sloth and formality; that it tends to destroy that charity which is the bond of perfectness; and that it leads to sectarianism, produces bigotry and intolerance, fosters a party spirit, and builds up the partition-wall that separates Christians from each other. These are serious charges. But these are the abuses, and not the legitimate uses to be made of the "form of sound words," which we are exhorted by an inspired apostle "to hold fast." In these days of lax sentiment and latitudinarian opinions, it is especially required that the best formularies of evangelical truth should be put into the hands of young persons, that it may be fully known what things are most surely taught and believed among us. Truth courts investigation, and deals not in cold reserve and tame negative propositions.

We know the pride and prejudices of men will not bear the keen edge of the sword of the Spirit! Satan rages at this moment, as he did at Mars Hill, at the replies Paul gave the Stoics who there catechised and encountered him with mockery and scoffing. We have had acted over again almost, in bitter speeches, if not in drawn swords, the scenes of the Reformation, and the storms that followed Luther and Melancthon on the Augsburg Confession. We contend not for subscription to human creeds. To the Scriptures only,

as a *perfect* rule, we subscribe; but when, as in the present day, we see all human creeds denied, and the Bible as a nose of wax twisted to every false and foolish notion, it is right for us to be reminded that in the same section of inspired truth where the duty of catechising is commanded, the injunction is given, Prov. xxii. 28, "Remove not the ancient landmarks which thy fathers have set."

View it in connexion with the *purity and prosperity of the church*. It is the duty of every teacher of religion to deal out truth, according to the proportion of faith; and not vainly to exalt the sacraments and the rituals of religion above the vital and essential truths of it. So far from promoting a spirit of uncharitableness—there is no easier and safer method of meeting the difficulties and prejudices of the inquiring mind—of taking off the bitter edge of controversy, and preparing youth for the high and exalted privilege of church membership—than by teaching them to observe all things which Christ has commanded, and by the often proposed question, "Understandest thou what thou readest?" and thus qualifying them to become useful and practical Christians, both in the church and in the world.

But some have not inquired into the best methods, or even tried to catechise children. Parents have been satisfied with reading a portion of Scripture, and requiring hymns to be learned and repeated. Superintendents of schools have, by the help of commentators, given paraphrases and addresses from the school-room desk, and the instruction given has partaken more of what was adapted for the exercise of the pastor and the pulpit, than what was appropriate to the school-room. If some portion of time every Sabbath-day were given to this important duty of raising questions on the lessons of Scripture ordinarily read—if the committees of our Sunday schools furnished the superintendents with a supply of suitable catechisms (and a small sum of money for such a useful purpose would be well spent)—and if teachers who have not begun or neglected this mode of instruction, and know not how to set about it—and perhaps have never seen or read the First and Second of Dr. Watts, the Assembly's Catechism, or any other—let them not from this time delay the attempt. Let them not forget,

this method cannot be begun too early, and should be adapted to the capacities of the children. Varying, as they do, not only in temper and disposition, but in mental as in physical strength, let them not burden their memories with too many questions at a time; and let the questions be simple, clear, and explicit, and suited to their several ages and understanding. Let all vain and impertinent interrogatories be avoided, and such suggestions be raised as will show the relative importance of truth, and leave on the youthful mind, not only a tinge, but a deep dye of evangelical doctrine. In the miracles, parables, and sayings of our Lord, ample materials may be found; and where printed forms of catechising are not supplied or readily obtained, these will always supply the earnest and intelligent teacher with sufficient illustrations. Above all, a devotional spirit is most to be cultivated. Never must the teacher forget that he is to train up the child, not in the way that he *would go*, but in the way he *should go*; that, if left to himself, he is like a wild ass's colt, or as the Scriptures describe the sluggard's garden, where the stone wall is broken down, and the soil overspread with nettles and briars. In vain it is for him to expect to gather figs from thistles, or grapes from thorns; the Spirit of God alone must soften the soul and renew the heart. Lord! let thy grace visit every child in my class! Gather them to thy bosom, thou gracious Shepherd! Enlighten their minds; let not life's young golden beams end in everlasting darkness! "Joseph is a fruitful bough by the side of a well, whose branches grow over the wall." Let them not live and die useless gourds! Help me to train these tender plants for thee! Unite their souls to Jesus, the true vine, by a living faith, that they may have their fruit unto holiness, and the end everlasting life!

You cannot make them love the Bible, but you may make them familiar with its contents, and guard them against speculative errors, and the ordinary temptations which Satan employs with youthful minds. You cannot change water into wine, but you may help fill the water-pots. You cannot alter the soil of the human heart, but you may begin early, and sow plentifully the good seed of the kingdom. Late sowings produce scanty crops. In temporal things, infidels and deists

know this, and atheists do not neglect it; but yours is the Christian's highest and noblest aim. It is to win souls for Christ. And oh! how much tenderness, affection, and patience is needed! Love is the silken cord, and with it you may draw up life-giving thoughts from your soul's inmost depths. Like the pelican, you must nourish these children with your heart's blood. Teach them to form habits of regularity, order, and punctuality; to avoid slothfulness, luxury, and self-indulgence; to forego a present and temporal for the sake of a future and spiritual advantage. Fire their souls with missionary ardour. Tell them of the Christian heroism of a Henry Martyn, a Felix Neff, and a John Williams. Ask them if there is not a noble principle within, that would prompt them to forsake the comforts of home for the sake of rescuing myriads from perdition? Tell them you are speaking in God's stead—the Captain of Salvation calls them—three hundred millions in China claim their pity and assistance—and some of them must obey the invitation. Plead with them like Richard Knill, whose Christian tones and tears were so successful.

The same grace that touched the heart of St. Augustine when a catechumen on the knee of Monica, his pious mother, will enter their minds, and inspire, with the hope of salvation, the simultaneous desire of usefulness in saving immortal souls. Put the question plainly, pointedly, and seriously, "Who will go for us?" Put it on behalf of the church, "Whom shall we send?" And if often put, the consciences of some will, sooner or later, reply, "Lord, here am I; send me!" A minister, accustomed to catechise his young people, once put the question to an interesting class of young men, "What is effectual calling?" Not satisfied with the usual answer, he requested that if any present could seriously and sincerely answer the question, in reference to themselves, by altering the pronouns *us* and *our* into *me* and *my*, they should do so. A young man rose up, after a pause, and with great seriousness, and every mark of deep feeling, replied, "Effectual calling is the work of God's Spirit, whereby, convincing *me* of *my* sin and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, He did persuade and enable me to embrace Jesus Christ as freely offered to *me* in the Gospel!" The

effect of the reply was deeply felt by all present. Like the close and personal inquiries of our Lord to that old disciple whom He catechised on the new birth (though a master in Israel), and like the interrogation often put to His disciples on other subjects, "What think ye of Christ, whose son is He? How is it ye do not understand? Have ye not understood all these things?" they awakened emotion and inspired courage. In all these teachings and questionings, we see how much more Christ aims at the heart of man than his head; and though this method is deemed by men of the world least philosophical, yet it may be still agreeable to the rules of true wisdom, to aim at reaching the intellect by the medium of the affections. To tell children that God is light, and in Him is no darkness at all—that God is a Spirit, infinite, eternal, and unchangeable—is like proving the existence of God from the sunshine, and the light of the moon and the stars—it is clear but cold. But tell them that God is love; these three words will do more than an hour's argumentation; it will in a moment sweep away the network that Satan has already begun to wind about their hearts. God's love in the gift of His Son, like the sublime sentence, "Let there be light, and there was light!" will shine into their young hearts at once. And if told that His love is like the spirituality—infinite, eternal, and unchangeable; and that wisdom, holiness, goodness, and truth, all beam forth and shine with noontide splendour in the face of Jesus Christ, who first loved us—the same effects will follow that have recently been experienced in the revived churches of Ireland, and the extraordinary work of God in the outpouring of His Spirit on the children in various schools there.

As you desire, therefore, the salvation of the souls of your children, and to be animated with more than a patriot's zeal, and as you wish to see this dark world of ours filled with the knowledge and light of truth, frequently urge this point, and unceasingly ask the question, "Have you given yourselves to God?" Matthew Henry wrote out a dedication for the use of his children.* This has been made a blessing to many in Shrewsbury, in Birmingham, and other places.

* "A dedication—I take God the Father," &c., &c.

From India and China a loud cry is now heard, "Come over and help us!" Having given yourselves to the Lord, and to His church, according to His will, give yourselves seriously, *freely*, and *deliberately* to the perishing heathen!

SUNDAY SCHOOL REFORM.

BY THE REV. J. PARKER, MANCHESTER.

THAT considerable dissatisfaction exists in reference to the Sunday school generally, is known best to those who take a deep interest in the state of that noble institution. In the outset of my address, let it be clearly understood that I alone am responsible for the doctrines about to be enunciated; and that in any criticisms I may offer, no reference whatever is made to *particular* schools or their respected officers and teachers. I rejoice unfeignedly in the amount of good realised by Sabbath schools; but, having a strong conviction that they possess a waster capability, and are designed to exert a profounder influence than their most sanguine supporters have conceived, I have the less hesitation in pointing out what I regard as mistakes, and suggesting what I hope would be improvements.

With regard to the constitution of the school, my settled conviction is that the officers should be appointed by the *church*. In many schools the officers are appointed by the *teachers*, and the church has no opportunity even of ratifying the election. So long as the school is regarded—as in many cases it virtually is—as an institution distinct from the church, there will be complaints concerning the little interest taken by the members of the church in the labours of the school. If the favourite expression that "the school is the nursery of the church" have any practical significance, it must be clear that the *church* should have the appointment of those who are to superintend the moral culture of the rising generation.

Not only, in my opinion, should the officers be the chosen representatives of the church, but the *teachers* also should go to their classes in the full confidence of the Christian fellowship. Suppose that several persons offer themselves as teachers, I should recommend that they be required to confer with the *pastor*, that he might examine their special qualifications for Sunday-school labour, and that he should admit them

on probation into his training class (an institution which I shall presently explain); and that, in the event of their probation being satisfactory, they be brought before the church, be recognised by the *church* as teachers, and receive from the minister, in the presence of the church, such counsels as he might deem appropriate to the occasion. Persons thus "separated unto the work" of teaching might naturally be expected to realise a solemnity and obligation hardly possible under the system at present pursued in many schools.

I propose now to walk round the school-room and to indicate a few reforms. Instead of opening the school with singing and prayer, exercises which are often broken in upon by late-comers and unruly spirits, I should cause the scholars to pass immediately to their several classes (of course, I presume that the teachers are in their seats at least five minutes before the appointed hour), where each teacher could, in a subdued tone, invoke the Divine blessing upon the labours of the day. This would shame many into greater punctuality—afford more time for personal intercourse between teacher and scholar—and put an end to the intolerable uproar which often occurs at the conclusion of the opening prayer. The singing of hymns I should encourage at the end of the morning and afternoon lessons. You must not imagine that I am *opposed to singing* in the school; on the contrary, I believe it should be more intelligently and earnestly cultivated than it is in many places. Truths are conveyed in poetry and song which may never be forgotten, and tunes may become so sacredly associated as to supersede much that is impure, and delight the mind in seasons of depression and sorrow.

In teaching a class, I should have much less sermonising. The *catechetical* is one of the most effective modes of imparting truth. Boys and girls should be encouraged to *converse* with the teacher, and state any difficulties which may embarrass their moral inquiries. As a teacher, I should never make the Bible a *task-book*, because we cannot be too careful as to the nature of the associations with which we surround the sacred volume. That scholars should be requested to learn passages of Scripture is simply reason-

able, but by no means connect punishment with negligence in this particular; give your scholars to feel how great a privilege, rather than how painful a duty, it is to become acquainted with the treasures of Divine revelation. It is of high importance that the teacher should insist upon a correct reading of the Scriptures; and to ensure this, I recommend that the teacher should read the verse aloud before the scholar attempts it, so that the scholar may have the advantage of hearing the proper pronunciation and emphasis of each word. I need not remind you that the right emphasis of a word may show the meaning of an entire passage. In the teachers' training class to which I have referred, reading is specially attended to—a whole evening being occasionally devoted to the study of emphasis.

In some large schools I have noticed an array of superintendents, secretaries, librarians, and collectors, which has been really imposing. Now, unless such officers go about their business with much tact, they will materially interfere with the order and efficiency of the school. It has long appeared to me that the collection of subscriptions, and the sale of books and magazines in the several classes, during the period of teaching, is a very serious mistake. Such practices interfere with the continuity of intercourse which alone can maintain depth of interest between the teacher and the class. I propose to obviate this annoyance by making each class self-contained; that is to say, the scholars shall intimate to their respective teachers what books, magazines, &c., they wish, and the teacher can make such arrangements in relation to these matters as shall not disturb the harmony and progress of the class during the time of instruction.

The absence of order in very many schools demands our attention. I hold that each teacher is accountable for the order of his own class; and if the teacher would make a special point of pledging each scholar to quietness and attention, we should soon see commotion reduced to serenity. I am more and more convinced that an appeal from the superintendent's desk to the "dear boys" (so called), is next to useless—the lads are not to be subordinated by these endearing words which mean nothing; unless the teacher set himself to the work, the superintendent may shout "dear boys"

until he is hoarse, and the "dear boys" will have their own way after all. Many teachers vacate their seats too early. As soon as the bell announces the close of the teaching, they rise and leave the school-room. This, in my opinion, is calculated to promote disorder; the teacher gone, what do the scholars care for the entreaties of the unfortunate man who ascends the desk and begs for peace? It is to the teacher, and to the teacher alone, that I look for the maintenance of good order.

Many teachers are in the habit of reading to their scholars some interesting incidents in order to occupy the time set apart for teaching. I no more believe in the efficiency of this mode than I believe in the efficiency of read sermons. As I advocate free speech in the pulpit, I should be, if possible, more emphatic in insisting upon free speech in the class. We may not be elegant, refined, lofty, or learned; but in the name of eternity, let us be earnest, and where there is vehement and intelligent earnestness, there will be a corresponding force and propriety of utterance.

In a rightly-conducted school there will be prompt obedience to the requirements of the superintendent. At all events, in the presence of the scholars, the teacher will never differ with the superintendent in matters of arrangement. Should the teacher have any objection to the tactics of the superintendent, he ought to adduce his objection privately, or in the presence of his peers; but, in no case, in the hearing of the scholars. And here it may be well to observe, that no wise superintendent will reprove a teacher in the presence of his class; on the contrary, everything should be done to heighten the moral influence of the teacher. In all cases of misunderstanding, let matters be brought up for private consideration and adjustment.

In the reformed Sunday school, I believe the pastor will be regarded as the president,—that (in large schools) there will be a superintendent for the boys, and a superintendent for the girls,—and that the whole institution will be in vital connexion with the church. In addition to these arrangements, I believe that in the reformed Sunday school we shall find:—

First. That no teacher will be admitted who has not afforded proofs of Christian-mindedness. The school should be a great moral institution. Now that edu-

cation has happily become disseminated through nearly all classes, it is not necessary to occupy much attention in teaching the mere art of reading. Our entire energy should be consecrated to the inculcation of the great principles of Christianity. That this high work cannot be accomplished by non-Christian men is a truth the barest enunciation of which will command universal assent. I object to mere *secular* teachers having anything whatever to do with the *government* of the school. They have no *moral status* to preserve; they cannot be tried by those standards of duty to which all truly Christian men can be brought. I object, therefore, I repeat, to their having anything to do with the *government* of the institution. It has been argued that many teachers have been converted in connexion with their labours in the school. This I most gratefully acknowledge; but it does not alter my conviction that the experiment is morally expensive, and not a little hazardous. What do persons enter the school to *teach*? If to teach mere *reading*, then conversion need not be regarded as essential to success; but if to teach the saving truths of Christianity, and thus to bring the scholars to the Saviour, then I must again and again aver that an experimental sense of Divine favour is the highest qualification for this holy labour.

Second. *That increased attention will be given to the formation of adult classes.* Adult classes demand separate class-rooms, and in the reformed Sunday school we shall be more anxious to have distinct rooms for all classes than to possess an immense room in which the entire school shall assemble. Reform must take place in our school *architecture* as well as in our school management, or we shall fail in the great purpose for which the scholastic institution is maintained. For myself, I do not see the necessity of building a great room in which children shall be taught in masses; I believe that such buildings, however creditable to generosity and enterprise, are great mistakes; we should build *class-rooms—class-rooms—class-rooms!* I know of select adult classes numbering from thirty to forty men—men of age and family—which are conducted in private rooms with distinguished success.

Third. *That the establishment of district schools will be a favourite enterprise.* I think it stands to reason that district

schools must be more successful than *central* schools. In the one case you *go out* to the people, and meet them on their own ground; but in the other you merely *invite* them to rally round you. On the comparative force of two such methods it is unnecessary to utter one word.

Fourth. *That the elder members of the church will devote themselves, in greater numbers, to the religious instruction of Sabbath scholars.* It is too much taken for granted that the work of the school belongs mainly to the young members of the congregation. While I, as a minister, rejoice to see young people offering themselves to any department of religious service, I do demand that the full-grown and well-taught Christian should come forward and teach those who are inquiring for God and truth and heaven. I do not ask the advanced Christians, male and female, to teach mere infants; but I point them to the young men and young women upon whom their example and instruction might exert an eminently useful influence.

Fifth. *That the teachers will seek opportunity of intercourse with the class during the week.* I do not mean in calling upon absentees merely; but in summoning all the members to a free social conference. Suppose, for example, that once a quarter the teachers of the select classes could meet their scholars at a class tea-meeting, and invite conversation on subjects affecting the constitution and progress of the class; at such opportunities bonds might be strengthened, and information elicited in a degree highly useful both to teacher and scholar. Having referred to absentees, I may add my opinion that teachers would do well to devote a good share of the visiting *upon the scholars themselves.* This arrangement would develop the brotherhood of the class, by calling for vigilance and sympathy in all its members. Teachers and ministers alike are apt to imagine that they must *officially* do certain work, or it will be either undone or ill-done; but I am persuaded that the share-all principle would do more to quicken the energies and consolidate the virtues of a class or congregation than the operation of the contrary principle, which turns classes and congregations into mere *receivers*—a principle which virtually makes dumbness a condition of success, and indolence a test of prosperity.

Conversion.

MILITARY ILLUSTRATIONS.

CAPTAIN C— was an officer in the British army, and was on his way to rejoin his regiment in India at the time of his remarkable conversion. On touching at the Cape of Good Hope, the ship was joined by a Captain P—, who had been staying at the Cape for the recovery of his health, and availed himself of the opportunity of returning to the East. Captain P— was a man of God. His religious character was soon discovered by the officers on board. Holy and devout in his spirit, zealous in his Lord's work, and active in his plans for the spiritual welfare of the souls who sailed with him, it was not possible that his religion should be concealed, or that he should escape the storm of persecution, which all who will live godly in Christ shall suffer. That storm soon broke furiously upon him. Indignant at his efforts of usefulness, and self-rebuked by the holiness of his life, the officers went in a body to the commander of the vessel, and warmly remonstrated with him for receiving on board his ship a "Methodist preacher," as they termed Captain P—. The captain replied, "Gentlemen, it will be a strange thing if so many of you cannot keep one man in order." This, they said, they were resolved to do. On the following day, which happened to be the Lord's day, with a view of annoying Captain P—, and showing their contempt for his religion, they brought out the cards, and prepared to spend the day in a scene of carnal dissipation. On going to his room for the cards, Captain C—, the subject of our narrative, observed the godly Captain P—, bent on a far different mission, ascend to the deck with a Bible in his hand, and a bundle of religious tracts under his arm. Anxious to know what his object could be, Captain C— followed him. On reaching the fore-part of the ship, the holy man assembled the soldiers and the crew around him, read to them a portion of God's Word, addressed them in a solemn and impressive manner, and concluded by distributing amongst them his tracts. At the close of the service, he "enmity of the carnal mind" in Captain C— rose to the highest pitch, and he resolved to embrace the first opportunity of insulting Captain P—.

On both returning to the quarter-deck, he attempted the execution of his design. Captain P—, turning meekly round, bent upon him a look expressive of the tenderest pity and compassion, and then passed on. But *that look* pierced his rebellious heart to its core. There was a power in that glance, not of man, but of God. It was as an arrow winged by the arm of the Spirit, and lodged deeply within his heart. Instantly leaving the deck, he flew to his cabin, fastened the door, and exclaimed, "*Oh, that look!* What have I done! That good man was doing his duty as a Christian, while I was acting the part of a blackguard." Then throwing himself across his berth, he wept like a child. Overwhelmed with a sense of his sins, he at length fell upon his knees, and poured out his soul in prayer to God for forgiveness. Missed by his companions, they repaired to his room, and sought to rally him. But all was in vain. Neither raillery nor entreaty could induce him to rejoin their society. For three days and three nights he remained in his cabin in the closest retirement, and in the greatest distress of mind, from a sense of his lost condition as a sinner. A gale of wind rendering it necessary to close all the ports, he was driven to the deck for air. The first person whom he encountered was the holy Captain P—. On finding himself by his side, he exclaimed, "Oh, my dear Sir, can you pardon me for my rude conduct towards you on Sunday?" Extending his hand, Captain P— replied, "Do not mention it, my dear Sir; I am sure it was done without a thought." The result may be anticipated. From that moment Captain P— took the penitent officer by the hand, led him to the Saviour of sinners, unfolded to him the great redemption wrought out by the Son of God for the guilty, pointed him to the "blood of Jesus Christ, which cleanseth us from all sin," unfolded to him the nature of that faith in Christ which brings pardon and peace, and showed to him "how God was in Christ reconciling sinners to Himself," and was the "justifier of all who believed in Jesus." On arriving in India, Captain P— furnished him with religious works, provided him with

letters of introduction to different Christians and missionaries at every place at which he would have to stop on his way to his regiment, and parted from him as a fellow-voyager now to the port of eternal rest. The remainder of his life evidenced the reality and sincerity of his conversion. Captain C—— became a decided Christian, "old things had passed away, and all things became new;" and having lived for years to adorn the holy profession which he made, he recently departed to the eternal world in the faith and hope of the Gospel of Christ. But who can read this narrative and not feel the touching force of those words—"Oh, that look!" It was but a look. Not a sentence was uttered, nor a word spoken; no feeling of resentment dwelt in that bosom; no expression of upbraiding gleamed in that eye. It was but a look! But, "Oh, that look!" How meek its glance, how tender its expression, how forgiving its language. It was as a sword penetrating to the depth of the soul, so exquisitely piercing is the look of love. Such, too, was the look which Jesus bent upon His faithless apostle—"And the Lord *looked* upon Peter." And that look, which no painter has ever been able to imitate, dissolved his heart: "And he went out and wept bitterly." And such is the look of pardoning love with which Jesus is prepared to welcome every poor wanderer returning to Him in humiliation, and in penitence, and in faith. Christian reader, you may know something in your experience of the "offence of the cross." You may be called to endure shame and obloquy, insult and loss, for Christ. But learn instruction from this incident. Meet every such assault with meek endurance, with patient suffering, and with kind forgiveness. "Overcome evil with good." Your adorable Lord and Master endured for you the greatest indignity and insult. He was spit upon, the hair was plucked off from His face, He was scourged, mocked, derided, and was slain. And yet, "He went as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened He not His mouth." "Let us go forth, therefore, unto Him without the camp, bearing His reproach." You may be derided, insulted, and persecuted for the name of Christ; nevertheless, a look of meekness, a glance of love may disarm the scoffer, and lay him low at the feet of Jesus. Oh, that prayer of Christ's—"Father, forgive them, for they know not what they do!"

Major M—— was what the world would style a good-hearted, noble-minded man. Elegant in appearance, generous in disposition, chivalrous in spirit, and distinguished in the service, he was an especial favourite with his brother officers. "But he was a leper." (2 Kings v. 1.) In other words, he was an unregenerate man. His heart was hostile to every feeling and sentiment of true, evangelical religion. Although the brother of an eminently godly minister of the Church of England, who frequently and faithfully addressed him on the all-important subject of his soul's salvation, his carnal mind still remained in deep and determined enmity against God, pronouncing it fanaticism in his brother which induced him to annoy him with his "cant!" But we often find that Providence is the handmaid of grace. In this instance it was remarkably true. While on a visit to his mother and sisters, he was induced to accompany them on the Lord's day to church. His feelings and conduct on this occasion were sadly dissonant with the sacredness of the place and the solemnities of the service. On the clergyman ascending the pulpit, he remarked to his sister—"Did you ever see such an ugly rascal in your life?" But the man of God bore a message from the high court of heaven to his soul. He announced his theme: "They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jeremiah 1. 5.) He then proceeded to unfold his message with scriptural clearness and affectionate fidelity. He portrayed the character of a soul under a deep sense of its lost state, asking the way to Christ with full purpose of heart, and earnest desire to be saved. The influence and the motives which would awaken and give force to such an inquiring, seeking state of mind, he referred to the Spirit of God moving upon the heart, convincing it of sin—to the curse and condemnation under which the soul out of Christ lay, to the reality of a dying bed, and, after death, the solemnities of the day of judgment. Changing his theme, he spoke in tones of melting tenderness of Jesus—of His great love in dying for sinners, of His ability to save to the uttermost, and of His willingness to receive the vilest who fled to Him in faith. He then enlarged upon the nature, fulness, and unchange-

ableness of that covenant of grace in which they have an interest who join themselves for ever to the Lord. The attention of Major M—— was riveted throughout the discourse. His mind was filled with astonishment and awe. All was new and startling to him. Such truths he never before had heard, such emotions he had never experienced, such convictions he had never felt. It was, indeed, a message of God to his soul. With a bruised and bleeding heart he hastened to the vestry at the close of the service, disclosed his feelings to the minister, and solicited the loan of his sermon. Oh, how changed was the appearance of that minister to him now! With the church of old he could exclaim, "How *beautiful* upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good." The clergyman, on hearing of the blessed effects which his discourse had produced upon the mind of Major M——, instantly proffered all the spiritual instruction and comfort which his inquiring mind and anxious heart required. "He brought him to Jesus." After repeated interviews, and much prayerful teaching, he had the happiness of seeing the Major a rejoicing believer in Christ, joining himself to the Lord in a perpetual covenant. The change was marvellous, and such as the grace of God only could have produced. The once gay, thoughtless, scoffing Major M—— now became the holy, humble, zealous disciple of Jesus, sitting at His feet, clothed, and in his right mind. He directly turned his attention to the conversion of others. Testifying to all whom he met what "great things God had done for his own soul," he sought to bring them to the same salvation that was in Christ Jesus. Retiring from the army, he went to reside in Edinburgh. It was there the message which summoned him to his Father's house reached him. His departure was sudden, but his soul was ready. His death was instantaneous, but it was a translation to glory. On coming out of his garden one day, he seated himself in his chair, leaned back, and expired.

The conversion of Captain B—— was not less striking. It forcibly illustrates the great truth, that "salvation is of the Lord;" and that bent upon bringing His people to a knowledge of Himself, He can accomplish His purpose in the employment of any means, and in a way

often most improbable to human wisdom, which His sovereignty might see fit to adopt. Captain B—— possessed all the attributes of a man of the world. He was admirably fitted by nature to participate in its scenes and to contribute to its enjoyments. He danced gracefully, retained his box at the opera, and was the attraction and the soul of every gay party in the regiment. At the time that most momentous event of his life took place which we are now recording, his regiment was quartered at Auberge de Castile, Malta, commanding a beautiful view of the harbour. Standing one day at his window, he beheld a ship sailing out of the harbour, and stretching for the ocean. As he gazed upon the beautiful object, he observed her suddenly tremble, the masts went overboard, and she sank! She had struck upon a rock; and so severe was the concussion, she instantly went down. This solemn spectacle was the voice of God to his conscience. Such was the arousing, convincing effect upon his feelings, he instantly fell upon his knees, and exclaimed—"Such will be the shipwreck of my soul, O Lord, if thou dost not undertake for me!" From that moment he became an earnest seeker of the Lord Jesus. Seeking, he found the Saviour; and, finding the Saviour, he found the chief good, the satisfying good, and he was happy. To the surprise and regret of his companions, he withdrew from the world, and attached himself to the little band of Christians assembling together for the worship of God in the island. His friends mourned that he had imbibed "Methodistical opinions," which had so "spoiled him for the world;" but he had found an all-satisfying, sanctifying good in Christ, and from the moment that this precious treasure obtained a lodgement in his heart, in the face of scorn, and obloquy, and reproach, he "forsook all, and followed Jesus in the way." Reader, are *you* not afraid of the shipwreck of your soul? You are voyaging to eternity. There are sunken rocks, many and treacherous, in your way. The most concealed and fatal of all, is *self-righteousness*. Ah! upon this many a soul has struck and perished. Beware of it. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." (Matt. v. 20.) Solemn words! The Lord the Spirit engrave them upon your

heart. They cut up, root and branch, the religion of vast numbers who are *dreaming* of heaven. But no righteousness of your own—not the most splendid, costly, or perfect—will ever take you there. A hope founded upon a salvation by works, will disappoint its possessor in death, and fill the soul with confusion and remorse throughout eternity. One righteousness, and one only, will save you. "The Lord our righteousness" is the name of Him who wrought it out, and who freely imputes it to all those that believe. The following are the words which declare these important truths—"Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is

no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood." (Rom. iii. 19-25.) Here is an epitome of the Gospel plan of salvation. Believe with your whole heart the truths contained in these verses, and you shall be saved. It may be that your "mouth is stopped," and that you feel yourself "guilty before God." Is it so?—then welcome the good news of the Gospel,— "justified freely by His grace through the redemption that is in Christ Jesus." The very God before whom you tremble is prepared to accept you in the righteousness of His dear Son. The Lord Jesus, whom you may have "despised and rejected," stands with this Divine and spotless robe in His hands, prepared to cast it over your soul, hiding every spot. The Holy Spirit, whom you have slighted and grieved, is prepared to produce that faith in your heart which will enable you to believe to the saving of your soul.

The Sacred Scriptures.

SEVEN CHURCHES OF ASIA.

BY THE REV. W. LOTHIAN, M.A., REDCAR.

SMYRNA.

"And unto the angel of the church in Smyrna write: These things saith the First and the Last, who was dead, and is alive."—Rev. ii. 8.

At the time when the Epistle referred to in this passage was written, Smyrna was next in importance to Ephesus, and was called the "crown of Ionia." It was situated about forty-five miles to the north-west of that city, at the head of a splendid bay, on the eastern shore of the Mediterranean, and in the province of Asia Minor. The name Smyrna signifies *myrrh*, and seems to have been given to it, either from its trading in this and other spices, or from the capabilities of the soil for the growth of such perfumes. As a city, it could boast of great antiquity, being founded, as is generally supposed, more than a thousand years before the birth of Christ. It is thought to have been the birth-place of Homer, the celebrated Greek poet, who was called Melesigines, from the little river Meles in the neighbourhood, on the banks of which was a grotto, where he is said to have composed his poems; and among the buildings of the ancient city was a square edifice, surrounded by colonnades, called the Homereum, in which were a temple and statue of the poet. From

an early period it was celebrated for its wealth and commerce, being conveniently situated for trade, and possessing an excellent and commodious harbour. Though frequently exposed to earthquakes, it was as often rebuilt; and notwithstanding the ravages produced by fire and pestilence, as well as by destructive wars, it still maintains a great share of its former consequence, and at this day is the chief city of the Levant, being resorted to by merchant vessels from almost every part of the world. It is also the only city of the seven which retains its original name, and where there are any considerable remains of Christianity.

The modern city, called Izmir by the Turks, is thus described by a late writer, quoted by Dr. Samuel Wills, an American divine, in an expository work on the Seven Churches of Asia:—"Smyrna is divided into two parts, the upper and lower; the first being inhabited by Turks and Jews; the second by Armenians, Greeks, and Franks. All the fine and remarkable buildings are in the lower town; it contains the markets, bazaars, shops and stores, and exhibits all the activity and animation belonging to a great commercial mart, and a crowded seaport. The upper town is bounded by extensive cemeteries, and appears almost

as tranquil as those abodes of the dead. The houses are mean, the windows closely barred, like those of prisons, and the streets all but deserted. The situation of the city is admirable; at the edge of a capacious bay, with excellent anchorage, and so deep that large ships come close to the wharves. The bay extends into the city, and its margin is lined with quays, on which there are handsome storehouses; so that the city, with its domes and minarets, has a fine appearance on approaching it from the bay. The inhabitants are probably about 130,000; of whom about 70,000 are Turks, 30,000 Greeks, 12,000 Jews, 7,000 Armenians, and the remainder natives of various parts of the world, especially English, French, Dutch and Italians, who reside there for the purposes of commerce, and occupy for the most part the best quarter of the city, near the bay. The port is frequented by ships from all nations, freighted with valuable cargoes, both outward and inward. Its large commerce has obviously arisen, not only from the advantageous situation of the port, but from the judicious and liberal policy of the Turkish Government, which has imposed hardly any restrictive enactments, with few duties, and these extremely low.

"One of the circumstances which strikes a foreigner on visiting Smyrna is the great diversity of the nations which have contributed to supply it with inhabitants. The citizens are distinct from each other in religion, language, dress and manners; each race has its own feasts, its own ceremonies, and even its own calendar. It is not at all unusual for one race to celebrate a festival on a day devoted by another to penance and fasting. The Turks close their stores on Friday, the Jews on Saturday, and the Armenians, Greeks and Franks on Sunday. There is no inter-marriage nor social communication between these different races—they never meet each other, except in the market-place, and they only converse together on the price of cotton, opium, &c., or the rate of exchange between piastres and dollars. The distinction of race is more strongly marked among the women than among the men. The Greek and Frank ladies have their faces uncovered, the Armenian and Jewish allow about half the countenance to be seen, while the Turkish women hide every feature but the eyes. A stranger would be led to believe that more languages were spoken in Smyrna than in any city that has existed since Babel. On one side, caravans and strings of camels pour into the city from every part of central Asia, Syria and Arabia; on the other, fleets crowd the harbour from all the maritime states of Europe and America. The general medium of communication is the *lingua Franca*, a barbarous jargon, compounded of bad Italian, and worse Arabic, together with a plentiful admixture of vulgarisms and nautical phrases from every language in Europe."

The writer of this spirited sketch thus concludes:—"Religious toleration has always been more freely granted in Smyrna than in any other Turkish city; and when there has been any outbreak of Mussulman fanaticism, it has been directed against the Jews and Greeks, rarely against the Europeans. The population of Smyrna is rapidly increasing,

especially since the police of the place has been improved, and greater security afforded to life and property. In no place is the decline of Turkish fanaticism more apparent, for the European consuls are ever ready to resent the slightest insult offered to Christians, whatever may be their denomination. In consequence of this protection, the processions of the Greek and Latin churches pass freely through the streets, and some of the latter are so gorgeously conducted that a spectator may suppose himself in a city of Italy rather than in Turkey."

Messrs. McCheyne and Bonar thus describe their impressions on approaching the city:—"Many interesting objects met the eye in sailing up the splendid gulf, and none more beautiful than the town itself, lying close to the shore, set round with tall dark green cypress trees, with beautiful hills behind. There is one eminence that the eye falls upon, near to the entrance of the harbour, dotted over with white flat stones. This is the Jewish burying ground." "Our first Sabbath," they observe, "was spent at Bouja, a beautiful village in the neighbourhood, much frequented by English residents. We worshipped in the English chapel, recently erected there, a commodious building, in which Mr. Lewis, consular chaplain, and Mr. Jetter, of the Church Missionary Society, officiate alternately. There was singular power in the words that were written over the pulpit of the chapel, 'Be thou faithful unto death, and I will give thee a crown of life;' we felt them the more, remembering that we were within a short distance of the city where the church used to assemble to which these words were first addressed, and the spot where Polycarp, so long the angel of the church in Smyrna, obeyed the exhortation, and received his reward. Our next Sabbath was spent in Smyrna. Early in the morning the sound of bells ringing loudly in the town caused a little surprise, till we ascertained that it proceeded from the Romish churches in the city; for the Roman Catholics, everywhere zealous, have here erected three large and splendid churches, and already number 5,000 members in Smyrna. They have also a flourishing school, to which they give the name of a college *di propaganda*. We worshipped in the forenoon in the English chaplaincy; in the afternoon we joined the worship of the American missionaries in the Dutch consulate, and reached Bouja in time to enjoy part of Mr. Jetter's evening service." Mr. McCheyne reckons the population of Smyrna at 120,000; of whom 9,000 are Jews, 1,000 Europeans, 8,000 Armenians, and 20,000 Greeks; "many of the latter," he adds, "are falling under the sway of Rome." But the American Board of Foreign Missions has here begun a good work, as in other cities of the Turkish empire, in the establishment of schools, the circulation of the Scriptures, and the promotion of evangelical doctrine in the native churches; and it is to be hoped that the attempts thus made by these and other Protestant missionaries may, by the blessing of God, be the means of reviving in this apostolic church the spirit of primitive Christianity, and diffusing from thence the light of the Gospel, in its simplicity and purity.

No mention is made of the church in Smyrna in any other part of the New Tes-

tament, nor is it known by whom, or at what period, the Gospel was first introduced into that city. In the nineteenth chapter of the Acts of the Apostles we are informed (verse 10) that the Apostle Paul continued at Ephesus "for the space of two years, preaching the Gospel 'daily,' so that all that dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks." It is, therefore, highly probable that during that period he might pay a visit to the city of Smyrna, which was at no great distance, and which afforded peculiar facilities for the propagation of the word of God; or, some of those individuals who resorted to his ministry at Ephesus might be merchants of Smyrna, and, being converted to the faith, might introduce the knowledge of the Gospel on their return, and thus lay the foundation of a Christian church. But, in whatever manner the disciples at Smyrna received the word of life, they already formed, at the time when this epistle was addressed to them (about the year 96), a large and flourishing community; and though exposed to persecution for the truth's sake, they held fast the faith, and as a church were eminently distinguished for their purity, love and zeal. It has been observed that no reproof is addressed to this church, and that the epistle is wholly of a commendatory nature. It speaks to them in the language of consolation and encouragement; and though they are faithfully warned of the trials that await them, it assures them of final victory and glory; this may have been the cause of its continued prosperity.

It is addressed, like the others, to the angel, or pastor, of the church, but who the individual was we have no means of ascertaining. It is well known that the pious and venerable Polycarp was bishop of the church in Smyrna about the middle of the second century, and some have conjectured that he is the person here meant. Polycarp was the disciple of St. John, and Milner informs us, from Irenæus, that he had "a particular delight" in recounting what had been told by those who had seen Christ in the flesh. This eminent man suffered martyrdom about the year 167, in the reign of Marcus Aurelius Antoninus; but as this epistle was written more than seventy years before that event, it is not likely that he should have presided over the same church for so long a period, and therefore nothing certain can be built on this hypothesis. It is of more consequence to attend to the admonitions which the epistle contains. In announcing His name, the Saviour adopts the language under which he had described Himself when He appeared to the apostle, "I am the First and the Last, and the living One; I was dead, and, behold, I am alive for evermore: and have the keys of the invisible world (hades) and of death." (chap. i. 18.) These titles express the essential Deity and proper humanity of the Son of God. The first title is ascribed to Jehovah Himself, as that by which He is distinguished from all mere creatures (Isa. xliv. 6), and represents Him as the First Cause and Last End of all things: He is also the living One, as having life in Himself, and as the source of spiritual and eternal life to others; and though He condescended to come under the power of death for a time, that He might bear the sins of many, He rose again to

die no more, and is constituted Lord, both of the dead and of the living. On a careful perusal of these epistles it will be seen that there is a peculiar adaptation of the titles assumed to the particular case and circumstances of the churches addressed. Now, as the church in Smyrna was exposed to the fiery trial of persecution, and a great fight of affliction still awaited them, nothing could be better fitted to cheer and support their minds than the thought that they were called to suffer in the cause of Him, who, though in His divine nature He was from everlasting to everlasting, had appeared in the fashion of a man, and become obedient unto death for their sakes, and was now exalted as Head over all, and had the keys of death and of the grave. There are three things in the character of this church which the Saviour notices with approbation—their labours, sufferings and penury. He knew and approved their *works* of faith, and labours of love, which they had shown towards His name, and He was not unrighteous to forget them. He was also well aware of the *tribulation* they had to endure from an unbelieving world, and which enhanced the value of their services; like most of the primitive Christians they were *poor* in this world, but they were rich in faith, and heirs of the kingdom which the Lord hath promised to them that love Him. To add to their other troubles, they had been assailed and calumniated by false teachers, who boasted of their fleshly descent from Abraham, but were strangers to Abraham's faith, and manifested, by their spirit and conduct, that they were the children of the wicked one. "I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan;" "for he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of man, but of God." These unbelieving Jews tried to make the minds of the Gentiles evil affected towards the brethren, and by their unholy lives made the name of God to be blasphemed among the heathen. The reference here may be to the Judaizing teachers, who sought to enforce on the Gentile churches the obligation of the law of Moses, and against whose factious and contentious spirit Paul frequently warns the believing Gentiles; possibly they had withdrawn from the fellowship of the church in Smyrna, and had set up a separate congregation, which they dignified with the name of a church; but while such errors were propagated, and such a spirit of contention prevailed, they were doing the work of "Satan," and effectually subverting the interests of his kingdom.

Our Lord now forewarns them of further trials: "Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days." The imprisonment here spoken of may be a general term for all kinds and degrees of suffering for Christ's sake, comprehending not merely loss of liberty, but banishment, confiscation of property, torture, and death. And this unrighteous persecution is represented as instigated by that wicked spirit, who has been a mur-

derer from the beginning—the grand adversary of God and man. But though Satan meant it for evil, God designed it for good, as the means of trying the faith and patience of the saints, and bringing the passive graces of their character to light; and the trial of their faith, which is much more precious than of gold that perisheth, would be found to praise and honour, and glory, at the appearing of Jesus Christ. Another consideration, well fitted to support the minds of the faithful under the fiery trial, was, that it was only for a limited period—"ye shall have tribulation ten days"—a definite number being used for an indefinite, as in other places of Scripture. (Gen. xxi. 7; Num. xiv. 22.) They had, therefore, no cause to fear any of those things which they should suffer; for greater was He that was with them, than all that were against them. "With their adversaries was an arm of flesh; but with them was the Lord their God, to help them, and to fight their battles," and neither death nor life should be able to separate them from His love.

They were now engaged in an arduous struggle with subtle and powerful enemies, the devil, the world, and the flesh; but let them hold fast their profession, and in due time they would reap if they fainted not; let them "be faithful" to their Divine Master, steadfast in maintaining the truth, bold in confessing it, and zealous in promoting it, through evil and through good report—even should they be called to resist unto blood, striving against ain—and the Lord, the righteous Judge, would crown them with victory in the day of His appearing before an assembled universe. "Be thou faithful unto death, and I will give thee the crown of life"—the symbol and pledge of immortality; not the glittering diadem of earthly kings, nor the fading chaplet that encircled the victor's brow, but the crown of righteousness, the incorruptible, the amaranthine crown of glory. (1 Cor. ix. 25; 1 Pet. v. 4.)

In fine, it is promised to every successful competitor in this good warfare—who possesses that faith which overcometh the world—that on him the second death shall have no power; men might kill the body, "and after that they have no more that they can do;" but having suffered with Christ, they shall also reign with him for ever, when their haughty persecutors should be filled with shame and everlasting contempt, and "death and hell shall be cast into the lake of fire, which is the second death."

MARTYRDOM OF POLYCARP.

"Fear none of those things which thou shalt suffer."—Verse 10.

Allusion has already been made to the death of this venerable pastor of the church in Smyrna, and it may form an appropriate conclusion to this article to subjoin a few extracts descriptive of this event. He was contemporary with Ignatius, bishop of Antioch, who suffered at Rome about the year 107, and who makes honourable mention of him in his epistle to the Smyranean church. Ignatius also addresses one of his epistles to him, containing various practical directions for his guidance in the government of the church. The narrative of Polycarp's last conflict is

contained in an epistle, which Milner, who gives a translation of it in his "Church History," justly considers one of the most precious remains of antiquity. It is thus addressed, "The Church of God which sojourns at Smyrna to that which sojourns at Philomelum," (in Lycæonia,) a style of address which sufficiently proves its high antiquity "with all the sojourners of the Holy and Catholic Church in every place. Mercy, peace, and love from God the Father, and our Lord Jesus Christ, be multiplied." After referring to the death of several other Christians, who had nobly sealed their testimony with their blood, it is said, "The admirable Polycarp, when he heard what had passed, was quite unmoved, and resolved to remain in the city; but, at the urgent request of his people, he retired to a neighbouring village, with a few friends, where he spent most of his time in prayer. Three days before he was seized he had a vision, or dream, in which he saw his pillow consumed by fire, which he considered as an intimation of his approaching fate, and remarked prophetically, "I must be burnt alive." Hearing that a search was made for him, he retired to another village; and finding out the place of his retreat, through the treachery of a servant, the persons sent in search of him found him lying in an upper room, where he might have made his escape, but he would not, saying, "the will of the Lord be done." Some, admiring his age and constancy, said, "Is it worth while to take pains to apprehend so aged a person?" He immediately ordered food to be set before them, and meanwhile retired for prayer, and continued with great fervour in this exercise for about two hours, to the astonishment of the hearers. He was then placed on an ass, and led to the city. The irenarch Herod, and his father, Nicetes, met him, and taking him up into their chariot, asked him, "What harm is it to say Lord Cæsar, and to sacrifice and be safe?" But, after a moment's silence, he replied, "I will not follow your advice." They then treated him abusively, and thrust him out of the chariot; so that in falling he bruised his thigh. But, still unmoved, he went on cheerfully, under the conduct of his guards, to the stadium. As he entered amidst the tumult, he seemed to hear a voice from heaven, saying, "Be strong, Polycarp, and play the man" (see 1 Cor. xvi. 12). The proconsul, having asked his name, began to exhort him, "Have pity on thy own great age. Swear by the fortune of Cæsar; say, take away the Atheists," (so the Christians were called). Waving his hand to the multitude, and looking up to heaven, he repeated significantly, "Take away the Atheists."

Being again promised his release, if he would swear, and reproach Christ, he made that noble and memorably reply, "Eighty-and-six years have I served Him, and He hath never wronged me; and how can I blaspheme my King who hath saved me?" This period probably refers to the whole of his Christian life; it is scarcely credible that he had been in the office of the ministry all that time, though Ignatius wrote to him as a bishop sixty years before. Being urged to swear by the fortune of Cæsar, he declared himself a Christian, and offered to defend the Christian doctrine on any day the proconsul might appoint. He was

then threatened with wild beasts, but undaunted by this threat, the judge declared he would tame his spirit by fire; but he replied, "You threaten me with fire which burns for a moment, and is soon extinguished; but you are ignorant of the future punishment of eternal fire reserved for the ungodly." After various attempts on the part of the proconsul (who seems to have been desirous to save him) to induce him to recant, he was ultimately condemned to the flames by the clamour of the infuriated multitude; and when the executioners were about to fasten him to the stake with nails, he begged to be allowed to remain as he was, for He who had given him strength to sustain the fire, would enable him to remain unmoved, without being secured with nails. He was then simply bound, and putting his hands behind him, he offered up the following beautiful and comprehensive prayer: "O, Father of thy beloved and blessed Son, by whom we have received the knowledge of thee, the God of angels and principalities, and of the whole creation, and of the whole generation of the just who live in thy sight, I bless thee that thou hast counted me worthy of this day and hour, to receive my portion, in the number of thy martyrs, in the cup of thy Christ, for the resurrection to eternal life, both of soul and body, in the incorruption of the Holy Spirit. Among whom may I be received before thee this day, in a well-favoured (literally *fat*) and acceptable sacrifice, as thou, the faithful and true God (literally, that cannot lie, *apseudes*, comp. Tit. i. 2), hast prepared, and shown beforehand (referring to his dream), and fulfilled. On this account, and for all things, I praise thee, I bless thee, I glorify thee, with the eternal and heavenly Jesus Christ, thy beloved Son, with whom, to thee and the Holy Spirit, be glory both now and for evermore. Amen." Milner translates the last clause, "I glorify thee by the eternal High Priest;" but there is no word for high priest in the original. In the doxology, there is a distinct recognition of the doctrine of the Trinity; as also in the close of the epistle, whence the narrative is taken.

The fire not taking effect, the body of the martyr was afterwards run through with a sword, and his happy spirit set free, to receive

from his beloved Master the crown of life. His friends strove to recover his remains for burial, but were prevented by the envious multitude, among whom the Jews bore a conspicuous part, and the body being committed to the flames, the bones were gathered up and deposited in the earth, by his attached and sorrowful people.

With reference to this locality, Mr. McCheyne observes, in his Journal (Aug. 9, 1839), "In company with Mr. Riggs, we enjoyed a pleasant walk up the hill that rises behind the city, where are the ruins of the old castle, and where, in the opinion of many, was the original site of Smyrna. We visited the stadium, where Polycarp was martyred in 167. It stands on the face of a hill, the sides of a concave valley forming a natural amphitheatre for the accommodation of spectators. The space may be about 500 feet long, on each side, at either end of which rose the seats for the spectators. Near it is a range of broken arches, which formed part of the vaults where the wild beasts were kept. From one of these the Asiarch was urged by the people to let loose a lion against Polycarp. [Arundell says, of the stadium here mentioned, the ground-plot only remains, it being stripped of its marble seats and decorations.] In the midst of this stadium the aged man of God was fixed to a stake, and the fire kindled around him; but the flames leaving him unconsumed, he was dispatched by the sword of the Roman confector. The epistle to the church of Smyrna was to us doubly interesting now. A voice seemed still to echo round the spot, 'Fear none of those things which thou shalt suffer.' A grave close by, over which a tall cypress grows, is said to be the grave of Polycarp." "The Christians of Smyrna," adds Dr. Kitto, "reverence his memory, and make an annual procession to his tomb, the supposed site of which is a short distance from the place of his martyrdom."

Polycarp wrote an epistle addressed "To the Church of God sojourning in Philippi," distinguished by great simplicity of style, and full of quotations from Scripture, enforcing many practical duties; but far inferior, in point of dignity and sublimity of sentiment, to the apostolic writings.

Literature.

Regeneration. By W. ANDERSON, LL.D. Second Edition. Edinburgh: A. & C. Black.

WE have gone through this extraordinary work not once, but twice over, and the result is, that we are more deeply than ever impressed with a sense of its importance. We feel that we speak only the words of truth and soberness when we say that no volume, of a theological character, has appeared during the present century, which, for masterly analysis and profound thought, admits

of comparison with it. From the preface the reader will learn with astonishment, that it was originally delivered in the shape of discourses to the author's congregation in Glasgow. Edwards himself never made a heavier demand on, or paid a higher compliment to, his audience. That one-third of the assembly should have fully comprehended one-third of the discourses while being rapidly uttered, will seem to most Southern readers impossible; still, there is the fact, and it cannot be disputed.

In our study of the volume, we have been not a little struck with the extent to which errors on various points, and of various magnitudes, have come to mingle with the staple even of our evangelical writings. The pen of Dr. Anderson may be likened to the snow-plough of the railway, pushing to the right and to the left the rubbish which overspreads his path. The ablest men of a former age, as well as of that which is now passing away, all come in for a share of correction and instruction. What reply they would severally have given, had they been still amongst us, it is impossible to tell; but it strikes us that for the most part they would have done homage to this great Master in Israel. The book is by far the first on the subject that has issued from the Protestant press. None other makes even an approach towards exhausting it. The once famous work of Witherspoon, while evangelical, useful, practical, and popular, is but a superficial performance; and none that have since appeared have greatly advanced on it. The few chapters, lectures, or discourses in the systems of Hill, Dick, Dwight, Wardlaw, Payne, and others, admit comparatively of but a meagre outline, whereas this massive volume suffices for an elaborate exhibition of the great theme in all its aspects. It is full-orbed and complete. It will go down to posterity as of its class the book of the century.

There are, no doubt, points to which exception may and will be taken: on such a subject that is a matter of course; but in no respect whatever does it militate against the general merits of the work. There are some dozen tiny specks, on which, were we disposed to nibble, we might fix. We should have no difficulty in finding something to carp at, perhaps, in our own judgment, to correct. For example, curiously enough, the only passage bearing on one part of the great theme which the exact author has overlooked, is the most important passage of its class in the work. After carefully examining these three hundred and twenty pages, we have failed to observe the slightest reference to it. It is the following:—"He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born not of blood, nor of the will

of the flesh, nor of the will of man, but of God."—John i. 11-13.

Now the question is, what is the natural and true interpretation of these words? Most people, if we mistake not, will hold that the sonship mentioned will follow the faith, and that the faith springs from the birth, and that the birth, consequently, is the source of the whole of the knowledge, gifts, and graces which enter into the new creature. Such was the view of the famous commentator, Thomas Scott, as set forth in his reply to Bishop Tomliu. Scott holds, that regeneration is the direct work of the Spirit, and that both repentance and faith are its immediate fruits. Dr. Anderson also allows an influence producing faith; but he denies such influence to be regeneration. He says:—

"The work does not consist, as others imagine and affirm, in the production of a *holy disposition*, antecedently to the presentation of the Word to the mind; so that it is prepared to *relish* its truths, and thereby induced to believe them.—The greatness of the names of many of the divines who hold this opinion forbids that we treat it with contempt; but I cannot refrain from expressing my astonishment. The greater part of them not only admit, but contend, that it is in the creating of this pre-disposition that Regeneration properly consists."

Now this view goes in the teeth of the foregoing text, as expounded by Scott. Again, the author expresses himself to the same effect with the utmost clearness, in the following antithesis:—

"Dr. Payne, who, as already intimated, has adopted the theory of pre-disposition in a modified form, says that he knows of nothing with which the producing of that disposition may be compared, but the 'primary act of creation.' In the like manner, I, who unite with those who maintain that it is *the faith, in order to the disposition, and not the disposition in order to the faith*, which the Divine Agency produces, do not deny that the operation may be of this miraculous character."

It is especially to be noted, that there is no dispute as to the necessity of the work of the Holy Spirit. The question has regard solely to the manner and order of His operation. Dr. Anderson, we repeat, grants that there is an influence exercised on the mind, out of which faith springs; the faith which regenerates. But he denies that such influence is regeneration itself. He contends, and we agree with him, that this view, and this only, harmonises with the language of James i. 18, and 1 Peter i. 23. Again, Dr. Anderson

says, referring to the nature of the work,—

"I affirm nothing—nothing further than the fact, revealed by the Divine testimony, that there is a direct work of the Spirit on the mind in causing the belief of the Word—without my having any understanding of the nature of the operation."

The matter is again very strongly put in the following passage:—

"But, besides being an unscriptural derogation from the honour of the Word, without even an apparent enhancing of the honour of the Spirit, I contend that the dogma is glaringly unphilosophical, and violates common sense. It contains a preposterous transposition of cause and effect. In all our other dealings with men, we attempt to influence their dispositions by means of truth; but, according to this inversion, it would be presumptuous for any man to preach the Word, in expectation that the Spirit might bless and use it for changing the sinner's inclinations;—the only lawful design being to furnish what might gratify and cherish a disposition—the *holy relish*—which, perchance, has been theretofore communicated. Will these metaphysicians explain to us, on this principle, the change of Adam's disposition? Did the Tempter effect it by some subtle influence, when his victim slept in insensibility, without the excitement even of a dream,—so that when he awoke he was prepared for relishing the lie which was presented for his belief? I ask the question in no spirit of burlesque, but in argumentative soberness; and when I contend that, in order to be consistent, they must answer in the affirmative—that that, or something similar, was the mode of his seduction, little surely is requisite for exposing the absurdity. The seduction evidently commenced with the lie, by believing which the disposition was vitiated. So is it in the recovery of man. By means of the truth, which He causes to be believed, the Holy Spirit restores that original disposition which Satan perverted by means of falsehood and deception."

Is there not here an important oversight? Did not the seduction commence, not in the belief of the lie, but in the unbelief of the truth, in "calling God a liar," and in denial of His Godliness? In this, and not in the belief of the lie, consisted the Fall, and in this originated the "relish" for the lie, and the belief of it.

The subject is, doubtless, beset with difficulties; but, happily, the difference is speculative, there is nothing vital in it. Whether regeneration precede faith, or faith precede regeneration, the soul is saved, and that great change is effected, by the Holy Spirit. Every person regenerated is a penitent believer, and every penitent believer is a person regenerated.

Hence it deserves special notice, that

nowhere in the Word of God is regeneration urged on sinners as a duty enforced by penalties, or at all. It is simply set forth as a *necessity*, in order to "enter into the kingdom of God." Neither is any means prescribed by which it is to be obtained; let that also be noted. In this respect, much theological teaching, both of present and of former times, materially differs from that of the sacred Scriptures. But on the other hand, repentance towards God, and faith in the Lord Jesus Christ, the burden of Paul's ministry, are set forth as a duty, and urged by the most solemn sanctions, and all who repent and believe are treated in Scripture as "born again." The change is everywhere represented as solely and exclusively the work of the Holy Spirit. This matter deserves particular consideration from all engaged, whether in the pulpit or elsewhere, amongst the old or the young, in addressing their fellow-men.

In conclusion, we dismiss the work once more with profound admiration of its character, and gratitude to its author. It is an incomparable boon to every section of the church of God. Although, primarily, a book for ministers, preachers, and students, it is also a book which every man of fair intelligence may read and understand. Let there be no mistake, however, as to its matter; although there is here and there a masterly touch of controversy, the work is replete with Christian doctrine, experience, and practice. In this respect it is inferior to nothing we are able to name. Anything more searching and pungent than many of its pages it has never been our lot to read. It is pre-eminently calculated at once to correct the theology and purify the experience of the British churches.

Bases of Belief: an Examination of Christianity as a Divine Revelation by the Light of Recognised Facts and Principles. By EDWARD MIALl. Third Edition. Hall, Virtue & Co.

ON the first appearance of this volume we spoke of it in terms suitable to its high and peculiar merits, and we are now gratified to see it in a third edition. It was then highly seasonable, and it is still more so now. It is well fitted to aid in arresting the progress of the error which overflows the land; we nevertheless regret the character of the new preface,

in which the author makes concessions which, in our judgment, are not warranted by the circumstances, and which are fitted to strengthen the hands of the enemy. He says:—

"The author is satisfied that very much of the danger to which Christianity seems to be exposed from the most searching criticism, arises from the prevailing habit of confounding God's revelation to man by Christ Jesus, with the record of it which is contained in the Holy Scriptures. Men have gradually come to identify faith in the plenary inspiration of all the books of the Old and New Testaments with faith in Him who declared that 'he who has seen me hath seen the Father.' They are more anxious to save the casket than the Pearl of great price which it encloses."

We feel quite unable to concur in these views. We were not aware of any such "prevailing habit" among the churches. We see no proofs of it. So far from confounding the Revelation with the Record, we hold them to be one and the same. Without the Record, where would be the Revelation, the thing recorded? All history shows, that "faith in the plenary inspiration of the Old and New Testament" and faith in the divinity and sacrifice of Christ stand or fall together. Mr. Miall misapprehends the orthodox; we are anxious to "save the casket" for the sake of the "pearl of great price which it encloses," not as an end, but a means. We believe that if the casket were shivered to atoms, it would go hard with the pearl! Paul assures us that "all Scripture is given by inspiration of God;" this, we think, signifies "plenary inspiration," or nothing.

We beg to assure the author that we set small store by any proof "wholly independent of any theories as to the kind or degree of inspiration." Such proof, we presume, is quite compatible with the denial of inspiration altogether! Our safety, however, consists in keeping to the "old paths." Lofty speculations may do very well for the schools, but they do not constitute "the munition of rocks," raised by God's own hand for the preservation of His holy Gospel. As an accompaniment of the doctrine of "plenary inspiration," and the old-fashioned Evidences, we thankfully accept and highly prize Mr. Miall's work, but we cannot consent to rest upon it, or any thing of the same sort, the mighty structure of Christianity, and the hopes of a ruined world!

We much regret to find Mr. Miall speaking as he does of the *Essays and Reviews*. Charity, duly regulated, is good, but in excess, it may be attended with disastrous consequences. It may not only facilitate the approach of the enemy, but aid him in scaling the fortifications. Mr. Miall says:—

"And now, having strongly repudiated what he understands to be the main purport of the *Essays and Reviews*, which, indeed, it was and is the object of the following pages to frustrate, the author desires to express his belief that these productions, viewed apart from what is generally taken to be their principal design, lay before the Christian world many thoughts worthy of its calm consideration."

Now, whether this be viewed as apologetic, or as laudatory, it is, we think, much to be regretted that it should have found a place in a preface to such a work. Numbers will be ready to abuse it, and neglect the volume. We have fully conned the *Essays and Reviews* from the first page to the last, and have failed to find "matters worthy of calm consideration." We do think the interests of truth would not have suffered if every one of the "thoughts" contained in the *Essays and Reviews* had perished with the writer. We confess our utter inability to share in such language as the following:—"Failing, as it is to be earnestly hoped they may fail, of their primary object," &c. This, we submit, is by no means the tone proper to the occasion. It is not with us a matter of "earnest hope" that these seven blind men of Oxford—neither Samsons nor Solomons, but, in spiritual matters, pigmies and zanies—may "fail" to overthrow the religion of their native land! Nay, the "charity" of Mr. Miall indignantly repudiates the idea of any such intention! He talks of their "primary object," but he no where states it. He says:—

"There is no necessity, however, for supposing that these Church of England divines had in view any such purpose as that which undoubtedly animated the school to which the world is indebted for modern rationalistic theology. Whatever may be the tendency of their writings, nothing but an entire absence of charity can attribute to the writers a conscious design of undermining the basis of Divine Revelation, and destroying the very system of truth which it is their special duty to preach and to teach."

Now this is too much for us. Far from us and from our friends be all such "charity!" In ourselves, or them,

we should deem it a synonym for *treachery*! Despite Mr. Miall's protest, we confess to "*an entire absence of charity*" of such a character. In this case the "tendency" has reached proportions so gigantic as, in our view, to demonstrate "design." What! If one sets himself to demonstrate that there never was a prophecy,—another that there never was a miracle,—a third to pour the bitterest scorn on the idea of atonement,—a fourth to contend, that there must be a purgatory, seeing that multitudes are not fit for heaven, and yet too good for hell,—a fifth to ridicule the Mosaic account of the Creation as a fable,—are we bound by the laws of charity to view and treat them as men from whose thoughts nothing can be further than to "undermine the basis of Revelation?" Is it even so? The very idea is monstrous. It revolts every feeling of reason and of religion! The man who should gravely tell us, that when the English and the French dug their trenches, prepared their mines, and put their guns in position charged with the elements of destruction and commenced their all-devouring cannonade over a line of five miles, it was no part of their "design" to mount the breaches they were making, and to seize the Redan and the Malakoff, would be quite as much entitled to grave consideration!

Such logic fills us with astonishment. Whether it be "wise" or "kind," we *must* meet such men "with a shout of execration," if not for their own sakes, for that of the public. But this will prevent their "retracing their steps." Well, suppose it should, if we beckon them on with benignant smiles, extolling their attainments and their genius, will they *then* "retrace their steps," renounce their errors, and avow their faith in the Articles? Does Mr. Miall really believe this? If he do, he is, we presume, about the only man of sense in England who does so! What those "lessons" are which have "need to be learnt" the author has not told us, and we are at a loss to comprehend. As to fresh "foundations" of faith, "broad and deep," we are well satisfied with those which Paul has laid, which have stood the test of 1800 years, and bid fair to last another period of equal duration. By that time the fogs of "science, falsely so called," will have disappeared, and the true light will shine more and more to the perfect day.

The conclusion of the whole is, that the Preface is alike unworthy of the author who is a very able man, and of the "*Bases of Belief*" which is a very able book.

Lectures delivered before the Young Men's Association in Exeter Hall, from November, 1860, to February, 1861. London: Nisbet and Co.

THIS is the sixteenth course of lectures, and the fourteenth published. These Young Men's Lectures constitute a highly important element in the winter operations of religious bodies in London. They awaken a wide-spread and a healthful interest among multitudes, during a dead, dull, and cheerless period of the year. We almost wonder how the class, principally provided for by the lectures, got on at all previous to their establishment. Certainly their extinction now would be felt as a dreary blank. It is the means of bringing forward a multitude of the best and ablest men of the times, both lay and ministerial, to address one of the largest and most interesting audiences in Europe. There can be no doubt that these lectures have, from one winter to another, exercised the happiest effect on the host of young men who assemble, with unwearied zeal, to listen to them. They stimulate inquiry, guide thought, and refresh the weary spirits of many. Were the matter to terminate with the delivery, it would still be a great point gained to the interests of intellect, morality, and religion; but when, from time to time, they are embodied in beautiful letter-press at a price which places them within the reach of all, the benefit is indefinitely extended through both space and time. Centuries hence, these volumes will be read with delight and improvement. The present is of an average character, both as to the speakers and the subjects. While some are admirable, all are valuable. Thanks are due to the Society, and especially to its very able and zealous secretary, Mr. Shipton, for this additional boon to the young men of England.

Climbing: a Manual for the Young who Desire to Rise in both Worlds. By BENJAMIN SMITH. London: Mason.

THE present volume is distinguished by remarkable originality. It comprises three rallying points—when to climb, where to climb, and how to climb. Very considerable ingenuity is shown in the development and expansion of the principle comprised in these questions. Mr. Smith has brought much observation and much reading to bear on every point; and the result is an unusual amount of useful instruction, exhibited in a manner eminently fitted to please and benefit. Scores of passages of a highly attractive description might be cited, but we must refer our readers to the volume itself.

Glimpses beyond Home. London: Wertheim & Co.

This pretty volume consists of a republication

of a series of historical and geographical essays, which appeared in the "Churchman's Penny Magazine." It is "history made easy for young people." France, Russia, Italy, Germany, and the other principal nations of Europe, are exhibited in successive chapters, while the volume is interspersed with beautiful illustrations.

Scripture Themes in Rills and Streams; being Effusions in Verse on Scripture Characters, Facts, Morals, &c. By J. BUSTARD. London: Marlborough & Co. Bath: Binns and Goodwin.

MR. BUSTARD is a Wesleyan minister, considerably advanced in years—a gentleman who has read, seen, and laboured much in connexion with that great community. The volume is a species of metrical commentary on no fewer than one hundred and thirty-six of the most important points and passages of Holy Scripture. It will form excellent reading for the people, being a body of essays, doctrinal, experimental, and devotional, all of a nature to interest the reader. Vast numbers, we doubt not, will prefer these simple, devout, vivacious pieces in verse to plain prose. We have here nearly three hundred and fifty pages, which will occupy the leisure hours, even of those most economical of time, for some months; and before the reader has reached the end, he will be prepared to begin again. We may just notice one thing in particular: while the ear of Mr. Bustard is attuned to harmonious versification, it is equally so to good reading. The book may, therefore, be viewed as, to some extent, a valuable elocutionary exercise. By the use of italic, the principal words are everywhere indicated, the emphasis of which will greatly aid the reader in bringing out the full effect of the text.

Little Sunshine. A Tale for very Young Children. London: Lockwood & Co.

THE volume is well suited to its object. Young people will read it with avidity. We see nothing to regret but the expense of the volume, which, from the size of the type, and the elegance with which it is set forth, necessarily places it beyond the reach of the millions. The number of those, however, who can afford it, and whose families may be benefited by it, is very great.

Lyra Sacra; being a Collection of Hymns, Ancient and Modern, Odes and Fragments of Sacred Poetry. Compiled and edited by the Rev. B. W. SAVILLE, M.A. London: Longman & Co.

THE selection of pieces in this volume is both copious and various. It touches on a multitude of themes; the bulk of which are admirably executed. The classification is simple yet comprehensive; it is as follows:—Ancient hymns, Latin hymns, odes, and fragments. Among our innumerable collections, there are few that provide more largely for the Christian reader.

Remarkable Conversions, illustrating the Power and Willingness of Christ to Save. By the Rev. J. FLEMING. London: Nisbet and Co.

MR. FLEMING has performed a good service by the publication of the present volume. We may observe, that it is of a very general character, restricted by neither time nor place. The book will serve to illustrate the great truth, that amongst all classes, of every country, tongue, and colour, the Gospel is "the power of God unto salvation." While we have large numbers of such books, there was abundant room for the present selection, which forms devout, instructive, and edifying reading.

Pentecost, and the Founding of the Church. By F. W. BRIGGS. London: Mason.

THE present volume is highly seasonable—an admirable companion to Mr. Arthur's golden book, the "Tongue of Fire." After an introduction, the author proceeds, in ten successive chapters, to develop the great subject of Pentecost in its principal aspects. While the exposition is valuable as opening up a portion of Scripture of infinite moment, it is itself a valuable example of that mode of instruction. We remember, at present, no work of the same kind, and therefore consider this as supplying an absolute necessity. Its extensive perusal cannot fail to operate salutarily in the production and nourishment of a devotional spirit. We greatly like it, and earnestly commend it to our readers.

From Death to Life: Bible Records of Remarkable Conversions. By the Rev. A. SAPHIR. Edinburgh: Strahan and Co.; London: Hamilton and Co.

THE title of this valuable volume somewhat exceeds its materials. There are several cases here set forth which cannot be designated conversions. The bulk of the eighteen dissertations, or discourses, however, strongly partake of that character, and the whole constitutes most excellent evangelical reading. The book is entitled to a foremost place in the domestic or other library.

The Outlines of Theology. By the Rev. JAMES CLARK. Vol. IIL. London: Ward and Co.

SOME of our readers will probably remember that the first and second volumes were noticed in our pages a long while ago. The present volume, however, completes the undertaking, and the whole will constitute the best system of its class that has appeared for many years. The volume opens with four discourses on the doctrines of Regeneration, in which that momentous theme is ably although briefly discussed in the light of the Sacred Scriptures. To this succeeds four discourses on the doctrines of a Christian church, in which the author treats of its nature, officers, ordinances, and discipline. Having thus closed the general subject, we have two lectures on the doctrine of the invisible world, and nine on

the doctrine of an after state. It will be seen, that this last and awful subject is elaborated at great length; and many of the questions which are rather curious than practical, but which in every age have awakened the deep curiosity of men, are discussed, perhaps, as satisfactorily as practicable in our present imperfect state of being.

Cassell's Popular Natural History. Vol. II.
London: Cassell.

THIS magnificent work is now completed, and to the volume before us there is subjoined a copious index. The illustrations are all but innumerable, and such as greatly contribute to the full and correct apprehension of the import of the text. The book is emphatically a family one; and in the hands of an intelligent mother it may be used to excellent effect in settling the commotions of the nursery, and in awakening the infant mind, while to little people, further advanced, it will have an undying charm. It is a grand contribution to the literature of the age, entitling Mr. Cassell to special thanks.

Rationalism: the Last Scourge of the Church: illustrated principally from the writings of the Rev. J. Kirk, Morisonian; Orson Pratt, Chief Mormon; W. Maude, writer in the "Gospel Magazine;" and the Heathen Philosopher, Plato. By T. W. CHRISTIE, B.A. Paton and Ritchie.

THE nonsense of this title will prepare the reader for the character of the book, which is about as strange a hodge-podge as ever was boarded and labelled. Mr. Christie talks of the prince of our English theology as "poor Andrew Fuller," and pronounces him an "Antinomian." It is very difficult to say what he approves, while he condemns wholesale all around. The volume is a sort of

hedgehog, full grown, and thoroughly equipped for warfare, pushing its spiracles blindly against earth and stone and wood, no where damaging aught but itself. Who this Mr. Christie is we cannot tell; but, notwithstanding his aberrations, he is clearly an able, cultivated, and well-informed man, and wanting nothing but common sense. Such capabilities as his might be well employed in doing battle with Rationalism, but the strength of the blind is power without use.

The Officer's Daughter: a Memoir of Miss Tatton. By Dr. WINSLOW. Nisbet & Co.

THIS is a beautiful portrait of a lovely character. The facts are few, but all precious. To read is to admire and in a measure to share the excellence with which the volume is radiant. The book is one for young ladies, which they will do well to con till they imbibe its spirit. A sample of the military conversations in the Appendix will be found under another head.

The Young Men's Class. By W. S. BLACKET, Sunday School Union.

THIS volume consists of suggestions on the capabilities and management of adult classes in Sunday schools. The theme is alike important and arduous, requiring both intelligence and experience of a superior order, qualities which are here happily combined. The work is pervaded by a spirit of practical wisdom which will commend itself to all. We could scarcely desire a better book on the subject. It is every way a masculine production. It presents a portrait of a teacher for such classes which ought to be studied day and night by all who sustain the honourable office. We shall present the admirable Appendix of illustrations in our next. The volume has our most earnest recommendation.

Congregational Intelligence.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—It is important that the pastors and delegates attending the forthcoming Assembly should remember, that the place of meeting this year will not be the Poultry Chapel, as on some recent occasions, but Falcon-square Chapel, which has been kindly placed at the service of the Union by the pastor and deacons of the church assembling there. Its nearness to the General Post Office and to Radley's Hotel, where the dinners will be provided, are circumstances which commend it as the place of meeting. The Assembly will be presided over by a beloved and honoured brother, the Rev. James G. Miall, of Bradford. Its first session will begin on Tuesday morning, the 7th of May, at half-past nine o'clock, for the transaction of business, when the galleries will be open to the

public. An adjourned meeting for devotion and conference, to which the pastors and ministers, the deacons and delegates alone are invited, will be held on Friday morning at ten o'clock. The preliminary meeting, to prepare for the business of the Assembly, will be held on Monday evening, at five o'clock, in the Congregational Library, over which it is expected that the Rev. James Hill, the retiring chairman of the Union, will preside. We trust that the meeting will be largely attended, and that the spirit of earnest zeal and holy love will pervade all hearts in the Assembly.

CONGREGATIONAL BOARD.—The annual meeting of the Board was recently held, when the Rev. Dr. Spence was elected chairman, and the Rev. Thomas Aveling, deputy-chairman for the ensuing year. The Rev. R.

Ashton and Rev. I. Vale Mummery were re-elected secretaries. The Board adopted a resolution approving of a recommendation by the Committee of the Congregational Union of England and Wales, that the statistics of the Congregational churches and chapels should be taken forthwith, and instructed the secretaries to issue a circular calling the attention of the associated brethren and of the Independent brethren not in fellowship to the subject, and recommending them to have such statistics taken, on or before the second Sabbath in June. It is hoped that the statistics of the churches throughout the kingdom will be obtained through the secretaries of the county associations.

CONGREGATIONAL PASTOR'S INSURANCE AND SOCIETY.—The seventh anniversary of the above Society was held at the Congregational Library on Monday evening, April 8th, Edward Swaine, Esq., the treasurer, presiding. After prayer had been offered by the Rev. J. Bramall, and an opening address from the chairman, the secretary read the report. Since the formation of the Society, forty-six ministers have been assisted. Some few had only received a single grant, enabling them to save their policies under some trying emergencies; others were now carrying on the insurances for themselves; but more than thirty are regularly aided by the Society. One widow is at present receiving £40 per annum from an insurance which this Society enabled her late husband to effect; and the total amount of prospective annuities secured by the other insurances is £1,050 per annum. The report stated that applications for assistance were now becoming more numerous, and pleaded earnestly for increased subscriptions, without which the Committee cannot extend their responsibilities. The meeting was afterwards addressed by the Revs. T. James, Dr. Campbell, J. H. Wilson, H. B. Ingram, W. Tyler, R. Ashton, R. Littler, John Churchill, Esq., &c. The Rev. W. O. Neill spoke from personal knowledge of the high value the grantees attach to the Society, and of an instance in which a minister about, through necessity, to abandon his policy, had been enabled to save it, and was still continuing it through the aid granted to him by the Committee. All the speakers evinced deep interest in the Society, and a very strong conviction of its great value. A lengthened and highly interesting discussion took place on the best means of making it more generally known, and promoting its more extended usefulness.

CHESHUNT COLLEGE.—The following invitations have been received by three of the senior students of this college:—Mr. James Wills to be co-pastor with, and successor to, the Rev. Archibald Jack, Independent minister of North Shields. Mr. William Clarkson, B.A., to become pastor of the Independent church and congregation at Market Harborough. Mr. Thomas Davies, B.A., to be pastor of the Independent church at Godalming, Surrey. The invitation in each case was cordially and unanimously given, and has been accepted with the intention of entering upon the full duties of the pastorate at the end of the present college session.

GREAT MALVERN.—A meeting was lately held for the purpose of bidding farewell to the

Rev. John Wood, who has resigned the pastorate there, after nearly twenty years' ministry, in consequence of ill health. The proceedings commenced with tea, to which about 150 persons sat down. After tea the Rev. Richard Perkins, who has just accepted an invitation to become Mr. Wood's successor, took the chair. A hymn having been sung, and prayer offered by the Rev. W. Lucy, of Malvern Link, the Rev. Thomas Dodd, of Worcester, the Rev. L. J. Wake, of Cheltenham, and the Rev. W. Wardley, of Worcester, addressed the meeting, all uniting in kind wishes for Mr. Wood. The chairman then rose and said that the friends assembled had requested him to present to Mr. Wood the silver cup and purse of gold which he had just placed on the table. The cup bore the following inscription:—"Presented, together with a purse of gold, to the Rev. John Wood on his resigning the pastorate, after nearly twenty years' ministry, at the Countess of Huntingdon's chapel, Great Malvern, as an expression of esteem and affection, April 8th, 1861." The Rev. John Wood said that, in his feeble state of health, he felt he must avoid saying anything that would too highly excite him. In looking back upon his ministry there was one thing in which he especially rejoiced; it was that he had endeavoured faithfully to preach Jesus Christ. He would say to his dear friend who succeeded him, "Brother, exalt Christ." He believed that his successor would do this, and he prayed that God's blessing might abundantly rest upon him. He expressed his very deep gratification at the testimonial which his friends had presented, and said that the cup would remind him frequently of the pleasant intercourse he had had with them. Mr. Moses Jones, the Rev. William Lucy, the Rev. John Lunet, and other speakers, said that they felt great pleasure in welcoming Mr. Perkins.

GREENWICH-ROAD CHAPEL.—Recognition services in connexion with the settlement of the Rev. W. R. Noble (late of Plymouth), as pastor of the church, were held on Wednesday, April 3rd. The Rev. A. M. Henderson, of Claremont Chapel, Islington, delivered the introductory discourse. The Rev. J. Adey, of Bexley Heath, offered the recognition prayer. The Rev. George Smith, of Trinity Chapel, Poplar, gave the charge to the pastor, and the Rev. C. Gilbert, J. Russell, G. C. Fellowes, R. H. Marten, G. Verrall, J. Beazley, E. Boulton, R. Hoskens, and J. Dennett took part in the morning service. In the evening the Rev. J. Pulling, of Deptford, preached a sermon to the people.

HADLEIGH: PRESENTATION TO THE REV. J. P. PALMER.—On Tuesday evening, the 2nd instant, a large and influential meeting was held in the Town-hall, Hadleigh, for the purpose of presenting the Rev. J. P. Palmer (who has lately resigned the pastorate of the Independent church, having accepted a charge in Wolverhampton) with a testimonial of the esteem in which he has been held by his people and by his fellow-townsmen. Thomas Partridge, Esq., of Oldham Hall (one of the deacons), presided. The chairman called upon another of the deacons, Mr. John Cork, who presented the pastor, in the name of the members of the church and congregation, with

an exquisitely finished time-piece in white Carrara marble and ormolu. Mr. George Taylor then, in an appropriate speech, requested Mrs. Palmer's acceptance of an elegant present of silver plate enclosed in a mahogany case, bearing a suitable inscription. A study lamp and richly mounted inkstand were next presented by Mr. William Ward, a working man, from the poorer members of the church and congregation, as a token that Mr. Palmer's efforts in their behalf were gratefully appreciated by the class to which he belonged. The Rev. J. P. Palmer returned thanks, in his own name and that of Mrs. Palmer, "for the elegant and costly gifts which he then saw before him."

LANCASHIRE CONGREGATIONAL MINISTERS' PROVIDENT SOCIETY.—The nineteenth annual meeting was held in Grosvenor-street Independent Chapel, Manchester, William Armitage, Esq., treasurer, in the chair. After prayer by the Rev. James Bedell, the annual report was read by the Rev. Wm. Roseman, ministerial secretary, the financial report by the treasurer. The adoption of these reports was moved by the Rev. R. Slate, and seconded by the Rev. Dr. Raffles. This Society combines both the equitable and the benevolent principle in its operations, and as such looks for aid from those to whom the talent of property has been entrusted.

RAFFLES' SCHOLARSHIP.—Dr. Raffles has just entered upon the fiftieth year of his ministry, but in consequence of bodily infirmities has relinquished the pastorate he has so long and honourably held. To signify their appreciation of his eminent consistency and unwearied zeal, his people have guaranteed him an annuity of £400. But the labours of Dr. Raffles have not been confined to Liverpool; he has been throughout his ministerial life the generous and efficient helper of many churches. Such being the case, it is felt that he ought not to retire without some expression of the affectionate esteem in which he is held by those who have sought his counsels, or availed themselves of his ever-welcome services. A committee has been formed of gentlemen residing in Manchester and its vicinity to raise a fund for the founding of a Raffles' Scholarship in Lancashire College, and the purchase of a Raffles' Section of the library in that Institution; the purpose has been mentioned to the doctor, and meets with his cordial approval.

LOUGHBOROUGH-PARK CHAPEL, BRITTON.—A very interesting service was held at the above-named chapel on Sunday, 14th ult. A gentleman of the Jewish persuasion, having embraced Christianity, was publicly baptized by the Rev. Abraham Herschell, minister of the chapel, assisted by the Rev. Ridley Herschell, of John-street, Edgware-road, the gentleman being their nephew. It was a delightful spectacle to see one of God's once peculiar people (under much relative opposition) coming before a Christian congregation publicly to avow his faith in the atoning sacrifice of One whom his ancestors held in execration, and persecuted even to the death. There is something wonderful in connexion with the above-named rev. gentleman's family. All the brothers have renounced Judaism, and five are ministers of the Gospel, three in the Dis-

senting interest, and two in the Church of England. In connexion with the services of the day, the Rev. Dr. Campbell preached in the forenoon.

NEW BROAD-STREET CHAPEL.—This venerable edifice has just been repaired, improved, and beautified at an expense of some £500. It is really now one of the neatest of our Metropolitan chapels, every way comfortable and satisfactory. The Rev. W. O. Neill's advent has been a happy circumstance. He has consecrated himself to the work of the pastorate with characteristic zeal, and seems in the way of effecting a substantial and permanent revival. Some of those gentlemen whose generosity is equal to their fortunes have stood by him in his difficulties, strengthening his hands and encouraging his heart. J. G. Saunders, Esq., of Finsbury Circus, architect, gave his labours free, and the Messrs. I. and S. Morley contributed nearly a fifth part of the entire expenditure. Many other friends, in various degrees, have aided in the interesting enterprise. A few more contributions will leave the chapel entirely free of debt. The repairs having been completed, the chapel was re-opened a few weeks since, when the excellent Alderman and Sheriff Abbiss took the chair, and delivered a very interesting speech, from which it appeared that he himself was once a worshipper there. The Rev. Messrs. Pearsall, Herschell, Ingram, J. H. Wilson, and Dr. Campbell, severally addressed the meeting.

THAME, OXON.—The Rev. Charles Hardie has resigned his charge as pastor of the Congregational church in Brill, Bucks, where he has laboured successfully among a strongly-attached people, who deeply regret his removal from them, and has accepted a cordial invitation to become pastor of the Independent church in Thame, Oxon, and commenced his stated pastoral duties on Sunday, the 21st ult.

THE HOME MISSIONARY MEETING, WEST RIDING, has been held, when John Crossley, Esq., presided. The Rev. J. H. Morgan read the report, which gave a review of the Society's operations, its present position and prospects. In almost every department some advancement had been made. Besides rendering assistance in the maintenance of more than thirty pastors, and securing the regular preaching of the Gospel, and the administration of Divine ordinances at some fifty principal stations, and at more than sixty branch stations, which were surrounded by a population of more than 200,000, the operations of the Society resulted in what might be regarded as tantamount, in respect to numerical growth, to the addition to the denomination every year of a new congregation, of a new church, and of a new Sunday school, each of more than the average size. During the year, the sum of £4,143 19s. 6d. was raised for all purposes at the missionary stations, and a satisfactory effort had been made to increase the stipends of the agents. The chairman read the cash account, from which it appeared that the income of the Society had been £1,140 15s. 9d., and that grants had been made to the amount of £1,122 1s. 6d. There was a balance of £539 in hand at the commencement of the year, and the balance this year would be about £560.

The Congregational Union.

THE thirty-first Annual Meeting was held at Falcon-square Chapel. The body of the house was filled with the members of the assembly, as also the galleries with visitors.

The Rev. J. G. MIALI, of Bradford, the Chairman, having read a portion of 1 Cor. xii. and offered prayer, delivered the following

ADDRESS.

HONOURED AND REVEREND BRETHREN,—It would ill become me, after receiving your commands to occupy this post, to consume time by dwelling on your kindness, or on my personal unworthiness to receive it. As, were I to attempt apology, I should find no words wherewith to measure the thoughts of my heart, I refrain from the useless endeavour. In this position I feel less your President than your servant, and I can only hope that the indulgence you have already shown to me will be extended to all my efforts to sustain the dignity and advance the deliberations of this important assembly.

AMERICAN AFFAIRS.

We meet at a momentous crisis. The thunder-cloud of war has long been hovering over our European Continent; it has now unexpectedly gathered its thick folds over the great Transatlantic Republic, and already the first flash has been seen, precursor possibly of a fearful approaching storm. We feel no common concern for our brethren. That name includes many altogether like-minded with ourselves; many to whom we are related by a common descent, and by a deep religious sympathy. We earnestly entreat, on behalf of them and of the Christianity many of them profess, the termination of this strife, and not less of the cause which has produced it; and return our thanks to the God of Nations that, instead of intestine strife, we are permitted to meet in peace.

PAST AND PRESENT.

The first words usually uttered at this fraternal gathering turn upon the phrases *Hail* and *Farewell*. We arrive from different posts of service, all of

them alike in involving the varieties of thinking, praying, watching, enduring, acting, labouring. We gravely mark the twelve month's signature on each other's countenances. Some of us feel how serious a thing is the weight of another year added to those already passed. Some have, in God's providence, changed their sphere, maintaining their former service in new positions and with new excitements. Some have been but lately initiated into the duties of pastoral and congregational life; whilst others have only begun to watch by the armour they are hereafter to wear. If ever the church might regard its rising ministry with peculiar earnestness, it is surely now. These are no days for ease and quiet. There are many indications that we are entering upon a fresh campaign of ecclesiastical conflict. Dropping shots of advancing skirmishers warn us to expect old battles on new fields. Laboratories are inventing more deadly and explosive compounds. Forges are preparing artillery of larger calibre and more destructive influences. Before us are new levies and new combinations; or if we recognise veteran enemies, they are in new uniforms and under new generals. We will encounter them by no new battle-cry! The Christ of the Cross must still marshal us, or we are undone! What scenes our younger brethren may witness, or how they may be required to group their forces in order to meet the changing tactics of their opponents, none of us can predict. May God prepare them for the duties which must be, and for those which may be; and especially prepare them, if the crisis of the world's history be, as according to many expositors, so imminent, and "the Lord be at the gate."

SOLEMN ADMONITIONS.

We remember to-day, not meetings alone, but partings. Thirteen out of the thirty presidents of this Union have already ceased to be. The last year has added another to the list in the person of one who was very lately your chairman; a man of varied acquisitions, whose address to you combined richness

of intellect with stores of learning, and whose somewhat sudden removal threw a gloom over a large circle of admiring friends. And, since your last meeting in London, death has deprived the church of a venerable father, who had "well filled his days," but whose name will be long remembered, not in the West Riding of Yorkshire alone, but throughout our denomination, as the intrepid and ready defender of our principles and rights—the advocate of every cause of active benevolence—one who laid our body in general, and its ministers in particular, under enduring obligations. Only yesterday we received the intelligence of another death added to these—that of a Christian brother warmly attached to this Union, and ardent in every effort to promote its interests; to the warmth of whose heart the hospitable and generous reception given to our brethren at the last autumnal meeting bears convincing testimony. Nor let it seem superfluous if, in addition to this reference to Legge, Scales, and Eccles, I venture to mention, among the events of the year, the retirement from his pastoral connexion of one whose name cannot be mentioned without the warmest admiration and regard, seeing that he has been, for more than half a century, the Whitefield of our modern day, and never shrunk from any labour which might benefit either the church or his brethren; while, not among Congregationalists alone, but throughout every section of Evangelical Christians, the name of Raffles will recall services widely and profusely given, and an unswerving attachment to the doctrine of salvation by Jesus Christ. May his many years sit lightly on him, and may "the old man eloquent" be still spared to arouse and edify the church he has so long adorned!

It has been customary, of late years, to preface the proceedings of the Union by an address from its Chairman. The practice, perhaps, is not an inappropriate one, though there is not a little difficulty in choosing a subject. At one time I thought it might be of advantage to us to gather together some of those things which other bodies think and say of Congregationalists. But there are special difficulties in this matter, and the topic may be left for abler hands. What I wish to bring before you, however, stands in some relation to that subject. It is this—*What have*

we to learn from the Principles and Practices of other Denominations?

In addressing myself to this theme, I feel that I need your forbearance and your prayers. The subject is a very wide one; and the present speaker feels that he is not able to do it justice. Permit him, instead of attempting a comprehensive summary, to offer only a few suggestions, each of which may stand for what it is worth, without any pretensions to forming part of a complete whole.

NONCONFORMITY OF THE PAST.

We have a history; a history neither recent, inconsiderable, nor ignoble. Congregationalism has been a power. Since the time when the Reformation abandoned the stagnant pool of ecclesiastical formalism, and sent the stream of religious principle rushing and sparkling through the dry desert, the teachings of Congregationalists have helped in no slight degree to form the whole national and religious character of the people of England. Our ancestors, indeed, were long stretching out their hands toward something they did not yet definitely conceive of—like all great revolutionists, they were long before they perfectly understood themselves—their spiritual system was built up from what seemed to be unconnected fragments. But though for a time their truths were unset, they were rubies and diamonds still. Though, to use the figure of their great poet, they wandered about picking up the disjointed limbs of truth as they lay scattered around, every one of those limbs bore the traces of a Divine original, and was fitted to perform an important part in the action of the world. Every spark they struck was an electric spark; every note they sounded was the fundamental note of a new harmony. The influence of their system was derived—not from its appeal to mediæval antiquity—not from its boast of great names—not from its pandering to men's ambitions or prejudices—but simply from inherent Divine power. It had that which could neither be defined nor resisted. It was Life. "A living dog is better than a dead lion." A dead machine may be set in motion; a dead humanity is nothing but a repulsive, pestiferous nuisance. The glory of that Congregationalism was, that it dealt mortal blows at the mere extrinsic. "To it was given on behalf of Christ, not only to believe on Him

name, but also to suffer for His sake." Its writhings under the iron heel of despotism exhibited its spiritual vitality. It gained strength from the very ground on which it was hurled. It exercised an influence upon men and things, usually unacknowledged, but really irresistible; it moved courts and parliaments; restorations and revolutions; colonies abroad, and the general course of events at home. It was almost always the fashion of the hour to ignore or abuse it; but to deny its agency in review, was always, on true historical principles, impossible. Despised though it was, its action was like that of the prophet's bones, when the corpse was let down into his sepulchre, — the dead church "revived and stood upon its feet."

NONCONFORMITY OF THE PRESENT.

Such has been our system in the past. It more concerns us to know what it is in the present. We are not great; in no sense can we fairly arrogate to ourselves that distinction. We hold, indeed, a reputable place among other denominations, and are not inferior to most of them in number and influence; but we have no gigantic proportions. We carry no overwhelming wealth. We bow only very occasionally at Court Levees. We have no representatives in the House of Peers. Acts of Parliament seldom recognise us, unless when they perforce relieve us of some antiquated and absurd penalty, or when they would fain place us at some denominational disadvantage. Our ministers hold their titles of "Reverend," we are often told, more by courtesy than by right. We have not even the dignity of being persecuted; we are only annoyed; and that not upon any very heroic scale. We rise from the middle classes and belong to them; identified mainly with their cause and inheriting their sympathies. We are not insensible that we are often regarded grudgingly by others, as often accused of being somewhat snappish and unelastic ourselves. There are not few who would fain snuff us out, whether because we are a light in their eyes or a smoke in their nostrils. The sentiments of our forefathers are often quoted — those of our contemporaries seldom; except when some celebrated military sentence is carried, like Samson's firebrands, to kindle a flame through the length and breadth of the land; or an eminent brother, his sentence

notwithstanding, receives, in virtue of his many valuable utterances, a colonial kindness and courtesy, most warm-hearted in its intention, though most lame and impotent in its conclusion. We have no very wide intercourse with other Christian bodies, though with many of them we are on terms of the most cordial sympathy. We have less *prestige* than real influence; less taste than talent; less versatility than solidity. Our ministers are only beginning to run in the dazzling race of academical accomplishments. They claim, in general, no small amount of substantial and valuable intelligence; real learning is at no low ebb with us; though there are few among us who can render Shakespeare into Greek heroics, or attempt to solve, as one of our body has done, quintees and sextees, or describe a logarithmic curve, or descant on the perplexities of the calculus. To a considerable extent we sail upon our own seas and are guided by our own chart and compass. Many of us speak a spiritual dialect of our own; have a Winchester measure peculiar to ourselves; a Keble to which we are usually apt to turn. That a man shall have the spirit of his denomination within him is, however, praise and not dispraise, unless it narrow his views and degenerates into the cant of a party. It has been often asserted that we are the slaves of public opinion; it has been declared ("it was not an enemy that said it, else could we have borne it,") that "men who live to preach must preach to live." It is a charge which is only partially, and not in its most galling sense, true. Every man according to his sphere is more or less amenable to, and influenced by, public opinion; the rector upon that of his squire; the Presbyterian upon that of his Kirk-session; the Congregational minister upon the men of piety and sagacity within his fold. But the common sense of our Christian communities is, usually, one of the surest safeguards against error; it is the Venice glass by which poison can be most easily detected; and we believe it would be difficult to find, in any denomination — Oxford "Essays and Reviews" excepted — more ample illustrations of the free and outspoken than are presented in our own. The pulpit moulds the people far more than the people the pulpit; though both are, to a certain extent, relative to each other. It may be that the former

sometimes speaks in tones too formal and precise; it may be that it sometimes possesses too much of the rhetorical, in contra-distinction from the Saxon utterances of common life; but that is not generally the fault of the people, who would fain change it if they could. We are accustomed to great freedom of debate, even in ordinary things. Questions which in some connexions would excite a storm, may pass with us without ruffling our tempers. I do not say they always do—or that we are always good-humoured; it would be well for us if we were. But as a whole we are not, I think, very litigious. We have not a little love and respect for each other, and are not a little proud of some of our best men; but they do not rule us. We dress ourselves before no religious standard; even the "Declaration of Faith and Order" made by our Union is not to us an Apostles' Creed; yet there is among us (may it never be less) a general and pervading uniformity in taste, in habits, in modes of thought and action, and in the doctrinal sentiments which form the staple of our religious teaching. I know that occasional outbursts may sometimes appear at variance with this; some of our brethren, who seemed at first as if they would cry us down, have taken the general direction after a little while, though they do not always utter their pallinodes in public; but—give them time, and it is wonderful how homogeneous substances, apparently the most contradictory, become after long contact. We do not exactly think alike; we never shall; but our differences are not usually our disgraces; they only produce a result similar to the binocular effect of the stereoscope, and give an air of reality to the objects which are before us. It is wonderful how much we have in common. Jealous of dictation, we are one in heart and action. Admission to one pulpit is, under ordinary circumstances, admission to all. "One is our Master, even Christ, and all we are brethren."

METHODISM.

We have spoken of our ancestry. We have, of course, a traditional spirit derived from that ancestry. There are great names which float before our eyes, which are often on our tongues, and which exercise over us much imperceptible control. Yet, with all our reverence for the names of our Robinsons,

and Owens, and Howes, we render to them only a partial and very incomplete homage; we are in this respect, at least, but *parci deorum cultores*. We boast not of a pure descent; even from these. The Methodism of the eighteenth century has been a cross in our breed, and a blessed one; but for it, notwithstanding the reclamations of our Wattses and Doddridges, we should have run no small danger of becoming dwarfish and effete. When Methodism broke the claims of spiritual caste by which we were enthralled; when, as by the sharp knife of the surgeon, it cut up the cataract by which we had been blinded, and allowed the visual crystal to form itself anew, Congregationalism, though protesting against the process, regained a forgotten vision. Or, to change the metaphor, galvanised thus into action, it stretched its limbs and awoke to a new spiritual life. Again, its heart beat; once more it became a power for good. Though the movement in no sense began with ourselves, much of it travelled in our direction. It was a striking illustration of the *sic vos non vobis*. To "Calvinistic Methodism" little remains but the shadow of great names; its usefulness lay in its absorption by other bodies, and by no body more extensively than by ourselves. Not yet have the waves of that impulse died away, though now they beat with comparative feebleness upon our shores. Yet, with all our belief that we have been constituted, by God's providence, trustees of truths which Calvinistic Methodism never set forth, we must not be ashamed to confess that we should be none the worse of a new, and second, awakening. Whether the effect could be produced by the transfusion into us of the blood of some other system, or by the rousing up of our own dormant energies,—is there one among us all who does not earnestly desire so blessed a result?

MISSION OF INDEPENDENCY.

There is nothing which would less become us, with the conviction we have thus expressed, and placed in the midst of other denominations, than to indulge in praise of our own. If indeed our object were self-eulogy, there are not wanting those who could wax eloquent. We could speak of our own principles as being none the less apostolic because we are not, with wearisome iteration, always drumming upon that note. We

could plead that not even the Thirty-nine Articles themselves set forth a purer evangelical creed than we maintain, and that it has often been for Conformists to subscribe those Articles, and for Non-conformists to believe them. We could, with some just complacency, declare that we have not been prone to array ourselves in the garb of a mere denomination; that we do not pride ourselves upon our sectarianism, though we cannot altogether get rid of its opprobrium. We could assert that we have always stood up—at least in later times—for spiritual liberty, “not using that word as a cloak for maliciousness, but as the servants of Christ.” We could plead that we regard it as one of the special objects of our mission to plead for Christian individualism,—against what it is now the fashion to call “multitudinism,”—a convenient word for evading the scriptural argument against national churches. We could venture to believe that we have endeavoured to cultivate the two correlative notions of *each* and of *all*; the *each* in personal responsibility—in individual action; the *all*, in the fusing of the many *eaches* into a comprehensive whole; whose limbs are diverse, but whose heart is one; whose eye is scriptural intelligence; whose ear is open and free inquiry; whose voice is truth; whose vital breath is piety; whose mantle is charity; whose home is heaven!

But, unless we have greatly misconceived our results, and have utterly failed in the objects of our mission, we have accomplished much more than this. The noblest aim of Congregationalists is to be useful; to be sound expositors of Scripture doctrine, and to translate that doctrine into the life of the world. Nor may we believe that in this we have been altogether unsuccessful. Not only has Puritan and Non-conformist theology been rich in the past, but it has contributed abundantly to the treasures of the present. It has instructed, and aroused, and warmed, and edified. Nor could we better estimate the service which modern Nonconformity has done to the modern church of Christ than by using a simile drawn from that which Tertullian employed to indicate the effect of Christianity in ancient times. Severe, indeed, were the loss which the world and the church would alike experience were the energy of Congregationalism withdrawn from

the pulpit, or its agency from the press. Great were the deficiency did it assert no longer the benefits of untrammelled thought or of free speech. Deprived of it, Voluntarism would lose one of its main stays, education one of its foremost adherents, missionary operations one of its most zealous promoters; whilst scarcely a benevolent society in our land would not be conscious that much of its vital influence and sustaining energy was hopelessly gone. Even those religious bodies most opposed to us would infallibly suffer, as the village manufacture suffers from the cutting off of a considerable stream which supplies it. It would be “as when a standard-bearer fainteth.”

INDEPENDENCY IN THE BALANCES.

But the question will sometimes occur to us whether, after what it has done, and may yet do, Congregationalism possesses all the capabilities it ought to possess for overtaking the penury, the guilt, the ever-clamouring wretchedness of this miserable world. If some loss were felt were it gone, how would it fare with the world did it stand alone? Were every other body eliminated from the ecclesiastical system (as we be slanderously reported, and as some affirm that we desire, though I am sure that all who hear me will earnestly ejaculate, “God forbid!”) with what hope should we be able to look out upon universal need, and to calculate that we could supply it by universal remedy? For if our system be, in every sense, God-sent, it will manifest its Divinity in nothing more than in this, that it will be able to measure every case and to meet every want; every sin-want; every church-want; every society-want; every world-want. It will be like the bud, which, under the microscope, exhibits the embryo of the whole future tree. It will be like the infant, which, however small in its proportions, possesses already every muscle, and nerve, and bone, and artery; a complete apparatus for breathing, and feeling, and moving, and thinking. All that will be required is growth and development. Is that the case with us? Have we the energies which, were we suddenly thrown upon our own resources, could so enlarge and extend themselves as to meet every possible condition of mankind? It is a large question. I do not know that this is possible. It may be that as in the body politic, one individual is

important to another individual, and no one singly fills up the perfect notion of man, so it is in Christ's church. I believe this to be, in fact, the case. But then a development so incomplete little justifies loud vaunts and supercilious airs upon the part of any denomination, still less very high pretensions upon the part of ourselves. For wanting this complete apparatus of action, we are but a section, not to say a sect, after all—and that church not the least so which employs the term most frequently as a stigma upon others. Though we have a common denominator, we are but fractions still; and it well becomes us to cultivate a meek humility and a wide charity, seeing we are, all of us, but co-executors in the administration of the common spiritual property left to the church by its departed Lord. Shall the bit of tessellated stone boast itself, when it is only one of many fragments, the whole of which are necessary to form the perfect pattern? Shall the pane of coloured glass boast itself, when its splendour is altogether owing to the glorious sun which shines through it, and it is but one medium out of many to transmit his rays? Much as we may love and admire our denomination, we should like to see it in some respects swept and garnished—a few useless pieces of furniture removed and a few others substituted—and the whole greatly expanded and enlarged if we would ever think of its being a temple for the world. And it may well be a question whether, by any means we could employ, our church action could become more efficient than any one can now feel it to be.

THE BAPTISTS.

There is one denomination from which we are separated, I will not say by a wall, but by the slightest possible partition. We have almost everything in common with it,—the same doctrinal creed, the same church order, the same relation to the National Establishment, the same conviction of the importance of cultivating Christian individualism to its purest extent. It may be that that body may be somewhat more democratic than our own; but that is an affair rather of casualty than of creed. Only one question really divides us; and it may well be matter of doubt whether our differences as to the subject of baptism—the only one of real importance—justifies our actual separation. Some

of our ancestors scarcely thought it did; many churches founded by them on the open-communion principle still exist and flourish; and in one city of our empire, at least, fraternal advances have been lately made towards greater communion between those who differ so little. But, letting that pass, have we done our duty by the matter of baptism itself? Are our views sufficiently definite respecting the relationship to the church constituted by that institution? Have we sufficiently regarded it as a means of training for spiritual life? Even if we rejected infant baptism altogether, we might well inquire whether our catechumenical instruction is sufficiently ample, energetic, and powerful; how much more ought we to make this inquiry under the influence of such convictions as our own? Is there not much truth in Matthew Henry's familiar saying, that "if infant baptism were more improved, it would be less disputed?" And may we not feel that if our baptismal opponents—though they are our beloved Christian brethren—derive some momentary advantage from the *primæ facie* argument which seems to support their cause, we are placed in a position of real advantage by the conviction that the young are included in the Gospel sacrament—are openly recognised as the lambs of Christ's fold; provided we were ready to show that the connexion were much more than a name. In that case, would not the sympathies of Christian parents and of the young themselves be strongly with us? I am aware that I am treating of a subject not new to the members of our Union, but does not the importance of the topic fully justify its iteration?

LAY LABOURS.

There is another body, between whom and ourselves the points of difference are much greater—who were once much more distant from us than they now are, though still we differ from them on almost every point of ecclesiastical order and ministry. We honour their many virtues: we have often stood side by side with them in great movements of benevolence. Have we nothing to learn from them—nothing as to definiteness of opinion upon many Nonconformist questions—questions which are continually compelling to speech those true men who would most avoid them—and a firm stand taken on that definiteness? Is there not some truth in the allegation

they so often make, that if we had but acted like them, we should long ago have destroyed certain ecclesiastical whips which sting us? But passing this by, have we made all the use we might have made—all the use which the example of the Early Church warrants—all the use demanded by our principles—of the liberty of prophesying? We believe that Christianity constitutes every man a priest unto God. We believe that the duties arising out of personal religious conviction constitute every man a prophet to his fellows. Have we made enough of that high obligation? We believe in a stated ministry; our conviction is that almost the very existence of our churches depends upon it. Have we given sufficient prominence to the *unsettled* ministry also? The question which I raise does not involve any alteration of our usual modes of public worship; but comes to this—whether around all our churches there is not a vast amount of waste land which might be profitably cultivated for God, and whether there be not, in our churches, a large amount of spiritual capital which might be profitably invested in such an undertaking? Let us but look at what was done by the first teachers of Christianity, very few men in the world, and they strangers in it; but every one of them instinct with mesmeric life, and projecting that influence from every jutting point and angle! What might not Congregationalism do—I will not say for its distinctive principles, but for the sublime cause of our common salvation—were it but true to that Divine Original? We are surely conscious that we have some special advantages for this kind of action. Where are there more men of intelligent piety, where more men of social influence than we possess among ourselves? Why shall so many of them be kept standing to arms behind the walls of our ecclesiastical Quadrilateral, when they might be heading troops of skirmishers, and might lay the districts around them under spiritual contribution? I do not hold, as some do, that the obstacles to their employment arise mainly from the ministry. The difficulties arise from the fact that the best men do not always aspire to the van; and that they who should follow often desire to lead. It may be that the subject has not been always sufficiently pressed from the pulpit, where Presbyterian influences may sometimes prevail; but the real

impediments lie with the members of our churches themselves. The harassing thoughts of business life, especially in a day when the machinery of our commerce is so complex, and has so many multiplying wheels, constitute, it may well be believed, the greatest practical embarrassment. But could we conceive of anything better calculated to neutralise the secularising influence of business life, or to cause the church to read God's name where the world only reads their own, than that our "laymen" should regard themselves as called to be, in many important spheres, teachers of others? Even as it is, we have a few men (they need no praise of mine) whose voice is never heard without awakening a responsive echo. What if "all the Lord's servants were prophets, and the Lord would put His Spirit within them?" With how much more freedom of thought, with how much more practicalness of influence, are some of their brethren gifted than ourselves? The subject is forcing itself upon the public mind, and in the course of events its voice will be heard. The difficulties, which are granted, are only such as a calm and steadfast look will dissipate for ever. Were we, in this age of Sabbath-schools, of Town Missions, of Bible Missionaries, and of every good work, only to urge upon our flocks that the time had come when they "ought to be teachers;" and were that summons responded to as it well might be, not even the wonderful energy of Wesleyanism itself, with its careful counterbalances, could produce an effect so wide as ourselves. The standing army is not enough for our wants; it is not large enough nor active enough to resist the mighty hosts by which we are invaded. The cry of the day is—in the church as in the world,—"*Form, rifle-men, form!*"

EPISCOPAL TESTIMONY.

I cannot do better in this connexion than quote a passage from an Episcopal Charge—a Charge which in its day has made no little sensation, but which has many points of ample excellence:—

"I may notice," says the Bishop of Rochester, "the varied machinery and almost countless associations which exist in towns and large parishes. The good that, on the whole, has resulted from them is indisputable. The Scripture reader, the town missionary, the working man's night mission, the book

hawker, the tract distributor, the 'Missing Link,' are all so many testimonies to the good effects of combination between the laity and clergy. Foreigners regard them with astonishment as the peculiarity and glory of our land. But not in them, singly or collectively, do I find the accomplishment of what I crave after, or the principle which will produce it. They are too apt to degenerate into mere official mechanical processes. What my heart longs for is, a system pervading the length and breadth of our land, whereby every man in his own private walk of life is quietly but energetically doing his utmost to diffuse the blessed influences of Gospel truth. We must have an instrumentality of this kind underlying the external and attractive apparatus of societies—an instrumentality exercising a more energetic power than has yet been known in modern times for reaching men's hearts. The evangelising of the whole body of the people, the leavening of the mass of society with a better spirit than now possesses it, and the providing an agency sufficient for this work, can only be hoped for—as has been well said by one who has long had the oversight of another diocese—in proportion as we may interest all classes to take part in the work, and bring it home to the conscience of each individual that he himself, as a member of the body, has a special and important work to do."

CHURCH AGENCIES.

Another consideration cognate to this, and derived from the agency of some other Christian bodies, may justly claim a moment's notice. Looking at the platform of church government, exhibited in the New Testament, may it not be a fair question whether we do not too jealously and carefully restrict the number of our church offices; for, though there is unquestionable Scripture rule for two appointments—the bishop and the deacon; though these are apparently the only permanent offices which are authorised by the apostolic model; though it may be remembered that the church at Philippi had its bishops and deacons; still there are indications that in two churches, at least, of the New Testament, these offices were either largely aided, or at least branched out into many distinct sub-divisions. It may, indeed, be that the distinctions were not specifically those of office, but only those of ordinary Christian work.

Still, one can scarcely read of "the gifts differing according to the grace given," the "prophecy," the "ministry," the "teaching," the "exhortation," the "giving," the "ruling," the "showing mercy," in the Roman church; or the "word of wisdom," the "word of knowledge," the "faith," the "gifts of healing," the "working of miracles," "prophecy," "discerning of spirits," the "divers tongues," the "interpretation of tongues," in the Corinthian, without feeling that, whether these terms indicate actually separate offices or not, they at least demonstrate a much wider and fuller church organisation than we are apt to meet in our Congregational bodies in these later times. Far be it from me to imply that we either lack our various administrations or the same spirit. A thousand noble indications of church action will abundantly prove the contrary. But may it not be that, in some of our communities, the ramifications of church work might be greatly extended, not only without injury, but with benefit to our common and Christian cause? Let me not forget, however, that we have been before this reminded of what Moses complained of, and of what Jethro recommended as a remedy. It is a glorious thing to stand upon some snow-clad eminence of the Alps, and to witness the summer's sun everywhere dissolving the snowy envelope which hides it, causing the crystal fluid to drop from every Craig, and to trickle down every fissure, whilst the liberated waters form successively the rannel, the streamlet, the brook, the torrent, the lake, the river, the estuary, the sea, the ocean; but more glorious still is it to see the warmth of a Divine love melting, in a Christian community, the hard and winter's frost of worldliness and selfishness, and setting every individual into motion to take his place and do his work in the great cause of general benevolence, while each feels that a necessity is laid upon him as absolutely as upon the drop to find its way to the ocean. "The church," says an eminent transatlantic preacher, "ought to be a hundred times stronger than the minister. The pews ought to have more power than the pulpit. No minister has done his duty who is in himself the central power in a congregation. He is to be a power producer. . . . And as the architect stands dwarfed and trembling in the presence of the cathedral which he himself has builded, when all

its walls and columns have gone up, and all its arches are completed, and all its pinnacles and spires lift up their heads to God everlastingly—so a pastor should stand in a vast disproportion of strength before the fulness and power of his own church. For can any one heart, either by original gift or study, ever equal all the gifts which God bestows upon a hundred men?" But there is more than mere church organization necessary for all this; it can alone be the work of Him with whom are the seven spirits of God!

CHRISTIAN SOCIETY.

There is another topic which the practices of some religious bodies may suggest to us, though one of no common difficulty. The whole constitution of our Christian churches is evidently modelled upon the principle of meeting the conditions of man's social system, and turning it to moral and spiritual account. "Multitudinism" has no real society; it presents only a wide mass, without order, sympathy, or spiritual affinity. By Congregationalism we profess to link together men of like convictions, that they may act and re-act upon each other. We admit thus an important principle—do we fully carry it out? Is it not evident that there are within our churches many whose intellectual powers are too severely tasked by the ministry; who imperfectly appreciate it, and only partially profit by it, and who might derive much more good were the truths of the Sabbath presented, illustrated, and urged upon them by some instructive social exercises during the week. I am not specifically advocating "class meetings" or "band meetings;" it would be impossible, even if it were not dogmatical, to name any particular form in which the thing should be done. But is not such a constitution as ours capable of an almost inconceivable amount of sub-division and exercise?

CONGREGATIONAL CONFEDERATION.

I do not know that it would be possible for anybody to confer a greater boon upon our body at the present moment than to teach us how it may be possible—without doing injury to the independence of our churches, or without rousing jealousies by a centralised influence—to adopt some scheme of wider and more powerful confederation than we yet possess. Some of us know well enough what it is to have scruples upon such subjects, perhaps too many; but it is

impossible to conceal that we feel our need of power—a power as yet unknown to us, which might enable us to take more enlarged action concerning the wants of the world. Is it wholly impossible to conceive of some conference—some purely representative system—composed of "apostles, and elders, and brethren," which might render superfluous this perpetual rising up of new, organised, but inefficient societies, of which we have so many—beginning with a great idea, but ending in utter nothingness—and which might help to roll away from us the reproach that in all our erection of chapels or churches—I see no objection to the modern application of the Saxon, not the Scripture, term)—we have the "respectables" too much in our eye. What we need is, not a minister's convocation, nor an ecclesiastical synod, nor a permanent central power, but the ability to move—at least on great occasions—in concentrated action for a given time. One fears the problem to be insoluble. It is, if we think it so. What might not, however, come with more light and more love!

CHRISTIAN LIBERALITY.

A word may be permitted on the subject of Christian liberality. There is one division of the church of Christ, which, though avowing some views different from our own, presents an aspect of generosity that may well stand as an example to any of our bodies. I refer, of course, to that band which, with a noble principle conferring on them the truest honour, and linking them in close relationship with the confessors of 1662, abandoned at the call of conscience, seventeen years ago, their valued ecclesiastical position and endowments, to demonstrate how the energy of allegiance to their Lord could supplement, and far more than supplement, everything they had left behind them. I pretend not to place before you a statistical comparison between that body and our own—a thing which would be extremely difficult, and, probably, quite impossible. I quote the absolute results alone. During the sixteen years from the disruption, the Free Church of Scotland (numbering now about 250,000 members) has contributed £1,883,132 12s. 6½d.; of which £1,536,163 17s. 7½d. were for the sustentation fund, and the fund for aged and infirm ministers. In the years 1858–9 the amount raised was

£342,723, of which £126,282 were for the sustentation fund, the supplementary fund, and the fund for aged and infirm ministers, and £216,441 for general religious objects. The total amount collected for all purposes has been annually from £270,000 to £360,000. The yearly average contribution of each congregation is £363 18s. 5½d., and of each member £1 4s. 3½d., but of these congregations only 162 are self-sustaining, so that the large churches must habitually give with great liberality to bring the average so high. One church may be cited, which contributed, in 1858-9, £5,746 among 1,300 average attendants, being £4 8s. per head; another—by no means the largest in the body—a church consisting of about 650 hearers, which has contributed during the year just ended the noble sum of £3,047 12s. 9d. from 591 contributors, being at the average rate of about £5 3s. per head. Were anything approaching to this style of contribution common among the churches of Christ in our land, how many works of God would revive which are now ready to perish!

CHURCH OF ENGLAND LESSONS.

Have we not also something to learn from another body—a body with which we often come unhappily into controversial collision, and never more strongly than at the present time? When will the period be when, in the erection of God's greatest temple, no sound, either of hammer or of axe, shall be heard in the building, nor shall the artificers with one hand labour in the work, and in the other hand hold a weapon! We must pass by to-day, with a word or two, many subjects which might call for our notice. Heartily do we concur in the sentiment uttered by a Rev. Doctor of the Church of England on the occasion of our last autumnal meeting, and which bore a special direction towards ourselves:—"Therefore, without any fears or misgivings, or doubtfulness, we give utterance to the settled convictions of our hearts in the language of the Apostles' Creed—"I believe in the Holy Catholic Church,"—rejoicing in the beautiful prospect presented to our view, in that Body wherein we are called the everlasting reign of the Prince of Peace, whose dominions shall be from sea to sea, and from the river to the ends of the earth, before whom kings shall fall down, and

all nations shall call Him blessed." The prospect is indeed cheering; that expansiveness which puts it forth and invites our aid to realise it is worthy of the most generous response; but is there a man who has read aright the history of Nonconformity who can see in the invitation to Conformity which followed this passage, though sincerely meant, anything but thin air? For, if our Dissent turns, as that of many of us does, upon our solemn conviction that the alliance between the secular and the spiritual powers is altogether unsound and unsafe, has anything been advanced to answer such an objection? Or even if the Nonconformity of individuals shall turn upon specific points, have we not reason to doubt whether of all the churches upon earth, the Church of England (in its mixed constitution more ignorant of comparative anatomy than he that would join the human head to the horse's neck) has not the very smallest power in making abatements—whatever her liberal sons may desire. If there be the power, where does it reside—or why is it not put forth in cases which lie patent to the world? Heartily as we respond to every aspiration after greater unity, we doubt—we more than doubt—whether the Establishment have the will or the power to make concessions, or whether, even if made and accepted, spiritual religion would be in the slightest degree the better for them. We know too well how attempts to reconcile the discordant parties have been, in days past, the anvils upon which remorseless men have forged new fetters for conscience. And we have yet to learn that there is much more hope in the future. Well, as a member of our own body said:—"Schemes of comprehension—plans for the coalition of different bodies—the reduction of some to the bosom of others—these once had their day; they were talked of, suggested, proposed, and died; died, as was believed, never to live again. And they never will. Any attempt to resuscitate them will be vain. The division into sections of the Christian church—the existence of distinct Protestant evangelical denominations must be accepted as a great fact, and dealt with as such." And small reason have we to believe that those, who cannot eject from the fold of the church men whom the whole bench of bishops designate as heretics, can open a door of union for those who have

been long regarded as vulgar Ishmaelites, lawless, impertinent and proscribed; or could easily induce them to pass under the forks of a national system, which some of them see to be injurious, and from which all of them have been long severed.

Yet far be it from us to regard the Church of England with rabid and unsparing censure. Such a course would be neither that of true religious feeling, nor would it accord with the sentiments of our brethren. We are not likely, indeed, to get rid of our objection to forms of prayer in general; that subject must remain an open one, however powerful the names of the minority in its favour. Even if we could pass by the difficulties attendant on a liturgical form at all; even if we could believe that the wants of a Christian congregation could be met by any service which a convocation could approve or a parliamentary church sanction; we could not join in the Catechism, nor the Baptismal Service, nor the Confirmation Service, nor the Communion Service, nor the Burial Service; we should feel that here there is too little, and there too much, and that ritualism is not religion. But we do not wonder that many points of that service are regarded by educated Christians with unfeigned admiration. We do wonder, indeed, at the facility with which many conform to that service as a whole, and especially that they thereby give their adhesion to a national system which is partial, unjust, and oppressive. Yet from the worship of their church we have many things to learn, though she is apt to boast of her prayers too much as if they were exclusively her own. To some of them we, and all members of the Universal Church, have as much right as herself. But be that as it may, it is not well for us to ask whether the prayers of Ambrose, Chrysostom, and the Early Church—the prayers of confessors and reformers—organic elements of a former ecclesiastical world—may not indicate to us somewhat of that simple, holy, glowing, unworldly and unworldly element of which we stand in need? Whether the perpetual recurrence, even of the most chastened phraseology, does not beget a spiritual inertness, may be well a matter of question; but could we not catch some of the spirit of the prayers without the evils of the formulæ itself? Have not we ourselves forms of prayer, by

no means of the first class, either; phrases, possibly scriptural in themselves, but having the effect of unscripturalness from their very recurrence, and apt to hamper rather than aid devotion? And may we not well believe, that if, without seeking after any forms at all, we aimed at transfusing into our ordinary worship more of the spirit of the prayers—I will not say of the Church of England alone, but of the Church of Christ, as exhibited first in the Scriptures, and next in the devout utterances of all ages, we should confer a real benefit on those who come within our influence? Nor should we be, I think, any the worse, if some of our churches were a little more awake to the devotional taste shown in the postures and behaviour in the Establishment, instead of that gaping, lounging, and irreverent air which may be occasionally witnessed among us. And though, in our preaching, we Dissenters may well desiderate some bone and sinew—some depth and force in the presentation of Christian doctrines and duties from the pulpit—should we not be, some of us, better for simpler forms of speech, and for the affectionateness and directness of appeal often shown by those from whom it is our unhappiness to differ?

And surely we should do injustice to the Church of England, especially at the present moment, did we not point with peculiar emphasis to the energy with which she is rousing herself to overtake the vast masses of spiritual destitution existing around us all. Whatever points in the representation of this destitution may seem to invite criticism, it becomes us to rejoice that the Establishment is descending from her own proud but untenable position, and is bent upon doing the work which she must perform unless she abjures her pretensions as a National Church; and which we all must perform, if we would not forego the name of Christians. We have not been indifferent to this work,—let our town missions, our Congregational missions, our Sunday afternoon lectures to the working classes, our preaching in theatres, our meetings with cabmen, our midnight meetings—in all which we have borne our share with others—testify! But there is something surely in the voice which speaks to us from one of the recognised organs of the Establishment party, to awaken some responsive echo in our bosoms.

ECCLESIASTICAL ARCHITECTURE.

"Apart from all considerations of expense, there is something in the aspect of handsome churches which seems, in the present state of public feeling, to repel the poor. They rarely enter such places, whether free seats are offered or not, except in very small numbers, and after a good deal of previous training in rooms of far more humble appearance. Surely, if we desire to overtake the masses, we must seek them on the ground where alone they appear to be approachable. Let us give them such buildings as they prefer; yet so construct and manage these buildings, as that, without any shock to the most fastidious, they may on fitting occasions become places of religious worship and instruction too, in the localities where they are planted, and to the very people who frequent them for secular purposes. Everywhere, in the east, in the south, in the north, in the west, build rooms so constructed that they may be made use of as schools in the mornings and evenings of week-days—as concert and lecture-rooms on the evenings of those days—as chapels or places of worship on Sundays and the great holidays of the church," &c.

Is not this what Congregationalists have already largely and widely done? "The voice is Jacob's voice." But we must not be dismayed—I speak on Christian principles—in this great effort. Our nerves are not yet strained to their utmost tension. The human race has but one victor. The Christian race has many! May we not hope to gain it side by side with our advancing brethren?

INDEPENDENCY OF THE FUTURE.

It will at once occur to you, my beloved and honoured brethren, that many other suggestions might be easily added to the number of those which I have advanced. I forbear, however, from the attempt to multiply them. I have presented a few thoughts with unfeigned humility. Most of the points are not new; nor would I insist upon them with dogmatism or dictation. Meanwhile, let us not forget that we have a great mission. Little as men may think of us, we may not think lightly of ourselves. It is not now the time to remember what lessons Congregationalism has been the instrument of teaching others, or how other bodies

have learned to outstrip their teachers by means of the lessons they have received from it. On our ancestors, aforetime, rested almost the whole weight and responsibility of maintaining the great cause of evangelical truth. Now, we are no longer alone. We have no dreams of an universal monarchy; we are essential to others, and others are equally essential to us. The Church of England promulgates the doctrines they first learned of us with singular efficiency and power. The Baptists are starting forward with a noble impulse which may well stimulate us into not ungenerous rivalry. Wesleyans of all classes are working vigorously by our side; yet, still, the aggregate amount of effort remains nearly the same. The world is yet to be won for Christ! What, then, is our work? It is greater than the mere standing up for church order; it is higher even than the mere assertion of Christian liberty—important as that assertion may be. It is to make known Christ's Gospel; Christ's unadulterated Gospel; Christ's whole Gospel; the Gospel which is Heaven's message to fallen and guilty man; the Gospel which unfolds a sin-offering in the person of God's Son; the Gospel which can alone sanctify and elevate a ruined world. We have faith in this as the power of God. We do not attempt to prescribe to each other the very terms in which this shall be advanced; we are more concerned about the reality of the metal than the pattern of the coin; but a necessity is laid upon us, with which neither we, nor an angel from heaven, can dispense. Yet, in this work we are but a part of a Church Universal. And in an age of littleness and selfishness, when many regard every movement only in its special relation to themselves, when denominationalism is rampant and often egotistical, be it ours to cultivate to its utmost that noble liberality which unknots the brow and expands the heart; and which, because it has principle, and there is no kind of doubt about it, aims at caring more for other denominations than perhaps any other denomination cares for it. Holding our truths firmly, we shall never be ashamed to do battle for them. But we cannot thrive upon mere antithesis. Polemical discussion, though often demanded, will never feed—will never express—the mighty heart of our Divine Christianity. We must aim at more than the refutation of error—we must enlarge,

we must expand, we must allure. Those must be troublous times indeed in which colonists are invited to a settlement merely because of the stockades which guard it, or of the cannon which bristle upon its heights. All the gunpowder in the world spent on defending our position will not make it an increasing colony or a happy home. That will be to the emigrant always the most inviting settlement which, adequately defended, has the most busy population, the largest resources, the greatest capacity in undertaking, the fullest energy in enterprise—the widest combination of powers. We believe we have not altogether failed in presenting these conditions—to God's mercy we owe it—we trust for more in the future. We have the germ—we ask for the growth. We have the exponents of the series—we ask for the expansion. What remains for us but to cherish wider views and sympathies, and spirituality and benevolence; to remember that we have not only to teach, but to learn, and to learn nothing more important than the deep moral profundities of the Gospel we administer. And, with the strong conviction that the day is coming when the mere worldly and extrinsic—no matter what its *prestige*—will be swept away like the chaff off the summer threshing-floor—be it ours to prove that Congregationalism is a solid grain, too weighty to be thus scattered; that in a decaying world it possesses a vitality which neither society nor the church will “willingly let die”—and that, better than all its order and all its defences, the glory of the city pre-eminently is—“the Lord is there.”

THIRTY-FIRST ANNUAL REPORT.

THE Rev. George Smith read as follows:—

BELOVED AND HONOURED BRETHREN,—It is with emotions of devout thankfulness and joy that the Committee of the Congregational Union of England and Wales present to you, the pastors and other representatives of our churches, their Report of the proceedings of the Union for the past year. Not, indeed, that they have any remarkable incidents to narrate, or any striking triumphs to record, but that they have been enabled, without interruption, and as they hope with a good degree of efficiency, to carry on the work committed to them, and to aid in various ways in promoting the objects which this fellowship from the beginning has had in view. It would be a matter of thankfulness, in a nomination so free in speech and so independent in action as ours happily is, to be able to report that no contentions had sprung up amongst us, and

that no serious diversity of judgment had appeared; but it is even a greater mercy to know that peace has prevailed in our borders, that unity of sentiment and feeling has marked the deliberations of your Committee, and the conferences of the assembled brethren. The God of patience and consolation has granted us to be like-minded one toward another, according to Christ Jesus; and while we felicitate ourselves on this favour, we ascribe to Him the glory. These tokens of the Divine benediction give encouragement to hope that renewed and larger baptisms of heavenly influence will continue to descend from the glorious and only Head of the Church on all the interests bound up in your Union.

Before your Committee begin, as usual, their brief retrospect of what has been attempted or done during the past year, they pause for a moment to do honour to the memory of a beloved and lamented brother, the late Rev. Dr. Legge, of Leicester. It is not forgotten that with zeal and affection he efficiently served your Union, the year before last, as your chairman. At the autumnal meetings in Aberdare he delivered addresses from the chair remarkable alike for profound thought and brilliant eloquence, for hallowed devotion and enlightened views of evangelical truth. A year ago to-day, in a brief but appropriate speech, he moved the thanks of the assembly to your now retired Chairman for his opening address. Circumstances over which he had no control prevented his attending our last autumnal gathering, and early in the present year he was called from the field of labour to the recompense of reward. His scholarly attainments and eminent abilities were heartily consecrated to the service of Christ and the welfare of our churches, and having served his generation well, he fell on sleep. To his bereaved flock the Committee tender their sympathy, while assured that his memory and worth will long be cherished by many loving hearts. It was an affecting stroke which suddenly removed another of our brethren, the Rev. Henry Addiscott, from time to eternity, when on his way home from the meeting at Blackburn, which he attended with the view of advocating the evangelistic movement contemplated by the conductors of the Home Missionary Society. He was a gifted, laborious, and useful minister, who had long served God in the Gospel of His Son. Since the draft of this Report was penned, another devoted friend of this Union, Mr. Joseph Eccles, has been summoned to his rest. Events such as these are solemn and instructive. They urge us to work while it is day; to stand with our loins girt about with truth, waiting in confident expectation of the reward of grace which the Master will bestow when He calls for an account of our stewardship.

It is now the duty of your Committee to report that the various subjects remitted to them by votes of the assemblies of the Union, or which in the progress of events during the year appeared to require consideration, have been carefully attended to. At the commencement of their year of office, a deputation, consisting of your Chairman, Secretary, and the Rev. Dr. Brown, waited on Lord Palmerston, and represented to him the strong objections we felt to that clause in the Census Bill then

before Parliament which required every individual, under the penalty of law, to make a return to the Government of his religious profession; and at the same time requested that, instead of this compulsory enactment, a voluntary return should be required of the numbers of persons in attendance on religious worship, on a given Lord's-day. A central committee, representing various religious denominations, and other friends of freedom, having subsequently been formed to secure these objects, your Committee lent its cordial support. After a most earnest and protracted struggle, which woke up the slumbering energies of all classes of Protestant Dissenters and many liberal Churchmen, the Government reluctantly consented to withdraw the offensive clause; but pertinaciously objected to any provision being made for ascertaining the actual number of persons attending public worship. The partial triumph thus secured is one for which we are much indebted to the Independent Members in the House of Commons, and especially to Mr. Baines, the Honourable Member for Leeds, who, under great disadvantages, succeeded in defeating this inquisitorial interference in a matter beyond the legitimate sphere of Governmental action, and which was justly regarded as a new and serious invasion of religious liberty.

It is much to be deplored that the majority in the House of Commons has since that time shown little inclination to advance in the direction wished for by the friends of religious freedom. On the contrary, a strong reactionary feeling appears to have set in with them, as they have summarily rejected several measures which had for their object the removal of unjust restrictions, and the breaking down of ecclesiastical monopolies. The insolent tone in which the claims of Nonconformists are commented on by the advocates of the dominant Church party, and the prejudiced and distorted views taken of our designs, are deeply to be lamented, and that as much on the account of others as on our own. Even the vexatious subject of church-rates, which it was reasonably hoped was approaching a solution, appears to be thrown back, and is likely to become the occasion of protracted and bitter controversy; not, indeed, from the diminished number of abolition votes in the People's House, but from the strenuous and unwonted efforts put forth by mistaken partizans concerned to uphold this antiquated injustice. The time, however, will come when it must be settled, and it is to be hoped, for the sake of equity and peace, that the day will not be long delayed. Meanwhile we can afford to wait.

The desirableness of procuring annual returns, not only of the numbers of our churches and pastors, but of our church members and hearers, has often been felt, and at times dwelt upon. The omission from the present Census of such returns respecting public worship as those which were obtained by the Registrar-General in the year 1851, has revived the subject, and it has been variously brought under the notice of the Committee, especially by the Bristol and Gloucestershire County Union. At their request your Committee have communicated with the secretaries of all our County Associations, asking them to secure, if possible, such returns in their own bounds, and

offering any aid that can be rendered. Several of the County Associations have agreed to do this, and the hope is felt that gradually some approach may be made to the complete statistics of the Congregational churches throughout the kingdom. Our Welsh brethren have secured them from the whole of the Principality, and it is thought that they may be obtained from our English churches. The Baptist Union annually publishes tabulated results of returns from counties, which show encouraging progress in the number of members; and what they do, we may surely accomplish. Though our strength as a denomination lies not exclusively or even principally in our number or wealth, our social or political status, but in our distinctive principles, and in the intelligence with which we hold and identify ourselves with them, yet there surely is great value in data which will enable us to trace their advancement, in extended accommodation for religious worship, in the increasing number of hearers and church members, and in the augmented number of children and teachers in our schools.

It has been the privilege of the Union to originate several institutions which are felt to be of practical value in advancing the cause of Christ in connexion with a Congregational church polity. The *Christian Witness* Fund, the Pastors' Insurance Aid Society, the English Congregational Chapel-Building Society, and the Pastors' Retiring Fund, are standing evidence of the practical character of the action taken by this body. Your Committee report with pleasure an addition to the number, in the recent formation of the London Congregational Association. A paper, drawn up by one of their secretaries, and printed at their expense, was widely circulated in the autumn of last year, calling attention to the fact that, while every county from Durham to Cornwall has its Congregational Association or Union, the metropolitan county is an exception. Several large and influential meetings of London pastors, deacons, and delegates of churches were held on the subject, which ended in the formation of an Association to aid in the evangelization of London, and to promote the fraternal fellowship of the churches. Your Committee earnestly desire for it the favour of their brethren and the blessing of God, and, as a proof of their own good will, they have resolved to meet the preliminary expenses of its formation.

Amidst the times of refreshing which have come from the presence of the Lord on the churches of our own and other denominations, your Committee have greatly rejoiced in the revived efforts of some of our own Societies to diffuse the spirit and power of vital Christianity. Though the British Missions are no longer an integral part of your Union, yet as they have still the opportunity of addressing our pastors and delegates in its assemblies, the Committee thankfully give utterance to their joy at the extended efforts of the Home Missionary Society, under the direction of its indefatigable secretary, the Rev. J. H. Wilson, and its large-hearted and liberal treasurer, Mr. S. Morley, to promote evangelizing efforts through the counties of England and Wales. The friends of Ireland are directing attention to such modifications of the Irish Evangelical Society

and the Irish Congregational Home Mission as may lead eventually to the adoption of one organization, through which the liberality of British churches may flow to benefit that land of superstition, and yet of interest and hope; and the Colonial Missionary Society has, during the year, greatly enlarged its efforts.

In reporting on the publications of the Union during the year, you will be glad to learn that upwards of 4000 copies of the Year-book for 1861 have already been sold. It is deservedly popular and of great practical value, and the thanks of the Union are due to its esteemed Editor, for his unwearied endeavours to make it, as a handbook of the denomination, worthy of the body it is designed to serve. Four tracts have been added to the series during the year, and the one on "Congregational Psalmody," by the Rev. Henry Mayo Gunn, has obtained a large circulation, and is earnestly commended as every way entitled to yet more general attention.

For the one on "The Duty of Teaching Congregational Principles," by the Rev. John Kelly, the Committee bespeak the notice of our pastors, Sunday-school teachers, and heads of families. The Church Records continue to circulate, though not to the extent to be desired. Of the Congregational Hymn-book upwards of 15,500 have been sold—a proof that it is still highly valued as a supplement to the Psalms and Hymns of Dr. Watts. The New Congregational Hymn-book has rapidly obtained a wide and growing approbation in England and in the Colonies. The Congregational Union of Victoria at its first meeting unanimously adopted the following resolution:—

"That the present meeting, consisting of ministers and delegates of churches, having taken into consideration the use of the New Congregational Hymn-book as the organ of our psalmody, do recommend its speedy adoption by all the churches, on account of its superior character, and of the manifold advantages connected with the general use of 'One Hymn-book.'"

You will be gratified to learn that nearly 120,000 copies of this book have been sold in the short space of less than two years.

Your publications, it is believed, have done good service to the cause of our adorable Saviour, by diffusing correct views of evangelical truth, and by expounding and vindicating our church polity and practices; besides this, their profits have supplemented deficiencies which have arisen in the unavoidable expenses of the Union. Except when special appeals have been made, the income from churches and personal members has not been found equal to the moderate outlay involved in its working. Gradually a fund has accumulated which the Committee did not feel at liberty to touch while heavy liabilities were incurred in creating the property of the New Hymn-book; but now it has happily become remunerative. They have, in harmony with the provisions of the trust-deed of the Union, made a distribution of profits. It is with high satisfaction they have been able to vote the sum of £400 to the *Christian Witness* Fund for the relief of aged and afflicted ministers; £200 to the newly-formed Pastors' Retiring Fund, which has now reached the liberal

amount of £20,000; and they have made a further grant of £100 to the Pastors' Insurance Aid Society. These institutions have been brought into being by the Union, and are entitled to any support it can give them, inasmuch as they help our ministers, and thereby promote the prosperity of our churches. For this result we are much indebted to the Finance Committee of the Union, who, with great judgment and zeal, have, for many years past, conducted all the affairs of your publications, and to them the cordial thanks of its assembly are most certainly due.

Your Committee embraced the opportunity presented by the death of her Royal Highness the Duchess of Kent, of offering to her Majesty the Queen an address of condolence and respectful sympathy, in which they assured her Majesty of the devoted loyalty of the Independent denomination to her person and her throne. They were gratified in receiving an official intimation that her Majesty had most graciously accepted their address.

The autumnal meetings at Blackburn were largely attended, and were distinguished by a fervent, united, and devotional spirit. One new feature was introduced into one of the public meetings, at which the claims of Foreign Missions were pleaded in connexion with British Missions. Resolutions condemnatory of the law and practice of slavery in America, and of the habits of intemperance in our own country, were unanimously adopted, as was one on the encroachments of Romanism, which was remitted to a special committee, with an instruction to them to report thereon to you.

With the Congregational Union of Scotland your Committee have been in frequent correspondence, and have arranged for your receiving in future a delegation from it at the autumnal meeting, when more time and attention can be given to the representations of our brethren than at the annual meeting. Our esteemed brother, the Rev. Henry Allon, was your representative to their annual meeting, held in Aberdeen this year, and was enthusiastically received by them as your faithful and beloved messenger.

The pastors and other brethren of the town of Birmingham have cordially assented to a proposition for holding the next autumnal meeting there. After the lapse of twenty-two years the Union will again visit that town where its first autumnal gathering took place. It will be amidst hallowed recollections, not unmingled with regrets, that we shall there receive cordial greetings from some who remain to this present, and from others who now usefully move in spheres once occupied by dear departed ones.

Next year will be memorable in the annals of Nonconformity as the bi-centenary of the ejection of two thousand noble confessors from the English Church. The Committee are anxious that the event should be commemorated in a way that will suitably improve the great occasion, and they have appointed a sub-committee to consider how this best may be done. With this object in view they have contemplated the place of meeting, and announce with much satisfaction that an earnest invitation is given by the pastors and churches of Ipswich that the autumnal meetings next year should be held

among them. The Committee anticipate a cordial reception from this meeting to that proposal.

Your Committee, in closing this Report of their varied labours, would intimate that they have again called attention by circulars to the importance of the registration of our chapels, and they hope with effect. The security of trust-deeds is a matter of equal moment, and deserves inquiry on the part of our pastors and deacons. There is reason to fear that many of these documents are in the custody of private, if not of irresponsible individuals, and

are in some danger of being lost. The Committee recommend that during the coming year the subject should receive the attention its importance deserves.

And now may the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect, dear brethren, in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Christian Doctrine.

THE ANNIVERSARY OF BARTHOLOMEW-DAY IMPROVED.

A Sermon preached by the late Rev. T. N. Toller, of Kettering, on the morning of August 24th, 1799.

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness," &c.—Heb. xi. 32.

I do not mean to enlarge on these verses as they lie here, but apply the principle that runs through them to other and later facts than those alluded to here, but which in many respects bear a strong resemblance to them.

The case is, I remembered August 24th was what is called Bartholomew-day. It was thus just a hundred and thirty-seven years since one of the most important events of the kind took place, which has ever occurred during the Christian era. I mean, the expulsion of two thousand clergymen from the National Church, for their attachment to principle and conscience. I think it right to call your attention to this fact, not only because the lives, and principles, and sufferings of great and good men are among the most useful of all other subjects of meditation; but because these venerable confessors are as it were the fathers of our churches, and to them, under Providence and the Divine Word, we owe many of our principles and privileges of a religious kind.

No one need be alarmed at my choice of this subject. I shall treat it entirely in an instructive and improving way, studiously avoiding uttering a single sentence of angry reflection on any man, or set of men.

And here, before we can come with any propriety to those improving sentiments which I have chiefly in view, it will be absolutely necessary that I should give you an account (though very short and concise) of the facts to which I allude—the principles on which these good men acted—and something of their sufferings and supports.

You must know, then, that after the Reformation from Popery, during the reigns of Henry the Eighth and his son Edward, there arose a set of men in the English church, ministers and others, who, being more spiritual in their views and strict in their morals than others, and laying less stress on circumstantialia and ceremonies in worship, obtained the name of Puritans. These men, all down through the reigns of Elizabeth, James the First, and Charles the First, continued ministers of the English church; but wishing to carry the Reformation from Popery still further, they were a good deal frowned upon by the Court, suffered many hardships from Government and insults from the mob.

Upon the downfall of Episcopacy, and during what is called the Commonwealth and the Protectorate of Cromwell, men of this stamp were brought forward and employed—filled the Universities, and

occupied the chief part of the livings in the kingdom. Many of them, and the most eminent too, were still friends to the royal family, and wished for the restoration of Charles the Second, and lent a helping hand towards bringing it about. So sensible was the king of this, that upon his coming to the throne he made several of them his chaplains, offered them bishoprics, and other preferments, and expressed a strong desire to satisfy and make their consciences easy in regard to reformation in the affairs of the church. By-and-by the tide strongly turned against them, and at length an Act of Parliament was obtained and passed into a law, called the "Act of Uniformity," by which the whole body of the clergy were bound down to the rigid and constant observance of all the forms and ceremonies appointed; were obliged to receive ordination from bishops, and them only; they were obliged to declare their entire assent and consent to every part of the Book of Common Prayer, &c., as perfectly agreeable to the Word of God; to swear subjection to the canons of the church; and to declare it utterly unlawful, under any pretence whatever, to take up arms against the king. Upon this, on the 24th of August, 1662, the day the Act took place, two thousand clergymen, upon principle, and because they could not in conscience do this, resigned their livings, and threw themselves and their families upon Providence and the wide world. And this was the origin of those churches which have ever since been called dissenting churches. One of these clergymen was Mr. Maidwell, who, it appears, preached twelve years in the parish church in this town, and left it with his brethren on that interesting day. He appears to have been a most amiable and excellent man, and an admirable preacher; and lies buried now somewhere in the church, with a Latin inscription over his grave, which, I suppose, is now worn out. He preached many years after as a separate pastor, and there is a letter still recorded, in the Nonconformists' Memorials, which

he sent to his friends when in prison. He, my friends, may be called, under God, the father and founder of the very congregation which at this day assembles for worship within these walls.

But to return—it appears to me highly proper, that in as few words as possible I should state to you some of the principal grounds on which these venerable men acted.

When a number of men, and especially such men, quit comfortable situations, and throw themselves and their families into circumstances of want and poverty, and expose themselves to fines, imprisonment, and persecutions, we must suppose there must be some cogent reasons disposing them so to act. I shall, in a most concise way, state some of their leading reasons, as transmitted to us, for refusing to conform to the Act of Uniformity. One was, their being obliged to be ordained by bishops, because it was renouncing, they thought, their former ordination by presbyters, which they deemed valid, and more agreeable to the Word of God. Another was, their being obliged solemnly to declare their full assent to everything in the Common Prayer as agreeable to the Word of God, whereas they had not time even to see it before the Act was to take place, and they thought it a mockery of God to declare their assent to a book which they had not had an opportunity of examining. Again, when they had an opportunity of perusing the book, they could not in conscience solemnly assent to every part of it as agreeable to the Word of God, or use it as such; because, for instance, that book states the doctrine of real baptismal regeneration, giving thanks that the infant is regenerated by the Holy Spirit; and in the office of Confirmation, thanking God that He had regenerated these His servants by water and the Holy Spirit, giving them the forgiveness of sins, &c.; whereas they thought the Word of God said no such thing, and that it was a doctrine extremely dangerous to the souls of men, tending to promote a delusive security in men's minds about

their state. Another reason was, because that book appointed godfathers and godmothers in baptism to the exclusion of parents, who they thought were the properest persons to devote their children to God, and take care of them afterwards. Another was, the use of the sign of the Cross, which Christ had not appointed, and which tended to encourage superstition. Another was, being obliged to reject all from the Lord's Supper as would not receive it kneeling, which they could not in conscience do, because many excellent Christians might very conscientiously scruple to do it. Again, that book states the three distinct orders of bishops, priests, and deacons, as evident from Scripture and ancient authors; they thought the Scripture only pointed out two orders, bishops or pastors, and deacons, and therefore could not solemnly assent to this. Again, they could not consent to pronounce all saved that are buried, except the unbaptized, the excommunicated, and self-murderers; for though they thought themselves bound to judge with the utmost degree of charity of others, yet they could not in conscience thank God for taking to Himself the soul of a person who perhaps gave every evidence of a wicked life, and an impenitent death. They could not consent to read the Apocrypha as of the same authority with the Old and New Testament, because there is no evidence at all of its being divinely inspired. They could not approve of the Athanasian Creed, which pronounced everlasting destruction on every one that could not just believe that form drawn up by fallible men. There were a great many articles in the canons, which I have not time and it might not be agreeable to you to mention, which they could not conscientiously swear obedience to. And they could not solemnly swear, that it was unlawful in all cases, and under any pretence whatever, to take up arms against the king. Upon these principles which I have mentioned, and many others which for want of time I have omitted, they thought it better to obey

God than man, and to give up their earthly all, and throw themselves and their families entirely upon Providence, than violate conscience, and go directly contrary to conviction; and therefore they did so. Few of them, comparatively, having private fortunes of their own to live upon, the greater part were thrown into a state of absolute dependance, not to say beggary. I remember reading that one of them, who had, I think, eleven children, told a relation that came to see him that he had but three pence in the world, and that he and his eleven children had nothing to live upon now, but the sixth chapter of Matthew—"Taking no thought for the morrow;" "and your heavenly Father knoweth that ye have need of these things." I cannot forbear adding, though it would have come in more properly in what I have to say in the afternoon, that that very day, before the relation left the house, a rich supply came in from an unknown, unexpected friend, that assisted them for many days. As most of them continued preaching after the ejection, they were subject to very heavy fines and terrible imprisonments, so that those of them that had property were distrained upon again and again, and consequently greatly impoverished. If I mistake not, Mr. Philip Henry had thirty loads of grain carried off his ground in this way at one time, beside a quantity of cattle. After awhile, a law was passed subjecting them to very severe punishment if they came within five miles of any corporation or market town, or the town where they formerly preached; and every person above sixteen years of age that came to hear them was subject to an increased fine for every offence, and at last to transportation beyond sea. So that you see they not only resigned lucrative and comfortable livings, but they were so circumstanced that it was hardly possible for them to derive any advantage from their profession in any other way, it being an exceedingly hazardous thing to hear as well as to preach. And they did, literally, as the Apostle expresses it

in the text, "Wander about, in dens and caves of the earth, being destitute, afflicted, tormented;" separated from their families. And a great part of them stuck to their principles, and lived and died rejoicing that they were enabled so to do.

I now proceed to what I had chiefly in view, making some instructive and useful remarks on this case.

1. *Such a case as this shows us that there is such a thing as principle in the world, bad as it is.* And what an excellent, powerful, glorious thing it is! 'Tis an easy thing to talk when all is smooth, and prosperous, and easy;—and there is no great virtue in being attached to religion, as it has been sometimes expressed, when she walks in her golden slippers. But when conscience and principle are on one side, and all a man's prosperity and worldly interest on the other—there's the test; that shows what a man is; and if anything can be a true or decisive test of principle and character, this is,—giving up one's earthly all for the sake of truth and conscience, and encountering every external and formidable evil. As Peter said to our blessed Lord, "Lo, we have left all and followed thee;" and we can do no more, we can give no better proof of our attachment to principle. And this was the most decisive and substantial evidence of the apostles' character, and, indeed, of the truth of Christianity, that they gave up their earthly all, and encountered every kind of external evil for the sake of truth and conscience. And if this does not prove what a man is, I know not what does.

And this great event which I am now commemorating had a great effect in those days. It did afford a most striking proof to the nation, to the Christian church, and to the world, that there was an illustrious body of men in the English church, who really believed what they preached, who were men of sterling principle, that valued conscience above all the world;—the memory and the avour of it has remained to this day, and I question whether the example

that was then set, has not had a most important and permanent effect on many even in the Established Church, as well as to the Dissenters. As an eminent person in those days very justly remarked, "Had all the ministers conformed, people would have thought that there was nothing in religion,—that it was only a thing to be talked of in the pulpit, and to serve a State design; but these men giving up their living, and exposing themselves and their families to outward evils, rather than conform to things imposed, as they apprehended, not agreeable to the Gospel they preached, has convinced men that there is a reality in religion, and given a check to atheism and impiety." And, after all, making sacrifices out of regard to God and conscience, is the great test of a man's profession. You and I must try ourselves that way. Talking, professing, and attending worship, and things of that sort, will prove nothing. What do we give up for God? What right-hand sin do we mortify? Wherein do we deny ourselves for our Maker and our Master? What Cross do we take up in order that we may follow Christ? "He that cometh after me, must comparatively hate father and mother, and wife and children," *i.e.*, he must love me beyond them all, and when they come into competition be willing to give them up. This is bringing matters to a point.

2. *Such a case as this gives us a lively view of the comprehensive wisdom and grace of God in His dealings with His creatures and His people.*—If we were to give way to our own tempers, we might enlarge on the cruelty of such a proceeding as this, and the inhumanity and injustice of such laws. But I shall not say one word of this kind. I shall only say, as Joseph did on another occasion, though they might mean it unto evil, God meant it unto good, and to bring to pass much good as it is this day. It not only gives a most important blow at the root of infidelity and irreligion, by showing the reality and excellency of it; but it gave scope,

and called forth into most eminent exercise, some of the richest graces of the Christian spirit—such as faith and trust in Providence and God's promises, patience and resignation to the Divine will, meekness and forgiveness; all which admirable graces would, comparatively speaking, have lain dormant, if it had not been for these events. It likewise was the means of most eminently promoting the piety and spirituality of these excellent men, and qualifying them for more signal usefulness. It called forth those excellent practical works of theirs which are transmitted to us, and in which experienced Christians now find a fund of improvement, and a sweetness, a Divine savour, that is peculiar almost to persecuting times, and that modern days very sparingly produce. It likewise opened a most wonderful field of very remarkable and signal appearances of Providence, many of which are recorded in the "Nonconformists' Memorials," and gave these excellent men such an enlarged experience of the gracious and seasonable interpositions of Providence, as they could not have known if living quietly on their livings; and it made the word of the Lord doubly precious in those days. Men would go miles and miles in the rain, and in the night, to some wood, or private corner, to hear the word of God; and the scarcity of it made it sweet. And I believe there were few dull preachers, or sleepy hearers, in those days; it was like marrow and fatness,—the joy and rejoicing of their heart. Because it was not cheap, they paid dear for it; and it was deemed a high privilege to get at a single spiritual meal. And then I really think that a great deal of the piety that has appeared in the Established Church, as well as amongst us, may, under God, be traced to this grand stand on the ground of conscience, and this glorious exhibition of principle. So that, considered as a providential event, it is an illustrious display of the comprehensive wisdom, and goodness, and faithfulness of God, and a display

of the infinitude of His understanding; the mysterious, comprehensive way in which He brings His mercies down; and shows us, by what we call experience, that our best blessings come in this indirect, circuitous, humbling, and seemingly frowning way. "He plants His footsteps in the sea, and rides upon the storm."

"Deep in unfathomable mines

Of never-failing skill,

He treasures up His bright designs,
And works His sovereign will."

That sublime passage (Isaiah lv. 8, 9) applies to these cases, and ten thousand more:—"For my thoughts are not your thoughts, neither are your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Again,—

8. *These facts are capable of being applied to the purposes of personal gratitude.* Though God can sovereignly and gloriously bring good out of evil, yet we are never required to court or to wish for evil that good may come. Though Christ foretells His disciples that they should be persecuted for His sake, and that they should be recompensed a hundred-fold, yet He exhorts them to avoid persecution where they consistently and lawfully could. "If they persecute you in one city, flee to another." Upon this principle, though we can see much good that Sovereign Wisdom brought out of these awful times, yet we have great reason to be thankful that those times, in respect to us, are no more. As descendants from these venerable men, and professing to have similar views with them in regard to our separation from the National Church, we have unspeakable reason for thankfulness that we are exempt from the dreadful penalties and evils of the "Uniformity Act;" that the expulsion of a papist prince from the throne, and the exaltation of the illustrious and ever-memorable friend to true liberty and religion, King William III., made way for the passing of that important law which is commonly called the "Toleration Act;" by means

of which, while we are peaceable and loyal subjects, we are authorized to worship according to the dictates of conscience, our places of worship are taken under the protection of the law, our ministers are acknowledged by the State, and exempted from many burdensome and troublesome offices, and, in short, to which, under Providence, we owe all our present safety, peace, and privileges. This is matter of the warmest gratitude, that God raised up such a deliverer; and that since the present illustrious family has been placed upon the throne, these mild times have been extended to us, and these mild laws continued in force, and indeed enlarged. Think how our forefathers would have prized such a law as the "Toleration Act," and what we enjoy in consequence of it. What should you think of an assembly being liable to be broken in upon this moment by armed soldiers? to see me dragged down from the pulpit and thrown into prison, and stripped of my property; and every person here, above sixteen years of age, liable to be fined for the first and second offence, and then banished to Botany Bay. And yet it is by the "Toleration Act," and the mildness of the existing laws, that this is not the case. May God inspire us with true gratitude, and as an expression of it enable us to lead quiet and peaceable lives, in all godliness and honesty, praying for this purpose, for our rulers, and all in lawful authority over us,

4. *How ambitious should we be, in our spirit and life, to keep up the credit of those noble principles, which actuated and*

adorned these venerable confessors. True honour and dignity lies not in partaking of royal or noble blood as such; not in the pomp, and glitter, and parade of life. Much baseness and real wretchedness may lie under imposing robes of human majesty and greatness. Human dignity lies in descending from the godly, the just, and good, inheriting their virtues, and adhering to their principles, and supporting their cause, with all the purity of truth, the strictness of conscience, and the sweetness of the Christian spirit. In proportion as we inherit their views, and emulate their conduct in these respects, we reflect more honour on ourselves than a coronet or a throne could do. True worth is dignity, and vice is baseness. And we may say, in this respect, as an eminently excellent man once did, a lineal descendant of one of these men: says he, "I esteem it a greater honour to descend from one of these noble confessors than to have had a coronet or a garter in the line of my ancestors. I look with joy to the approaching happy day, when that glorious list of heroes will shine with distinguished honour, and rise to thrones of power, while their titled and enrobed persecutors will sink into shame, and be glad to hide their faces in the deepest obscurity." And, O what will it be to join the general assembly and church of the first-born, the multitude whom no man can number, who came out of great tribulation, and washed their robes and made them white in the blood of the Lamb; who are now before the throne of God, and serve Him day and night in His temple! Amen.

The May Meetings.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Earl of Shaftesbury occupied the chair.

The Rev. S. B. Bergne read the Report of the operations of the Society for the past year. After some introductory remarks, it proceeded to speak of the foreign operations of the Society. Commencing with France, it said, the agency in the last year had been chiefly directed to Roman Catholics, who constitute the vast majority of the population. The year

just closed had had its peculiar features and its peculiar successes, and the results were on the whole satisfactory. The total circulation in France now amounted to 4,670,000 copies. In Belgium there was an obvious change in the public mind with regard to the Bible, and the fear of receiving and reading it was becoming weaker. 9,800 copies of the Scriptures were circulated in the past year, making

an aggregate of 261,000. The operations in Holland were satisfactory, and the issues of the year reached 25,200 copies. From Cologne, the circulation reported was 91,500 copies. The circulation in Frankfurt amounted to 97,000 copies; while the agency at Berlin had distributed 151,000. The entire circulation of Germany in the year was 863,700, upwards of forty colporteurs having been engaged in the work. In Denmark, 9,600 copies of the New Testament were issued on behalf of the Society during the past year. The issues from the various depôts in Norway were 16,500, and the circulation of the Scriptures was manifestly producing the most beneficial result. The issues in Sweden amounted to 89,600 copies. The Report proceeded to say that at Turin the usual modes of action had been maintained, and the circulation of the year amounted to 4,100 copies. Nice having now ceased to be an Italian district, had been added to the agency for France; 1,150 copies had been issued there. The operations at Leghorn had issued in a circulation of 8,500 copies within the year. The issues at Florence amounted to nearly 8,000 copies. The circulation in Naples, up to the close of last year, amounted to 4,400 copies, and the demand for the Scriptures continued with great steadiness. The Society's operations in Greece presented an improved aspect, as compared with former years; the issues of the year amounted to 23,300. In Turkey the year's issues amounted to 20,000, which had been widely dispersed. Attention was drawn to the significant fact that the issues of Turkish Scriptures were threefold as numerous as those of the previous year. Regret was expressed that the circulation in India was still comparatively very small, amounting in the last year to only 108,000 copies. The difficulties offered to the work were of no ordinary character, and among them were the policy of the Government, the implacable resentment towards Christianity which burns in the heart of the proud Mahomedans, the utter inability of the great mass of the Indian population to read, and the paucity of qualified labourers to go forth and scatter the truth. There was, however, an increase last year of 16,000 copies. The issues in the last year at Shanghai were 28,000 copies, at Canton, 6,000, and at Hong Kong, 4,800. The receipts of the year ending March 30, 1861, had exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the Society was £84,254 11s. 4d., and the amount received for Bibles and Testaments £82,909 15s. 8d.; making the total receipts, from the ordinary sources of income, £167,164 6s. 7d., being £5,143 18s. 2d. more than in any former year. To the above must be added the sum of £643 19s. 1d. for the Chinese New Testament Fund, and £138 8s. 11d. for the Special Fund for India; making a grand total of £167,941 14s. 7d. The issues of the Society for the year were as follows:—From the depôts at home, 1,139,552; from depôts abroad, 647,846; total, 1,787,398 copies. The total issues of the Society now amounted to 89,815,226 copies. The ordinary payments had amounted to £159,816 7s. 1d., and the payments on account of the Jubilee, Chinese

New Testament, and Indian Funds to £5,646 5s. 1d.; making the total expenditure of the year to amount to £165,462 12s. 2d., being £18,903 8s. 4d. less than in the preceding year. The Society was under engagements to the extent of £72,270 4s. 10d.

The Bishop of London, Lord Ebury, the Revs. H. Venn, and J. Chown, the Bishop of Victoria, Mr. Pease, M.P., and the Rev. William Arthur, addressed the meeting.

THE LONDON MISSIONARY SOCIETY.

MR. EDWARD BAINES occupied the chair. The following paragraphs constitute the leading points of the Report:—

The Directors of the London Missionary Society, in the review of the missionary year of which they now present a sketch rather than an adequate report, are thankful that, through the grace given to them, they have not ceased to urge the ever-growing claims of the Society on the earnest prayers and increasing liberality of their constituents; and they gratefully acknowledge the cheerfulness and energy with which its friends have well sustained its operations and its interests. In the prosecution of their great enterprise, some of our self-sacrificing and heroic missionaries have had to sympathize with their suffering people under the awful calamities of cholera and famine, while others have found their graves on the pestilential deserts whither they had gone, at the call of their Redeemer, to save immortal souls from death.

But, amidst these sad occasions for sorrow and humiliation, our motives to steadfastness and ardour were never so powerful, and our prospects of success never so glorious, as those which are supplied by the history of our missions throughout the sixty-seventh year of the Society's operations.

The home proceedings of the Society, with their results, are highly encouraging, and claim our special thankfulness to God. By some sincere friends of the Society it has been feared that the successive appeals for new and extended missions in Africa, India, and China, would operate injuriously on its ordinary income; but these apprehensions have happily proved groundless. On the contrary, the unparalleled magnitude of these several objects has added strength to the permanent claims on our missionary zeal, and has thus tended to increase rather than diminish the Society's annual resources. It will be remembered that in the income of the last year, in addition to special contributions for India and China, amounting to upwards of £13,000, there was also included the munificent reversionary gift of £9,500 from a deceased friend, making a total of £22,500 which must be regarded as supplementary to the ordinary income. During the present year the various contributions for special objects have not greatly exceeded £10,000; but, with this deduction, the ordinary income for the year exceeds that of the year preceding.

Income, 1860-61.

ORDINARY.

Subscriptions, donations, and collections	...	...	...	£46,971	8	7
Legacies	...	...	...	6,624	9	2

Fund for Widows and Orphans and Superannuated Missionaries	3,048	10	7
Australia and Foreign Auxiliaries... ..	1,527	7	8
Dividends	1,080	15	9

	59,252	11	4
Missionary Stations	15,976	4	4
	75,228	15	8

SPECIAL.

For the Extension of Missions in India	1,648	1	0
Ditto ditto, in China... ..	2,558	10	2
For the Relief of Sufferers from Famine in Southern India	877	5	11
For Repairs and Outfit of the <i>John Williams</i>	5,050	14	6

Total £85,363 7 8

Expenditure.

Home payments	66,084	0	2
Raised and appropriated at the Mission Stations	15,115	5	10
	£81,199	6	0

In acknowledging the special offerings of the year, the Directors cannot but express their warmest gratitude to their juvenile friends, by whose exertions the sum of £5,050 was raised within a few months for the repairs and outfit of the *John Williams*—an amount not only sufficient effectually to meet that twofold object, but leaving a balance of about £1,000 towards the expenses of the vessel during her prospective voyage. This amount, added to the produce of former efforts, makes a total, raised on account of the missionary ship by the children of England associated with the Society, of £22,200. While gratefully receiving this most valuable offering of their young friends, the Directors affectionately hope and pray that the heart of every contributor may, in the morning of life, be dedicated to that Saviour whose glorious cause he thus promoted by sending the Gospel to the perishing heathen.

The *John Williams* reached the port of London on the 80th June last, and, having undergone a thorough and complete repair, and been amply provided with all necessary stores, she sailed again for the South Pacific on the 23rd November—being her fifth voyage to that distant ocean. The Directors cannot omit to acknowledge their obligations to the several gentlemen in the shipping interest, by whom the works were executed, not only for the satisfactory manner in which they were performed, but also for their liberal contributions towards the expenses incurred.

The Rev. Joseph Mullens, after rendering valuable assistance to the Society, and to the cause of missions generally, during his visit to England, returned with his family to Calcutta in the month of September, accompanied by the Rev. J. E. Payne and the Rev. George Shrewsbury, the former appointed to Calcutta, and the latter to Berhampore. They safely reached their destination on the 20th December, and forthwith entered on the duties of their respective missions.

The Rev. R. C. Mather returned to India in November last. During his sojourn in England he was employed by the Committee of the British and Foreign Bible Society in the revision of the Bible in Urdu, for which he was eminently qualified by his scholarship in that language; and before his departure from England, Mr. Mather had the satisfaction of carrying the whole of the sacred volume through the press. During the latter part of the year, two of our devoted and experienced missionaries from Polynesia have also been engaged in similar labours by the Committee of the British and Foreign Bible Society—the Rev. Dr. Turner in superintending the printing of the revised edition of the Samoan Bible, and the Rev. Alexander Chisholm in rendering like service with the revised edition of the Scriptures in Tahitian. The funds of the Bible Society will ultimately be relieved of all the expenses connected with these Polynesian versions. This has been realised in all former editions; and the Christian islanders continue not only willing but anxious to possess the Bible, though at a price fully equivalent to the entire outlay.

Next in value to the Inspired Volume are suitable works for its illustration, in the languages of the people among whom our missionaries labour; and the Directors cannot but again express their gratification at the prosecution of this important object, by brethren well qualified for the task, in almost every field of missionary labour. The Rev. J. H. Budden, now in this country, is engaged in carrying through the press five works in Urdu and Hindostanee—a most valuable contribution to the Vernacular Christian literature of the many millions of North-Western India. The Committee of the Religious Tract Society have generously assisted Mr. Budden by a grant of half the expense of printing his several volumes.

At the date of the last annual Report, the number of the Society's missionary students was twenty-two—a number much larger than the Directors had been able to report for several preceding years. Of these, six have since gone forth to missionary labour; but during the year twenty new candidates have been received, making the present number of missionary students thirty-six. Several additional applications are under consideration, and it is confidently hoped that hereafter not less than forty students may be annually sustained by the Society—a number barely sufficient to supply the vacancies occasioned in the present band of labourers by disease, old age, and death; and to enable the Directors to fulfil their engagements of sending forth an increased number of evangelists, more especially to India and China. The large increase in the number of candidates for the service of Christ among the heathen must afford to the friends of the Society peculiar gratification, inasmuch as it may be regarded as a gracious answer to the special and importunate prayers which have ascended from the hearts of thousands to the Lord of the harvest, that He would send forth more labourers to occupy the fields, of almost boundless extent, which His providence has opened.

The Directors cherish the expectation that

in the course of the ensuing autumn six of the missionary brethren now in England will return with renovated strength and energy to their several fields of labour in the East, and that they will be accompanied by at least fifteen new labourers for India and China.

The present number of the Society's European agents is 153, of whom twenty-seven are connected with the several missions in the South Pacific, nineteen labour in the West Indies, thirty-seven in South Africa, eighteen in China, and fifty-two in India.

The Rev. T. W. Aveling; Mr. A. Rooker, of Plymouth; Rev. Samuel Coley; Rev. J. Wardlaw; Dr. Davis; Rev. G. Gill; Mr. C. E. Mudie; and the Rev. Dr. Halley, addressed the meeting.

THE RELIGIOUS TRACT SOCIETY.

JOSEPH FRASE, Esq., of Darlington, occupied the chair.

Dr. G. H. Davis, the secretary, then read the Report, of which the following is an abstract:—The publications issued from the Society's depôts during the past year amounted to 41,833,921. Of these, 20,780,070 were English tracts, including handbills, 587,729 were foreign tracts, 11,194,155 were periodicals, and the remainder books and miscellaneous productions. If to these be added the probable circulation from foreign depôts, the numbers reach 47 millions, making a total since the institution of the Society of 912 millions. The number of new works published during the year is 289. Of these, 45 were tracts, 21 books for adults and children, and the remainder periodicals and miscellaneous publications. The grants to Great Britain and Ireland amount to 5,762,241 tracts and books, valued at £6,116 14s. 4d. In France many new works have been issued by the Paris Tract Society and the Toulouse Book Society. The total grants made to this country amount to £958 1s. 4d. Grants to Holland and Belgium, £290; to Russia, Sweden, &c., £887 4s. 1d.; to Germany, £561 15s. 2d.; to Switzerland, £637; to Spain and Portugal, £50; to Italy, where the work is proceeding vigorously, £524 14s.; to Turkey and the Mediterranean, £314. The various societies in India are most actively engaged in producing an evangelical literature in the several vernaculars of the three Presidencies. The grants voted for their service amount to £2197 17s. 6d. Grants to China, £446 11s. 3d. The grants to other countries have been:—British North America, £593 19s. 11d.; to Jamaica, where a remarkable religious revival has been experienced, and other West India islands, £183 1s. 4d.; to the Australian Colonies, £122 15s.; and to Africa, £114 18s. With regard to funds, the Committee report an improvement. They have received for sales £28,690 4s. 3d., being an advance of £967 18s. 1d. over last year. Their benevolent receipts are also slightly improved, although they are far from such as the work demands—exclusive of legacies, they amount to £9,642 9s. 2d., being an advance of £513 15s. 10d. There has also been an increase of legacies to the amount of £1,890 19s. 8d. There has also been a proportionate increase in grants, which had

amounted altogether in money paid to foreign societies, paper sent to India, and publications given both abroad and at home to £12,568 15s. 3d. The total receipts of the year have been £103,127 16s. 11d., and the expenditure, £102,811 14s. 5d., leaving a balance in the hands of the treasurer of £316 2s. 6d.

The Revs. J. C. Harrison, W. Cadman, T. Nolan, and Charles Vinca, addressed the meeting.

HOME MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held at the Poultry Chapel, Samuel Morley, Esq., in the chair.

The Rev. J. H. Wilson, the secretary, then read the Report, as follows:—

In conducting the operations of the Home Missionary Society during the year 1860-61, your Committee have sought to promote the efficiency of the mission stations; to inquire into the moral and religious condition of our rural population; and to stimulate local action, so as to encourage the growth of self-reliant power.

I. EFFICIENCY.

In seeking to promote the efficiency of the mission stations, it became necessary to consolidate and re-organise the machinery, so as to adapt it to the wants of the age. Concentration being sometimes the best preliminary to diffusion, we have grouped villages around a common centre, where they exist within a circuit of seven or eight miles; assigned others, for purely evangelistic purposes, to the care of self-sustaining churches and local committees; and continued to select fields of effort in large and growing populations, for the establishment of new interests wherever there was the prospect of their ultimately becoming self-supporting causes.

This mode of operation has answered our highest expectations. In Grimsby, a new interest has been permanently established in the midst of a population of 12,000 souls. In March, Cambridgeshire, a beautiful Gothic chapel, built by the late Thomas Wilson, has been re-opened, after being shut for more than a year, and an agent appointed, who has gathered a large congregation. In Retford, the centre of a rapidly-increasing community, where a new chapel was all but deserted, a minister has been introduced, who is now surrounded by an attached people. In Barrow, in Lincolnshire, an agent has been appointed with every prospect of usefulness. At Brestford, one of the two Independent chapels which was shut, has been re-opened, and a minister appointed, who is labouring in a most destitute district to an increasing church and congregation. At Folkestone the cause, that was in a very hopeless state, has been revived, and under a laborious and popular pastor, promises to be self-supporting next year. At Lyme Regis, one of the students from Cotton End has been settled, and the old interest in that ancient place has been already re-established. At Beaminster, in Dorset, the new pastor has now a large congregation, and a most prosperous cause, where the church was all but extinguished a year and a-half ago. At Weyton, in Der another mission has

been consolidated in the very centre of Romanistic influences, and an able agent appointed. At Merthyr the church is now fully established, and relinquishes its grant of £50 a-year, while the churches of Margate, Horne Bay, Herscham, Slough, and Middleborough, all the fruit of our Home Mission efforts, and now self-sustaining, have this year made collections for our funds.

In the districts where villages are grouped, and which now constitute our mission stations, the agents are pastors as well as teachers, and depend largely on lay preaching for the supply of the means of grace to the villages around. The Society has now 104 principal stations in full operation, employing ninety-six agents, with 198 lay preachers, who preach in 339 towns, villages, and hamlets, among a population of half a million of souls. Last year they addressed nearly 40,000 hearers; distributed 160,000 tracts; sold 2,500 copies of the Scriptures, 70,000 periodicals, including the *Evangelical Magazine*, *Christian Witness*, *British Workman*, *The Cottager*, and the *Band of Hope Review*. There are 147 Sunday schools, with 12,400 children, taught by 1,472 teachers; 5,000 members in church-fellowship, of whom 570 were added during the year. By the weekly offering, seat-rents, and subscriptions, these stations raised, in 1860-61, above £1,400; while the sum of \$450 was collected by Christmas cards in amounts so small, that three thousand cards were required to collect them, and above 20,000 subscribers were returned.

Five hundred prayer meetings were held during the year; the agents visited all the villages in turn; quarterly meetings at central chapels were held, where special prayer for Divine blessing was offered, for it is felt that, however perfect the machinery may be, unless the motive power be efficient, it can have no practical value; and yet it must never be forgotten that the moral and the material are so blended, that they are dependent on each other,—for just as the waters of the Nile are served in their rise and subsidence by wells and reservoirs prepared to receive them, so the means of grace, as they exist in our mission stations, are like wells of salvation, and reservoirs of Christian truth, not only to receive the blessing in these times of refreshing, but to hold a supply to fructify the moral wastes around.

II. INQUIRY.

To ascertain the true character of our rural population, arrangements were made for a thorough investigation of the moral and religious condition of certain given districts, and the results are now collated and tabulated as an appendix to the Report.

Among the queries sent to above a hundred agents, and which cover the whole subject of spiritual economics, one was specially designed to ascertain to what extent Romanism and Puseyism prevailed, and whether there were other hindrances to the work of evangelization than the ordinary manifestations of ignorance and sin. Out of one hundred answers received, sixty state distinctly that Puseyism and High Church doctrines are spreading rapidly, and now constitute the chief obstacles to the progress of home mis-

sions; that Romanism is alarmingly prevalent, and that both parties are increasing their strength mainly by their dealings with the young. With one exception, every agent complains that the Church party still make it a condition to receive no children into the National Schools during the week, unless they attend the Church schools on the Sundays; a restriction which we are glad to find has called forth from the Education Commission, whose report is just issued, an expression of disapproval. Among the other hindrances, Secularism and Infidelity are especially noticed; and although the moral tone of society has of late years improved, these returns go far to sustain Mr. Horace Mann, when he says, in view of the census statistics of 1851, that "there are myriads of people in England as far sunk in heathenism as in the days of Augustine's landing."

In conducting the inquiry by personal visitation, several members of your Committee visited a portion of Dorset; the Rev. Mr. Grigsby, of the Tabernacle, spent a month among the churches in Devon, and your secretary went over extensive districts in various other counties of England and Wales. In the course of this inquiry, it was soon discovered that while the census returns of 1851 afford useful criterion for judging of the amount of attendance at public worship, they fail to supply us with any data by which we might estimate the quality of the spiritual provision supplied to the people. In one county, for example, the population of which was 184,000 in 1851, the attendance was nearly equal to 58 per cent., the Established Church supplying sixty-two, the Nonconformists thirty-six, and Non-Evangelists two, of every 100 at church or chapel; yet here, and within a radius of eight miles from one of our stations, there are fifty-four parishes, with sixty resident clergymen, only one of whom is known to be Evangelical, while some are openly Tractarian, others bitterly opposed to our Home Mission work, and one, says our agent, "cares not to conceal that he offers his morning devotions to the Virgin Mary." Such, indeed, is the moral condition of many of our rural districts, that more than one-half of our agents state that if the Home Missionary Society and County Associations were to withdraw their agents, most of the villages would not only be without the Gospel, but be exposed to the desolating influence of religious error and superstition.

In visiting one county, your secretary was taken to a point of observation, where there was not a single Evangelical clergyman within a circuit of seven miles; and on inquiring as to the reason why some of the peasantry there had been shooting blank cartridge among the plantations, he was told that there was a superstitious idea in the place, that the Devil usually tried to destroy the apple blossom, but would fly from the report of a gun and the smell of powder. Sad as was this exhibition of human ignorance and weakness, the moral condition of part of a neighbouring county was yet more deplorable, when one of the agents of the Society settled there twenty years ago, and found that out of a large class of young people which he had formed, only one in ten had even heard of the

Lord Jesus Christ; a dark picture beautifully relieved by the fact, that during the next fifteen years of his labours he was instrumental in carrying the Gospel into every hamlet and village where it had not been preached before, of building five new chapels, three of which have now self-sustaining churches, and of bringing education, by means of the mission schools, within the reach of the poorest family in the district. "The wilderness and the solitary place" being thus made glad, "and the desert to blossom like the rose."

III.—LOCAL ACTION.

In view of such facts as these your Committee were led to call a Conference in London of the friends of evangelical truth to consider the best means of meeting this gigantic evil. Upwards of seventy ministers and other gentlemen responded to the invitation, and after an earnest and practical discussion of the whole question of Home Evangelization, it was unanimously resolved that a new and more aggressive agency, in addition to that already employed, was urgently called for, and recommended to the Home Missionary Society and County Associations, to establish an order of Evangelists, to consist chiefly of pious and devoted laymen of approved talent, who, by constant intercourse with the people in cottage visitation, tract distribution, prayer meetings, village preaching, and such-like means, conducted under local superintendence, would, by the Divine blessing, so infuse the leaven of the Gospel in every district, that error and sin would come to be destroyed, that grace might abound.

The Committee of the Home Missionary Society heartily accepted these resolutions, and created a new department for the employment of Evangelists in harmony with County Associations. To facilitate this object, it was arranged that a special fund should be raised, not to sustain Evangelists wholly or even chiefly in any district, but in the proportion of one-third of the salary; County Associations and friends locally interested supplying the other two-thirds wherever they might be employed. Hitherto the appeal has been limited to a few warm-hearted supporters of the cause, who have promised £8,500 towards a sum of £10,000, spread over a period of three years; but the applications will now be enlarged, so that the gulf which exists between the 20,000 subscribers of £450 to the general fund on the one hand, and the ten gentlemen who have given or promised their £3,600 on the other, may be bridged; for it must never be forgotten that as the pyramid is duly proportioned from its base to its apex, so contributions for the support of the cause of God should rise from the base of Christian love in the perfection of moral symmetry from the rich man's pounds to the widow's mite.

With the means already at command, the Committee have been enabled, in co-operation with the County Associations of Wilts, Hants, Dorset, and Kent, to put ten Evangelists into the field, and ten more are applied for. One of the Evangelists says, "I have three or four brickfields to visit, and I am at home in my work. It is a field of great usefulness, and I have been cordially received wherever I have been—in most places with respect, and in many

with Christian kindness, while the Lord has already enabled me to point to the Lord God with the happiest results." Of another, now labouring in Dorset, his superintendents say:—"On his way down he was detained two hours at Dorchester, and being market day, he went into the middle of the people, prayed, and gave an address, was listened to with great attention, and when the service was over the people drew around him, and he had some anxious inquirers."

In their endeavours to stimulate local action so as to encourage the growth of self-reliant power, your Committee had their attention first directed to the Principality of Wales. For many years the Society had been engaged in promoting home missions among the English population of the southern districts, and had sustained wholly or in part, an agency which, though very efficient, was far from equal to the increasing demand for aid. It was then suggested that a conference might be held with the churches in Wales, with a view to ascertain the real wants of the people, and stimulate local effort, so that, as far as possible, they might be encouraged to help themselves. Two conferences were held, one at Merthyr Tydvil, and the other at Cardiff, both of which were well attended.

At the first, a general committee was appointed to collect statistics of spiritual destitution. At the second, the report of that committee was received, and after mature discussion an auxiliary was appointed to collect funds and co-operate with the Committee of the Home Missionary Society as County Associations do in England. The results of this arrangement have been most satisfactory, and there is now a pleasing prospect of full provision being made for supplying the means of grace to the English population who crowd the mining districts of South Wales.

The local action of the Committee in England has been directed towards encouraging County Associations to put forth new efforts, so as to be not only fraternal unions, but aggressive agencies in all, "the regions round." Arrangements were made for conference meetings in the counties of Dorset, Huntingdon, Sussex, and Gloucester, at which the treasurer and secretary attended on behalf of the Society, while the secretary met with committees of County Unions, and other friends of Home Evangelization, in Somerset, Surrey, Herts, Cambridge, Yorkshire, Kent, Suffolk and Wilts. The Conference meetings were in general of an interesting and practical description, particularly those of the Dorset Association at Bridport; of the Wilts and Gloucestershire Congregational Union at Bristol; and the Notts Association at Nottingham. At Bridport, the county was divided into four districts, with local secretaries for each. At Bristol, the Conference resolved to make an effort to increase the annual income from £500 to £1000, and unite with the Home Missionary Society in an endeavour to raise £500 for employing Evangelists in the neighbouring dark county of Hereford; and at Nottingham it was not only resolved to double the present income, but to hold a special conference of all the Congregational churches, where a new scheme of aggression is to be dis-

caused. And here it may be mentioned, that in the course of these inquiries it came to be known that the annual incomes of the County Unions, as given in their reports, by no means represents the total amount spent on home mission operations. At Bristol, for example, the mission stations in the county had raised £1,200 in addition to the £450 raised by the Union; and taking this proportion as a fair average of the amount raised in all the other counties, it would appear that the sum total raised for home mission churches, independently of the amount contributed for the support of the Gospel in the self-sustaining churches, is not less, including the Home Missionary Society, than £40,000.

In Taunton, the brethren in conference resolved to appoint twenty additional Evangelists, and also to raise a special fund for their support. All these movements have been conducted with real earnestness, and although in the course of our inquiries there were discoveries made of a painful character in regard to the indifference of some churches, and the carnal ease of others, yet upon the whole there is abundant ground of hope and confidence, for most of the Unions are either alive to the importance of home mission work, or wakening up to a sense of their duty and obligations; and it is encouraging to know that the visits of the treasurer and secretary, instead of being considered as intruding on local independency, have been heartily welcomed, and in every instance received as a very happy and pleasing manifestation of London sympathy and metropolitan aggression, culminating in our united efforts to give effect to the Divine commission, "Go ye into all the world, and preach the Gospel to every creature," realized in view of the exhortation, "How shall they hear without a preacher, and how shall they preach except they be sent?" as it is written, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things," and under the encouragement of the Divine promise, "Lo, I am with you alway, even to the end of the world."

LONDON CITY MISSION.

Mrs. JOSEPH HOARE, in the absence of Mr. J. P. Plumptre, was called to the chair.

The Rev. J. Garwood, M.A., read the Report, which stated that, owing to the necessity which had been felt for closing the accounts earlier than usual, those now presented were those of only eleven months. During those eleven months the receipts had been £35,018 6s. 10d.; in addition to this, a sum of £271 11s. 2d. had been received for the disabled missionaries' fund. The receipts for those eleven months had been less than those of the previous twelve months by £611. The prejudices which formerly existed against the missionaries were being gradually overcome, and access to them was now readily obtained; a circumstance to a great extent attributable to the services which had taken place in theatres and elsewhere, and which had been well attended by the class of persons for whose benefit they were specially designed. A special visitation of public-houses and coffee-shops by missionaries had been set on foot

with very beneficial results, both landlords and customers having, in many cases, lent a willing aid. In this department thirty additional missionaries were required. Many of the missionaries complained of the stumbling-blocks which had been thrown in the way of their success by the volume called "Essays and Reviews," which had been brought prominently before the notice of the working classes by a well-known infidel lecturer, and which found great favour, particularly amongst tailors and artisans, who were much influenced by the high position in the Church and society occupied by the writers. Schools for the ragged and the blind had been established. A mission had also been formed amongst the metropolitan police. The following are the comparative summaries of missionaries, their work, and its results, in the year 1859-60 and 1860-61. The first figures attached to each item denote the work of the former year, the second the latter year:—Missionaries, 875—889; hours spent in domiciliary visitation, 499,363—516,262; visits paid, 1,712,836—1,815,332; of which to the sick and dying, 236,349—237,599; Scriptures distributed, 6,258—11,458; religious tracts given away, 2,542,545—2,721,738; books lent, 57,788—54,002; indoor meetings and Bible-classes held, 36,520—41,777; average attendance at ditto, 26—35; gross attendance at ditto, 942,220—1,467,006; out-door services held, 3,868—4,482; average attendance at ditto, 91—103; gross attendance at ditto, 851,988—465,070; readings of Scripture in visitation, 560,194—584,166; communicants, 1,236—1,535; backsliders restored to church communion, 253—307; families induced to commence family prayer, 587—681; drunkards reclaimed, 1,102—1,230; unmarried couples induced to marry, 300—361; fallen females admitted to asylums, restored to their home, or otherwise rescued, 524—681; shops closed on the Lord's-day, 293—212; children sent to schools, 9,453—70,158; adults visited, who died, 6,319—1,383; of whom, visited by the missionary only, 1,889—1,796.

The Bishop of Ripon, Rev. W. M. Punshon, Lord Radstock, and others, addressed the meeting.

THE SUNDAY-SCHOOL UNION.

The Annual Meeting of this Union was held on May 2nd, the Hon. A. Kinnaird, M.P., in the chair.

Mr. W. H. Watson read the Report, of which we give the leading paragraphs:—

The Committee experience insuperable difficulties in the attempt to obtain statistics of the Sunday schools in France; but it is believed that there are altogether between 500 and 600 Protestant Sunday schools in France, and about thirty schools, with between 3,000 and 4,000 scholars, and about 800 teachers, in Paris.

The Committee have had the pleasure of making a grant to the Rev. George Turner, who has long laboured in the Navigators' Islands, South Pacific Ocean, and who has published an interesting account of missionary work there. He is desirous of printing a Scripture History, which he has prepared for the use of the natives, and the Committee gladly rendered their assistance.

The report of the proceedings at the third annual meeting of the Sabbath-school Union for the county of Peel, Western Canada, held at Brampton, October 17th and 18th, 1880, has been forwarded. The Union comprises thirty-nine schools, with 311 teachers, and 2,496 scholars. There were twelve ministers present. In addition to devotional exercises, the following questions were discussed:—"Should Instruction in the Science of Sacred Music form a part of Sabbath-school Exercises?" "The Duties of Ministers of the Gospel towards Sabbath Schools;" "Adult Attendance in, and the Visiting of, Sabbath Schools—their Benefits;" "What are the necessary Qualifications of a Good Sabbath-school Teacher, and how may those Qualifications be best attained?" "What can be done to preserve Good Order and Decorum in Sabbath Schools?" "Are Parents' Meetings in connexion with the subject of Sabbath Schools desirable?"

The Committee have noticed with pleasure the increase in the number of young persons who remain in connexion with the schools in which they have been instructed. They have sought to benefit them, by allowing them to share in the advantages of the library; and a suggestion was recently made that the Jubilee Building might be suitably employed in an attempt to ascertain experimentally how far, and by what means, the amusement and instruction of such young people might be secured by friendly gatherings on a somewhat larger scale than ordinary. Two meetings were, therefore, arranged for the 16th and 18th of April in the present year.

The Jubilee Building, large though it is, being quite insufficient to accommodate the numbers which otherwise it would have been pleasant and desirable to invite, it became necessary strictly to limit the admission to a portion of the senior scholars in the metropolitan schools, situated within a given distance from the place of meeting. Tickets having been prepared for the male and female scholars respectively, a short circular, addressed to the superintendent, was forwarded with them, in which the nature of the meetings was explained, and a request made that the tickets might be strictly confined to young people above the age of fifteen. The object of this restriction was to preserve to the meetings a distinct and specific character. Much has already been done for the children in Scripture classes, in the way of illustrated lectures, entertainments, tea-meetings, &c., but hitherto the senior scholars, as such, have not generally been provided with recreations specially suited to their ages and tastes.

The sales at the depository have amounted, during the year, to £17,130 12s., being an increase of £89 9s. 9d. over the preceding year. A list of the new publications will be found in the appendix. To only two of them does it appear necessary to call especial attention. The very large number of hymns and sacred pieces which have been composed for use in Sunday schools since the publication of "The Union Hymn-book for Scholars," appeared to render the preparation of a new work not only justifiable but necessary, and which has been done under the title of "The Sunday Scholars' Hymn-book." In its com-

pilation it has been the aim of the Committee to prepare a selection which, while strictly childlike in its character, should be sufficiently full, varied, and attractive to supply all the ordinary requirements of the Sunday-school service of song. A desire that it should not exceed the size and price of its predecessor, has led to the exclusion of many sacred compositions which would otherwise have found a place in the book. It is intended, however, to issue some of them in a separate form. Nearly 200 of the hymns now published are from the former selection, including a few of the better known and more generally popular of the "Infant Scholars' Hymns." The remainder have been chosen from the best sources, English and American.

The sales of the eight monthly periodicals of the Union now amount to 117,756 per month, or 1,413,072 yearly. The circulation of two of them steadily increases—the "Notes on Scripture Lessons," and "The Child's Own Magazine;" the former being as highly valued by the teachers, for the assistance it affords them in the preparation of their class lessons, as is the latter by the little ones, whose tastes are gratified by its simple stories and its numerous pictorial illustrations. The circulation of "The Child's Own Magazine" now exceeds 50,000 copies each month.

The Committee are compelled to close their benevolent account with a deficiency amounting to £147 5s. 8d. This arises from their having been compelled, by the increasing business of the Union, to apply one-half of the profits of the preceding year to the augmentation of the Society's capital, to which they have felt compelled this year to make a further addition of £500 out of the profits of the year. The total expenditure on the benevolent account is £1,482 5s. 8d., while the income from all sources has only been £1,335. The principal source of expenditure is the grants made of lending libraries, the number of which, in the whole, now amounts to 4,890. During the past year they have granted 803, the retail price of which would have been £1,991 12s. 9d., but for which the schools only paid the sum of £663 17s. 7d. The schools thus assisted contained 60,683 scholars, of whom 81,367 were Scripture-readers. The reading-room and library has incurred an expense of £92 0s. 8d. this year beyond the 1s. a year paid by the 1,237 members belonging to it.

A hymn having been sung, the Revs. John Graham, Hugh Allen, D.D., J. P. Chow, Mr. T. Chambers, Q.C., the Common Serjeant, Rev. J. P. Cook, of Paris, and Rev. T. M. Kinnaird, addressed the meeting.

CONGREGATIONAL BOARD OF EDUCATION.

THE chair was occupied by Mr. Samuel Morley.

The statement of the past year's operations mentioned that eighty-six reports had been received from male teachers, and 103 from female teachers, by which it appeared that the average attendance of children in schools conducted by the former was 7,652, by the latter, 7,170. Allowing for schools from which no reports had been received, and for

irregular attendance, the total number of children under instruction was about 18,000. There were at present forty-two students at Hemerton College; and thirty-three, who had completed their course there during the year, had been appointed to schools. The model and practising schools had been conducted with great efficiency. The average number in attendance was 592. The fees received amounted to £463 10s., and £120 5s. 11d. had been paid by the scholars for books and materials. The present income of the Board was about £1,400; but if, by increased exertion, it could be raised to £2,000, a great deal of additional good might be accomplished. A sum of £31 4s. had been given or collected by teachers trained at the College. The Report, having expressed regret at the retirement of Mr. Rutt, the late hon. secretary, referred at much length to the Report of the Education Commissioners, the conclusions of which it found fault with.

It appeared from the balance-sheet of the receipts and expenditure of the training schools, that there was a balance of £25, and on the whole receipts and expenditure a balance of £148 0s. 7d.

T. Barnes, Esq., M.P., Alfred Rooker, Esq., Rev. W. Roberts, of Southampton, Thomas E. Plint, Esq., of Leeds, Rev. J. Parker, and Mr. Hamel Cosham, of Bristol, addressed the meeting.

BRITISH AND FOREIGN SCHOOL SOCIETY.

LORD LYTTON presided.

The secretary read the Report of the General Committee, of which the following is an abstract:—In the several departments of the Society's operations, the indications of progress are encouraging. The training of teachers is felt by the Committee to be of great and growing importance. At the Christmas examination for Queen's Scholarships, 183 candidates presented themselves, nearly all of whom had been pupil-teachers in British schools. The number of young persons of both sexes who have passed through the classes of the training department during the past year, is 255; the number at present resident and under training is 149. Among the 117 students who sat at the certificate examination at Christmas, there was not one absolute failure.

The Society's new Training College at Stockwell, for mistresses, was occupied by the students on the 3rd of April, and the practising schools were opened on Monday, the 8th of April. In the model schools there is an average attendance of nearly 1,000 children, 89,000 having passed through them since their commencement. Seven agents are employed in visiting and inspecting schools, aiding in the establishment of new ones, and in obtaining subscriptions. These gentlemen have visited 840 towns and villages, and have paid 1,543 visits to schools, besides those in London and its immediate vicinity. About the usual number of grants of school materials have been made at home and abroad. The remaining requirements of the Society for the Training College at Stockwell, and the completion of the arrangements at the Borough-road, amount to about £5,000, to obtain which, an effort is

to be made without delay among the friends of scriptural education. The balance-sheet showed receipts from all sources, £20,345 0s. 2d., against a total expenditure of £25,699 10s. 6d.

Mr. Gurney Hoare, Mr. S. Gurney, M.P., Alderman Lawrence, and others, addressed the meeting.

SYSTEMATIC BENEFICENCE SOCIETY

An inaugural public breakfast in connexion with this Society took place at Freemasons' Hall, Sir Hugh Cairns, M.P., for Belfast, presiding. About 100 persons attended.

The Rev. Dr. Cather, secretary of the Society, read a statement with regard to the origin and progress of the movement which led to the formation of the Society:—

Some ten years ago, the attention of the Christian public was called to the question of the measure of liberality, by the publication of successive editions of the Ulster Prize Essays, "Gold and the Gospel." At the suggestion of the Rev. Dr. Duff, several gentlemen presented about 6,000 copies of that excellent work to as many ministers of the various evangelical denominations; whilst upwards of 30,000 in all were sold. In the year 1855, the Rev. William Arthur, A.M., delivered a lecture on "Giving away in proportion to Means and Income," in various cities in the United Kingdom and America. This admirable discourse is just about to be distributed amongst the Christian families of Britain, to the number of some hundreds of thousands. The labours of the Rev. John Ross, one of the writers of "Gold and the Gospel," in the advocacy and introduction, chiefly among the Nonconformist churches, of the "Christian Weekly Offering," have been extensively useful, and will still, with the Divine permission, be strenuously pursued. The effects which have followed the discussion of this subject are of the most cheering character. Already tens of thousands of pounds have been added to the resources of Christianity; whilst the aspirations of the church after an entirely different and happier state of sufficiency for all her interests and efforts have been excited and encouraged. The acknowledged importance of this subject has already originated a Society with the above designation in America; with the promoters of which there has been an understanding, that at a seasonable time a similar Association should be established at home.

The great awakening and revival of the last two years has produced the state of feeling which was waited for; and now that a desire for a higher and holier consecration begins to pervade the country, it is felt that the time has come for presenting the full claims of Christ on His people's substance, as well as prayers and efforts. To embody this conviction, a few gentlemen of various churches, after extensive consultation with their brethren and fellow-workers in all the departments of Christian usefulness, have formed the nucleus of an Association, to be called "The British Systematic Beneficence Society." The committee added, in reference to the objects and organization,—"We do not propose to interfere with or divert in any way the contributions of Christian churches or societies, but simply to promote the adoption

of a higher standard of opinion and practice in the consecration of property to the service of God."

Dr. Cather also read the following statement of the objects of the Society:—"1. To encourage professing Christians to set apart a stated proportion, say not less than a tenth of their means and income, for religious and charitable purposes. 2. To induce them to adopt generally the system of 'Weekly Offerings,' as suggested by the Apostle of the Gentiles:—'On the first day of the week let every one of you lay him by in store as the Lord hath prospered you.' 3. To inculcate a sense of individual responsibility with regard to the wise and effectual application of our voluntary offerings to God."

He added, that during the last twelve months he had submitted the foregoing formula to a great number of public meetings convened in different parts of the United Kingdom, and it had, in every instance, without exception, been well received. He afterwards read the following statement of the organization and operations contemplated:—

ORGANIZATION.—1. The Society to consist of Christians of various evangelical denominations who approve of its objects. 2. Its affairs to be managed by a president, vice-presidents, secretaries, treasurers, and committee, consisting of not less than fifteen members. 3. The committee to meet early in January, April, July, and October, five to form a quorum; and an annual conference of the subscribers and friends to be held during the month of April, in London, Dublin, Edinburgh, or such other central place as may be convenient, at which the Report of the Society shall be submitted, and its officers elected.

OPERATIONS.—1. To advocate, by means of the platform, press, and pulpit, the principles of the Society, and promote their practical adoption. 2. To conduct, from a central office, the correspondence of the Society, and seek to increase its influence throughout the empire. 3. To employ such other agency as the committee may deem expedient, and enlist the co-operation of all who may be disposed to forward its objects.

The committee had (Dr. Cather continued) proceeded so far in the organization of the Society last year. He would now read a statement which would give the meeting some idea of what had been accomplished in the first year:—Already remarkable results have followed, through the Divine blessing, its teachings: thousands have adopted its lessons, hundreds of ministers are teaching the principles which they have learned from its publications; great movements in different denominations have originated in the convictions thus produced; tens of thousands of pounds have been expended in noble works of Christian usefulness; the continually augmenting funds of the great Societies of all churches may be traced in a large measure to the indirect influence which has been exerted by the principles of the Society; and a spirit of steady and increasing inquiry as to the duty of Christians in this respect, is a most cheering sign of still greater progress, near at hand.

The publications of the Society have been widely distributed. "Gold and the Gospel" cannot be in the hands of fewer than 50,000

families; about 100,000 of Mr. Arthur's eloquent lecture have been sown broadcast through the land; to about 20,000 clergymen of the Established Church, as many copies of a beautiful tract, "What is Mine, and what is God's?" have been presented; and many thousands of Mr. Ross's excellent "Biblical Catechism on the Dedication of Property" have been scattered on every hand. Important public meetings have been held during the past year in London, Dublin, Edinburgh, Glasgow, Liverpool, Manchester, Belfast, Cork, Limerick, &c., &c., and a further extension of these meetings is being arranged for the coming season. The ultimate design of the Society will be accomplished when Christian ministers and churches take up this subject, and give the principles and practice it advocates their just place in the system of Gospel truth and practice.

The Revs. S. Minton, W. Arthur, Dr. Candlish, Dr. Hamilton, John Graham, J. F. Hawkins, Esq., Thomas Garland, Esq., and others, addressed the meeting.

MISSIONS TO SEAMEN.

THE Anniversary Meeting of this valuable Society was held on Tuesday, May 7, at Willis's Rooms; Admiral Bailey Hamilton occupied the chair.

The Rev. J. Wallis read the Report, of which the following is an abstract:—

At our last meeting we reported the income of the Society as about £4,000, we can now state it to be upwards of £5,000. Then we had seven chaplains and nine Scripture readers; we can now point to ten chaplains and twelve Scripture readers, carrying on their arduous and self-denying labours at the following stations:—The Tyne, Great Yarmouth, the Medway, Margate, Broadstairs, the Downs and Deal Coast, Brighton, Shoreham, Worthing, the Solent, Portsmouth, Poole, Portland, Plymouth, the Bristol Channel, Cardiff, Swansea, Milford, and the Mersey, Cork River, Kingstown and Belfast, together with the Elbe; while we have the help of honorary chaplains at Malta and Leghorn. We have also to express our gratitude for help derived from various sources; specially to one friend who has kindly constructed a landing-stage to enable our chaplain to reach his vessel with greater ease; and to another tried friend of the Society who, having for some years annually contributed £50 to its funds, has now, when her strength is failing, endeavoured to perpetuate her Christian sympathy and aid by presenting to the Society £1,500 for investment. This is in no way the time to relax our efforts. More urgently than ever should we press the sailor's claims, the sailor's need. The same sad tale of danger and of death that we had to tell last year, has again to be told. Storm upon storm, and wreck upon wreck, have again arrested our attention, and thrown out in strong relief the peril of the seafaring man, and his constant exposure to loss of life and limb. One new and interesting feature in our work is to be found in the services now conducted in the German Ocean amid the Yarmouth fishing fleets. Many earnest-minded men, anxious to do what they

can for their fellows, are to be found among the crews in these fleets. In any case in which it is considered that we can with safety take such a step, we entrust our flag to an applicant for it, who there acts in connexion with us. Whenever the weather allows of it, during the weeks the vessels are out, the flag is hoisted, and those that are willing come from other vessels and join together in little services afloat. Another feature to which we must call attention is our work in the Navy. Often have services been held on board men-of-war by our chaplains, and frequently have our Scripture readers been able to do a little. We have been endeavouring to extend this branch of our work, but the difficulties are great. The rules of the service must of course be attended to, and various other obstacles are before us; but we have yet hopes of doing a work of some magnitude in the different naval stations round our coast, and it may be, in other quarters. A most encouraging feature is to be found in the readiness with which the sailor now listens to the instruction offered—the eagerness with which it is often sought. There has been for some time a great movement going on, and a marked change for the better in this respect among our seamen. It may be, and it is to a great extent, impossible to trace clear and satisfactory results in individual cases, owing to the migratory habits of our sailors; but we see proofs that the work among them is, through God's blessing, beginning to tell, and the great day alone will reveal the full results of our efforts. The following is the financial statement for the year:—

Balance in hand, December 31,		
1859	£610	15 1
Receipts in 1860	5,449	1 6
	£6,059	16 7
Being an excess over the preceding		
year of £1,373 16s. 10d.		
Expenditure in 1860.....	4,991	6 6
Balance in hand, December 31,		
1860	1,068	10 1
	£6,059	16 7
Liabilities....£762 14s. 9d.		
Leaving a balance in favour of		
the Society of.....	£297	1 10

IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

GENERAL ALEXANDER in the chair. The Rev. A. R. C. Dallas read the Report, of which the following is an abstract:—

Upon the twelfth occasion of meeting the friends and supporters of the Irish Church Missions, the Committee rejoice that they have to report a state of progress which demands enlarged gratitude to Almighty God for the blessing He has given to their work. During that period the Society has been diligently and anxiously engaged in pouring forth the rays of the light of God's Word. Sermons, establishing truth upon the ruins of detected falsehood, were arranged and preached with frequency; the announcement of such sermons was printed on large placards, which, have proved the turning-point in the life of

many who are now partakers of the blessings of saving truth. Every effort has been made by the Roman priests to suppress the circulation of these dreaded missives; but the thirst for them only appears to increase. The result of all this preparation has been an evident influence on what may be called public opinion in Ireland; it has produced a breaking down of prejudice in the minds of a large proportion of Irish Roman Catholics; and hence the former standing of Rome in Ireland has been so greatly changed, that multitudes who are not yet in a condition to give up the Roman system, are prepared to find that Rome may be proved to be in error. The missions of the Society may be said to be of three different kinds, characterised by the peculiarities of the districts in which they are carried on. In the first place, Dublin is a mission which has peculiar characteristics. A careful examination of the changes in the children attending the schools in Dublin has brought out the interesting fact, that, at the end of the year 1860, there were two hundred and fifty more Roman Catholic children than there had been at the beginning of the year. At the confirmation by the Archbishop of Dublin, no fewer than sixty-eight converts from Rome were presented to his Grace by the Society's missionary. Twenty-eight Roman Catholic boys desired to have their names entered as Protestants within a few weeks. In the second place, the Society has various missions in different parts of Ireland, where the missionaries and their agents are applying the principles of the Society. All this class of missions have been diligently at work during the past year; and in each the Committee have met with an amount of encouragement which has cheered them on to an expectation of greater things in the prospect which lies before them. The third class of the Society's missions is to be found in that large and important extent of country called West Galway. Here the churches which have been built—the congregations which have been formed—the parochial districts which have been restored and endowed—the schools which have been established—the difficulties which have been overcome—and the blessing which has been experienced, altogether form a specimen of the work of the Irish Church Missions, to which the Committee can point with rejoicing, and for which they thank God and take courage.

FUNDS.—The total amount of the contributions received from England in the year 1860 was £20,892 5s. 1d. This sum, as compared with the amount received from the same sources in the previous year, shows a decrease of £2,515 2s. The amount contributed from Ireland in the year 1860 was £5,052 13s. 7d. This was an increase of £402 3s. 11d. beyond the sum received from Ireland in the previous year. The contributions from foreign parts amounted to £251 18s. 10d., which is an increase beyond those of the previous year of £124 7s. 4d. The total amount of contributions received from these sources made the income of the Society for the year 1860 amount to £26,196 17s. 6d. The increase of £402 3s. 11d. in the sum received from Ireland, together with the increase of £124 7s. 4d. from foreign parts, when set

against the decrease in that received from England, shows a deficiency in the income of the Society for 1860, as compared with that for 1859, of £1,988 10s. 9d. The balance remaining in the treasurer's hands at the close of the last account was £1,880 2s. 2d. This, added to the contributions received, makes the amount £28,076 19s. 8d. to be accounted for by your Committee. Of this sum, £719 19s. 2d. will be found in the account of the trustees of the reserve fund, and the remaining £27,357 0s. 6d. in the general account. In the expenditure of this amount your Committee have exercised the most anxious care in bringing every item to the lowest point consistent with the efficiency of the great work entrusted to them. In the exercise of the strictest economy, the expenditure of the Society has amounted to £27,268 15s. 5d. This is a decrease in the amount of expenditure of £376 19s. below that of last year. When the amount of the expenditure is deducted from the income, it leaves a balance of only £88 5s. 1d.; and as sums to the amount of £58 14s. 9d. passed through the accounts to be transferred to other societies, this sum reduces the actual balance at the end of the year to £84 10s. 4d. In order, therefore, to be able to commence the operations of the Society at the beginning of the present year, the Committee were under the necessity of drawing from the reserve fund the sum of £1,800, which will be found included in their balance-sheet. The balance in the hands of the trustees of the reserve fund, at the beginning of the year 1860, was £845 7s. 10d. This, with the £719 19s. 2d. from legacies already referred to, made £1,565 7s. carried to their account in the year. After deducting the £1,800 transferred to the general account, there remains, therefore, a balance of only £265 7s. in the reserve fund.

AGENCY.—The agency of the Society at the close of the year was as follows:—

Ordained missionaries	80
Lay agents and readers	160
Schoolmasters	59
Schoolmistresses	72
Irish and English teachers	237

Total direct agency	558
Agents employed under local committees	13

Total..... 571

In conclusion, the Committee say, whatever may be the impediments, either to the production or in the employment of means, they rest in the fullest confidence that, as God has condescended to employ the instrumentality of this Society in furtherance of so great a cause, He will assuredly measure out the supplies according to the purpose He has in their employment; and while they cast themselves upon the Lord Jesus for wisdom in the work He gives them to do, they call upon their Christian helpers to remember, that the most effective assistance is to be earnest at the throne of grace, giving the Lord no rest until He shall establish His own purposes of mercy amongst the Roman Catholics of Ireland, and, by completing the Reformation, shall make that country a praise in the earth, to the glory of the name of Jesus Christ our Lord.

THE IRISH EVANGELICAL SOCIETY.

THE Forty-seventh Annual Meeting of this Society was held in the Poultry Chapel, under the presidency of Eusebius Smith, Esq.

The Rev. Dr. Massie, the secretary, read copious extracts from the Report. After taking a general review of the Revival in Ireland, it detailed the present circumstances of the stations in connexion with the Society at Mallow, Youghal, Tralee, Maryborough, Carrickfergus, Strada, Armagh, Richhill, Coleraine, Newry, Ballinasloe, Galway, Denaghy, Donoughmore and Moy. In some of these there were discouragements and difficulties, but at most of the stations the good work was progressing favourably.

The Chairman said he thought it was very encouraging that the societies kept up their subscriptions, and extended their labours from year to year, and that they showed signs of increasing scope and efficiency. But he thought they would be struck with the vast disproportion between the income of this Society and that of some of the large Associations whose labours were directed to foreign fields, and whose revenues were tens, and in some instances even hundreds, of thousands of pounds; for the Irish Evangelical Society's income was only £2,700. He did not think too much had been done for those other societies to which he referred; but he would ask, was this an adequate sum to devote to the operations of a Society whose scope of action was in the sister kingdom, Ireland? Was that a satisfactory state of things? Was it a fit offering to place upon the altar of God as the expression of their sympathies with their brethren and sisters in Ireland, where there was a population of between seven and eight millions of people? He thought the churches in England had been slumbering for years on this subject, and then it seemed as if Christ had taken the work into His own hands. He was glad to announce that the Society was endeavouring to extend and render more effective its efforts by a union with other independent local committees.

The Rev. W. Tarbotton said, that whilst other societies were flourishing and successful, their Society, from its commencement, had been under the shadow of disappointment and discouragement. He thought it was as well to acknowledge the fact, and to look it well in the face. It was important to ask how these difficulties were to be met. He thought that they, as Congregationalists, had created some of their own difficulties. One of these, which it was most essential to guard against, was, feeble or inadequate support to their agents. He did not contend for the maintenance of inefficiency in Ireland, but why should there be inefficiency at all? The fact was, the idea had been but too prevalent, that anything would do for Ireland. That was a total mistake; the men wanted there were able men, who could preach so as to be listened to, even by an English audience, with pleasure and acceptance.

Samuel Morley, Esq., said, that they had never yet risen to their responsibilities with respect to Ireland. He believed that the Irish Evangelical Society was in as efficient a position as it had ever been before, but he was quite satisfied that the balance-sheet of £2,000 did

not represent, by a large amount, what the Congregational body could do for the Irish missions. He thought it was because they overlooked the true scope and effect of the Papal system. He had recently been much struck by the testimony of Lord Macaulay, which presented a great stimulus to increased energy in this work. He did not know but that the proposed meeting in Dublin might result in great and important suggestions, which should tend to a much more practical and extensive course of action. Lord Macaulay says:—"To stunt the growth of the human mind has been the object of the Papacy. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever—knowing what Italy and Scotland naturally are, and what 400 years ago they actually were—shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination." He had also lately seen a return of the persons charged with the crime of murder in different countries. The return showed that in Bavaria there were sixty-eight to the million; in France, thirty-eight; in Ireland, nineteen; and in England, four to the million. He did not wish to draw too large an inference from this fact; but he thought that there were many things connected with the social and material well-being of the Irish people, which should make them very dissatisfied with the present state of things.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

The Fifty-third Anniversary of this Society was celebrated in the large room, Exeter Hall. The Earl of Shaftesbury presided.

The Rev. C. J. Goodhart read the Report of the Committee, who state that they thankfully announce that the receipts of the Society are £3,000 in excess of those of last year, and not less than £4,000 more than the average of the last five years. Of this income, it is true that the legacies have yielded £1,800, including £1,000 from Ireland; but the contributions from the Associations have also advanced upwards of £300. The following is the financial statement for the year ending March 31, 1861:—

INCOME.		
	£	s. d.
Contributions for General Purposes, paid direct to the Parent Society	2,858	2 5
Ditto from Associations, including a Legacy of £1,000 from Ireland	26,199	5 10
Legacies paid direct to the Parent Society	2,871	4 2
	£31,928	12 5

Contributions for Special Purposes	748	9 0
Ditto to Special Appeal	614	12 8
Dividends on various Endowments for Specific Objects ...	1,714	0 8
Ditto for Widows and Disabled and Retired Missionaries ...	454	16 10

Total Income from all sources **£35,450 11 2**

EXPENDITURE.

General Expenses of the Society at home and abroad	82,543	12 0
For Widows and Disabled and Retired Missionaries	830	12 8

£83,374 4 8

On account of the Jubilee Fund 1,781 7 8

Total Expenditure for the year **£35,155 12 1**

During the year, 4,351 Bibles, 1,285 New Testaments, 9,605 portions of the Holy Scriptures, 81,187 missionary tracts and books, and 83,184 home tracts and appeals, have been issued from the Society's depôts.

EPISCOPAL JEWS' CHAPEL.—Twenty adult Israelites and 20 children have been baptized during the year; making the whole number of adults and children, from the commencement, 881.

HEBREW SCHOOLS.—Six boys and six girls have been received during the year. There are at present 52 boys and 49 girls; making the total number admitted since the opening of the schools, 754.

MISSIONARY STUDENTS.—Two students have left for stations, in the course of the year; and three others have been accepted for training, under the Rev. A. S. Thelwall and the Rev. J. C. Reichardt.

HOME MISSION.—Seventy-four Jews and Jewesses have been under regular instruction, and 32 adults and 13 children have been baptized; 15 young Jewish converts have been recommended to the Operative Institution. At Liverpool, the work has not been carried on without some fruit. At Bristol, seven inquirers have received instruction. In Hull, the truth has been plainly set forth to several Jewish families by Mr. Nurnberg, who afterwards removed to Manchester, where from 2,000 to 3,000 Jews reside. Ten inquirers have received instruction, and two have been baptized in the presence of a large congregation.

THE OPERATIVE JEWISH CONVERTS' INSTITUTION.—The number of inmates, since the foundation of the Institution, has amounted to 460. During the past year, 24 believing Israelites have been received, and one of its inmates has been accepted for missionary training.

FOREIGN MISSIONS.—The Report presents many interesting details of the successful work carried on by the missionaries of the Society at Amsterdam, Gothenburg, Paris, Colmar, Mulhouse, Turin, Nuremberg, Hamburg, Berlin, Danzig, Königsberg, Kreuznach, Frankfurt, Posen, Breslau, Cracow, Constantinople, Jassy, Bucharest, Bagdad, Jerusalem, Cairo, Constantina, and Tunis. And, in conclusion, the Committee would congratulate the friends of this holy cause, and express their devout thankfulness to God in relation to the con-

diction of the Society's income. Considering the prevalence of many unfavourable circumstances in the past year, calculated to check the contributions even of the most willing, it can only be interpreted as an evidence of the Lord's continued blessing, and as an indication of increased interest on the part of Christians in this great work, that the Society's income has considerably advanced. At the same time, no supply of means can be excessive, if efforts are to be carried out which seem specially suggested just at this time by the circumstances of the world at large, and by the possibilities, not to say probabilities, which present themselves in connexion with the Jewish people. The Jews and their land have been brought more singularly into prominence of late in a variety of ways; and if, for many years, the interest and curiosity of the traveller has been overrated to place their country more distinctly before the public mind, the fearful events of which Syria has lately been the theatre have tended to make it an element in the complicated political considerations of the day. The question of the restoration of the Jews to their own land has come to the surface more than once of late, quite independently of prophecy; and it is, therefore, neither unnatural nor needless to attempt, in some measure, to anticipate what might be the result to our work of such a solution of a great political problem. Great numbers of the Jews are verging fast towards infidelity, and, if they still adhere to any hope of a Messiah, we can have little doubt that they would readily accept as such any one who would most warmly advance their worldly interests, neither obtruding nor expecting them to insist on any great amount of religious conditions. In such a case, any religion such as it would be under these circumstances, or none at all, might prove no inconvenience to any of the parties; but unmitigated intolerance must surely prevail towards the true faith; and the aggressive preaching of the Gospel would either be stopped altogether, or must go on under circumstances in which the faithful missionary would always be carrying his life in his hand. The inference from all this seems to be of a decided practical character and of immediate bearing upon our work. If there be any probability of this, not a moment is to be lost; and it seems to us that doors, of late so providentially opened, urge us to the same conclusion. We cannot contemplate the circumstances of Italy, for instance, on promising a long term of uninterrupted labour, but as a tide of which instant advantage should be taken, inasmuch as it may as unexpectedly recede. And we cannot but feel that our friends will warmly encourage the carrying out, while we possess the opportunity for doing so, of these exploratory journeys which form a marked feature in the last year's operations. While we would not neglect the old fields of missionary effort—we feel it is our duty and that we have great encouragement to scatter the seed as it were broadcast, wherein we can find and reach the dispersed of Israel; and we ask your cheerful contributions and your unceasing prayers for every department of our work—whether in old or new fields of missions—that many may be gathered unto Christ.

RAGGED SCHOOL UNION.

LORD SHAFTESBURY occupied the chair.

Mr. W. Locks read the Report, from which it appeared that the number of school buildings was last year 170, and was now 176. The number of Sunday schools was last year 199, and was now 207. The scholars in last year were 22,310, and were now 25,264. The number of day schools was last year 146, containing 15,437 scholars; and was now 151, containing 17,230 children. The evening schools last year were 200, containing 9,418 boys, and were this year 215, containing 9,841 boys. The attendance in the boys' industrial classes was last year 404, against 462 this year; and the girls' classes were attended last year by 2,732, against 2,714 this year. The Refuge inmates were 605 last year, and were 698 this year; and the attendance at religious services was 4,762 last year, against 4,340 this year. The number of voluntary teachers was 2,670 last year, and 2,972 this year. The number of paid teachers was 416 last year, and 407 this year; and the number of paid monitors was 318 last year, and 404 this year; 1,486 scholars were sent to situations last year, and 1,818 this year; 870 prizes were awarded to scholars last year for having kept in one situation at least twelve months with good character, and 1,216 this year; 88 scholars became communicants last year, and 122 this year; 182 scholars became teachers last year, and 144 this year; 76 penny banks were established last year, and 84 are now in operation; and 49 clothing clubs last year had increased to 58 in the present year. Expenses of scholars' prize meeting, £55; salaries, collectors' poundage, &c., £649; travelling and office expenses, £95; leaving a balance at the banker's of £248. Deposit fund, £750; Refuge fund, balance last year, £276; from the general fund, £500; contributions, £76; paid to schools as competition grants, £808; balance at the banker's, £44. Emigration Fund—balance last year, £128; contributions, £14; paid for passages to Canada and South Africa, £48; leaving a balance in hand of £95.

The resolutions were moved in excellent speeches by Mr. Thomas Chambers, Rev. Henry Allon, Rev. John Graham, and other gentlemen, and the proceedings terminated with the usual vote of thanks to the chairman.

THE LIBERATION SOCIETY.

MR. W. EDWARDS, the Society's treasurer, presided.

Mr. Carvell Williams then gave a rapid summary of the Report of the executive committee. He referred to the defeat of the religious clauses of the Census Bill and the Anti-Church-rate Conference, and, with respect to church-rates, declared the determination of the Liberation Society never to accept any compromise, but to insist on total abolition. The Society, he said, could well afford to wait for the passing of Sir John Trelawny's bill, since the agitation greatly weakened the Establishment. After referring to the failure of the Government attempt to settle the annuity-tax question, the speaker referred to the Charitable Trusts Bill, which was a much

more moderate measure than the Endowed School Bill of last year; but as the House of Commons would now no more concede little measures than large ones, it would be best to fall back on the broad principle that the ancient schools were the property of the people, and not of a sect. Sir Morton Peto's Nonconformists Burial Bill had been rejected, notwithstanding its author's repudiation of the Liberation Society, the committee of which body had actually prepared a much more moderate measure in dealing with the same subject. It was hoped that, now that the movement had been commenced, it would be kept up until the law of England was assimilated to that of Scotland, Ireland, and the colonies. The rejection of the Qualification for Offices Bill by the House of Lords was regarded as a new reason for trying to put an end to that offensive supremacy of the Church of England, of which the declaration objected to was intended as an acknowledgment. The Union of Benefices Bill authorized the pulling down of parish churches—the sale of the consecrated materials and sites—the removal of the bodies of the dead—the transfer of parochial endowments and clergymen, and generally the disturbance of ecclesiastical arrangements which had existed for centuries. It, however, emanated, not from the Liberation Society, but from representatives of the Establishment, and the Society had to interfere for the protection of the rights of parishioners, and it had done so successfully. Referring to the attacks lately made on the Society by the Church Defence Association, the speaker said that they had done the Society great service, by increasing the interest felt in the Society and its principles. So far from its income having been affected, there had been another increase, and to the amount of upwards of £400. Recent events in the Church Establishment, such as the nepotism of the Bishop of Durham, and the publication of the "Essays and Reviews," had also helped the Society, which would enter on the labours of another year full of energy and of hope. The reading of the Report was interrupted with cheering. The treasurer subsequently presented his report, which showed that the income amounted (including balance) to £4,418 12s. 4d., and the expenditure to £4,039 16s. 7d., leaving £373 15s. 9d., at the Society's bankers.

Mr. Robinson, of Bristol, Mr. Deputy Pwytress, Dr. Forster, Mr. H. Richard, Mr. E. Miall, and others, addressed the meeting.

WESLEYAN MISSIONARY SOCIETY.

JOHN ROBINSON KAY, Esq., occupied the chair.

The Rev. Dr. Osborn read the Report—a most interesting document—which contained the details of the operations of the various missions during the past year. Most of them were highly encouraging. Members were rapidly increasing, and larger subscriptions than usual were being collected. The missionary at the Cape referred to the visit of Prince Alfred, and stated that His Royal Highness attended the service presided over by the Society's missionary. From Dahomey was reported that a letter of admonition

and warning, sent by the British Government to the King, had been read to His Majesty by the Society's missionary, and it was hoped it had not been entirely without its effect, for the threatened attack upon a neighbouring province had not been carried out.

The financial report, read by the Rev. Dr. Hoole, showed that, notwithstanding a year of almost unprecedented privation, the Society's income was the largest ever contributed on any similar occasion. The total receipts for the year had been £140,678 9s. 9d., and the expenditure was £140,921 17s. 6d., leaving a balance of £243 7s. 9d. due to the general treasurers. The central or principal stations, called circuits, occupied by the Society in various parts of the world, were 540; chapels and other preaching places, 4,168; ministers and assistant missionaries, including thirty-five supernumeraries, 815; other paid agents, as catechists, interpreters, day-school teachers, &c., 1,244; unpaid agents, as Sabbath-school teachers, &c., 14,085; full and accredited church members, 135,148; on trial for church membership, 13,257; scholars (deducting for those who attend both the day and Sabbath-schools) 128,374; printing establishments, eight. All these items showed an increase over the previous year, with the exception of the printing establishments.

The Revs. J. S. Wardlaw, Rev. Gervase Smith, Right Hon. Joseph Napier, M.P., Rev. W. Radcliffe, Rev. William Arnott, and Rev. J. Ripon, missionary from Ceylon, addressed the meeting.

CHURCH MISSIONARY SOCIETY.

The Earl of Chichester presided.

Mr. Venn, the secretary, read a very lengthened Report, which gave a minute account of the operations of the Society during the year in Sierra Leone, Bombay, the Punjab, the West Indies, China, and all parts of the world. Many interesting incidents marking the progress of the Gospel were detailed in the Report. The Committee, in very touching terms, referred to the famine in India, and while a hope was expressed that it would speedily disappear, a prayer was also offered that God would in His mercy overrule the calamity for the furtherance of the Gospel.

The Committee regretted that the revenue of the year showed a deficit of £6,100. This falling off had been made up from capital; but as this was a course, against the adoption of which there were serious objections, the Committee had concluded that unless the deficit was replaced, the operations of the Society would require to be restricted. The income of the year was given as follows:—

General fund, associations, legacies, &c., £123,020 12s. 5d.; fund for disabled missionaries, £1,779 7s. 2½d.; total ordinary income, £124,800 0s. 4d. The special fund for India was £4,382 5s., which raised the gross amount received at home to £129,182 5s. 4d. The local funds raised in the missions and expended there upon the operations of the Society, but independently of the general fund, were not included in this statement. These funds exceeded £30,000, and made a grand total from all sources of £149,182. The ordinary expenditure of the

year was put down at £180,000 18s. 3d. The Society had 148 stations, and employed 258 clergymen, of whom 150 were English, forty-two foreigners, and sixty-six Natives and East Indians.

In treating of India, the Committee expressed their deep regret that the Duke of Marlborough's motion, touching the introduction of the Bible into the Government system of education, had not been successful. The Report concluded by making an earnest appeal to the Christian public for increased support to the Society.

The Bishop of London and the Right Hon. Joseph Napier addressed the meeting.

TURKISH MISSIONS AID SOCIETY.

THE Rev. G. R. Birch read the Report. It said, gloomy as the political picture of Turkey might be, and darkly threatening as were the clouds covering the horizon of the future, at no previous period had the missionaries throughout Turkey, even in Syria itself, seen the fields more "white unto the harvest." Recent letters from different stations teemed with urgent appeals imploring funds, not to make experimental efforts to arouse attention in an indifferent population, but to supply native evangelists to whole tribes and villages of inquirers, who had got the Bible, and were clamouring to be told more of Jesus Christ. To the honour of the despised Moslem Government, the most loyal toleration and the highest official protection were everywhere extended to the evangelistic and educational labours of Christ's devoted servants, whether foreigners or natives. The missionary force had been recruited from America with seven families, whilst native agencies had been multiplied proportionately. It was the more distressing to find at this crisis of successes the needed supplies falling short, both from America and England, through unforeseen events. But the Committee felt satisfied that the Society's favour with the public would not diminish, and its depressed income was only a transient calamity.

The treasurer reported that the balance of

1860 was £361 9s. 11d. The receipts from subscriptions and donations for the past year amounted to £3,313 9s. 5d., making a total of £3,681 19s. 4d. The grants made to mission-fields were as follows in 1860:—North Armenian and Bulgarian, £1,507; South Armenian, £100; Syrian, 100; Assyrian, £100; Nestorian, £150; Bishop Gobat, for agencies, £100; Jewish Colportage at Constantinople £30; Pera Church-building donations, £63; Syrian Protestant Relief, £68 8s. 6d.; total, £2,218 8s. 6d. For Home operations, the expenditure was £1,243 10s. 9d.; making a total expended of £3,466 19s. 3d.; leaving a balance in hand at this date of £215 0s. 1d.

The Rev. Joseph Tucker, late clerical secretary, having emigrated with his family to Australia, as agent for the Bible Society, the Committee had decided not to fill up that office, in order to reduce the working expenses. Allusion was made to the presence on that occasion of two missionaries in Turkey—one (Dr. Perkins), "a veteran standard-bearer of the Cross on the plains of Persia, and the mountains of Koordistan, who, after twenty-seven years of patient toil, had returned for a season to edify the churches of England as well as America;" the other, the Rev. Dr. Andrew Pratt, missionary physician at Aleppo, in Syria. The following was a summary of the American Missions:—

American missionaries, 153; native assistants, 259; stations and out-stations, 124; churches, 50; enrolled Protestants, 7,958; church members, 1,939; seminaries and schools, 176; average Sabbath attendance, 5,146; day scholars, male and female, 5,563. The American Board sustained the above agency in 1860 at the cost of £30,318. The Turkish Missions Aid Society supplied the sum of £2,218 8s. 4d. for the employment of sixty native agents during the year, and other objects. Under the head of "Armenian Progress," it was stated that the issue of press publications for the year was—volumes, 43,000; tracts, 45,500; Scriptures distributed, 8,682 volumes; other books, 13,909; tracts, 10,180. The number of female teachers in training was twenty-four.

The Editor's Cabinet.

ENGLISH GOLD AND IRISH RULE.

AN attempt is being made to re-organise the Irish Evangelical Society by a body of wise and able men; and if aught is to be done, it is well that it is so, for they will require all their wisdom and all their ability to enable them to carry out their benevolent purpose. In touching this subject, however, we shall abstain from prophecy; we shall even eschew the particulars of history. Unhappily, however, our knowledge of the matter is both comprehensive and minute, and it is of a nature but little calculated to inspire confidence.

We are quite alive to the crying evils of

double action, both in Ireland and in England. It is worse than unseemly and annoying to have a two-fold appeal continually going on in Great Britain; a two-fold administration, one in Dublin, and another in London; and a two-fold agency. One government, one appeal, and one mission body, is the only plan that commends itself to reason. This evil is wholly Congregational; nothing of it is seen in any other Irish Mission movement.

But in the way of bringing about the desired change, the difficulties to be met with are great; and men deeply read in the history of

the subject believe them to be insuperable. We have known all the secretaries of the Irish Evangelical Society for the last thirty years, and on this point their voice is one—a circumstance deserving serious consideration. The qualities, or attributes, in which Ireland is chiefly deficient are those indispensable to self-government; and hence, of all ecclesiastical systems, Independency is the least adapted to it. Presbytery, or Methodism, with their representative principles, are much more so; these systems, in spite of obstacles, have triumphed; but Independency has hitherto been an almost uniform failure. The teaching element and the ruling element have, not been forthcoming. Attempts have been made to raise a native ministry, but they proved abortive, involving much expense, and yielding no return. English ministers have, therefore, been sent, and nearly all the good that has been achieved has been by them. These are facts which there is no gain-saying.

As to finance, the case is serious, vital, and fundamental. For the churches in England to raise large sums, annually, and place them at the absolute disposal of those who have heretofore had to do with such matters, were, we think, the very height of infatuation. Already, we believe, more than £100,000 have been consumed in Irish effort, and what is there to show for it? How many self-supporting churches are there? Would all their members, united, constitute one first-class English fellowship?

The conclusion, then, at which we have arrived is, substantially, the following. Unless there be a new element in operation unknown to our fathers, there is no ground for new confidence. The Irish churches will not to any extent supply either preachers or funds, or fit and proper men for wisely administering the funds which England may commit to them. If the same causes, under the same circumstances, have not ceased to produce the same effects, then, as matters have been in former years, so will they continue to be. Words and war we shall have in abundance, with splendid promises and pitiful performances, loss of time and loss of money; and at the end of long years we shall just find ourselves where we started. English money can with safety and confidence be committed only to English hands. A gifted, a generous, a genial, a brilliant, an impulsive people, the Irish cannot descend to the plodding virtues of common-place business.

We are told, however, that things are greatly improved, that of late years gentlemen of Independent principles have been entering the field, partly English and partly Scotch,

men eminent in the commercial world, competent to any duty in any sphere, and worthy of every confidence. If such be the case, we are satisfied. Let us make a fresh trial in the hope that the set time is come.

The plan we are prepared to approve and support, is something like the following:—

Let the Irish Evangelical Society continue to exist in the full possession of all its power. Let it *alone* appeal for pecuniary aid throughout Great Britain.

Let a Committee of administration be formed in Dublin, composed of the best men, Irish, English, and Scotch, that can be found, subject, in everything, to the approval of the Committee in London, with a sub-treasurer, and secretary.

Let the secretary be an Englishman, but let him reside wholly in Ireland, transmitting to the London Committee a quarterly Report, and coming over, from time to time, as often as required, for conference.

The secretary will, of course, visit the stations occasionally, preaching with and for the agents, besides labouring "in season and out of season," on his own account in the city of Dublin. The duties of the secretariat will of course be comparatively a thing of nought, leaving almost the whole of his time available for ministerial service.

This secretary, we need hardly say, must be a man of the first ability as a popular preacher, a platform speaker, and a man of business, and enjoy the full confidence of the churches, and be remunerated on a scale correspondent with his duties and position. It ought to be an instruction to him to take immediate steps to raise a new congregation in Dublin. It ought to be a primary object with the Committee to make a deep lodgment there. We ought to have there, as soon as may be, three or four first-class chapels, churches, and congregations. The present state of things in Dublin, at the close of fifty years, is lamentable in the extreme, and deeply discreditable to the Body. The difficulties which have had to be contended with have, doubtless, been great, but that was only a reason for adopting appropriate means to overcome them. There is abundant material there; why not, then, act on it? Are Popery and infidelity to rule for ever?

But in this matter let prudence regulate zeal, and avoid all useless outlay at the commencement. Instead of a sumptuous building, at a cost of some five or six thousand pounds, let a handsome Iron Chapel, costing about a fifth of that sum, be procured and erected. When that is well filled with a regular congregation, then let a substantial edifice be set about. In due course, let the hive be secured there, and

then remove the Iron structure to another quarter for a fresh commencement, and so on, till a sisterhood of congregations shall have been created. These will form what military men call the "basis of operation." Had the strength and substance which have been wasted on the Provinces been directed to Dublin, the aspect of affairs to-day might have been very different. Thoroughly to establish ourselves in the Capital, then, ought henceforth to be a primary object of pursuit. Such a body of churches, united, would be fully competent to the management of the national mission, and go some way to support it. They would command the confidence of the British churches; and by degrees the Irish Evangelical Society might relax its hold, till in the end its functions ceased.

For a season these Dublin chapels should be worked by the secretary, aided by monthly ministerial supplies from England and Scotland, before a settled pastorate be thought of. In fact, both in Dublin, and throughout all the great towns for a period, the grand object should be the preaching of the Gospel in a spirit the most catholic and liberal. Seven years of this course will put a new face on Irish Independency.

In conclusion, such are the convictions to which we have been led by experience, observation, and testimony; and we respectfully offer them as our humble contribution to the great object, hoping that they will be received in the same spirit in which they are tendered,—a spirit which is frank, friendly, and full of benevolence to the Irish people.

CLAIMS OF HOME MISSIONS.

WHERE all are to act, all should be enlightened, and all should feel. This is indispensable to unanimity, co-operation, and success. The principle applies, in all its force, to the Home Missionary Society. The annual meeting of that valuable Institution was every way a success. One thing only was wanting to it—a reasonable attendance of ministers and laymen from both town and country. The lack of this, ever since we remember, has been a serious ground of complaint, and there was scarcely any observable improvement on the late occasion. We have attended these meetings, we believe, without interruption for upwards of thirty years. We have generally declined to speak, but we have always been present. It was for our country! Had the bulk of the London ministers and deacons and the bulk of those from the provinces done the same, the cause of Home Missions would have profited.

How can a better order of things be brought about? Several points may be

suggested; we shall specify one. Is not the dinner on Tuesday a serious obstruction? Gentlemen are shut up in the Union Meeting, many of them, it may be, four or five hours, till fairly exhausted. Then comes the dinner, which, with the business, may not be over till past five o'clock. It is, therefore, perhaps too much to be expected that all or the bulk should post away to the meeting of the Home Mission, and there remain till nine or ten o'clock!

This, we confess, is somewhat hard work, although we have hitherto gone through with it: and when we could not do both as this year, we have turned our backs on the dinner, and reserved ourselves for the meeting. This is not much; but where work is great and men are few, even *one* counts for somewhat. The ministerial attendance, ever since we knew it, has ranged from six to a dozen, rarely, if ever, reaching a score!

We have spoken of the Tuesday dinner as forming an apology, but this is mainly confined to the country friends, for the great body of the London ministers and deacons never appear at the dinner.

We submit, then, that the first dinner should be transferred from Tuesday to Wednesday. This would quite meet the difficulty. Gentlemen would find it a great convenience to step into the hotel to dinner as they return from Surrey Chapel; and in the evening they could dispose of themselves as they pleased.

Let us, then, have a grand muster at the next annual meeting of the Society. Home, sweet home! our dear native land, ought surely to have the first place in our affections.

THE MORAL MAP OF THE UNIVERSE.

REMEMBERING the great and general satisfaction which our digests of the May Meetings have always given, we have this year much enlarged them, so as to comprehend all the principal gatherings of the month. Our readers have here the sum and substance of the Reports, which are to be considered as the very soul and marrow of the collective movement on behalf of a perishing world. The addresses which accompanied the several Reports, many of them instructive and eloquent in no common degree, like comments on the Scriptures, derived their value mainly from the text, that is, from the Reports, which were the alpha and the omega of the season.

We do hope, then, that our readers will not deem them "dry;" but feast on them as "marrow and fatness," and praise the Lord as they peruse and study them "with joyful lips." Taken together, they present a

bird's-eye view of that complex, multifarious, wonderful and glorious enterprise now being prosecuted through all the earth. This summary, for fulness and completeness, is such as will be found no where else. If rightly used, it cannot fail, under the Divine blessing, to be productive of the happiest results. It will go far to supply the place of a visit to the Metropolis, and a thing which was impossible, a personal attendance at all the meetings, and a careful listening to all the Reports, taking notice of the facts and figures. Let these documents be carefully contemplated on all sides, and in all their relations as to the great field, and the various churches. Let, then, our readers reflect how much has been done, and lift up their hearts to magnify the Lord. Let them again remark how much yet remains to be accomplished, and "begird themselves with zeal as with a garment," for fresh endeavours.

SECOND CENTENARY OF ST. BARTHOLOMEW'S DAY.

"OTHERS have laboured, and we have entered into their labours." They suffered, and we enjoy the benefit of their manifold affliction. St. Bartholomew's day is one of the most momentous in the Calendar. It supplies a theme of meditation to the Nonconformists of England full of touching interest. It was deeply impressed with injustice, cruelty, and impiety. Its deed occupies the first place among works of wickedness in that century. It has, nevertheless, been overruled of God for good to these realms, and to foreign climes; but no thanks to the ruthless perpetrators of the outrage and wrong! "They meant not so."

The Second Centenary of this great event is at hand: it will occur in August, 1862. It is with great propriety, therefore, that Nonconformists are taking into consideration the subject of commemoration. One gentleman of eminent gifts and manifold graces, has led the way in the admirable pamphlet from which we, last month, published an extract. That production, entitled "Anno Domini Sixteen Hundred and Sixty-two: its Martyrs and Monitions; a Lecture, by Edward Swaine," we very earnestly commend to our readers, who will find in it a noble specimen of exact thought and finished composition.

In connexion with this subject we have obtained, through the good offices of our friend Mr. Coleman, from the family of the late Mr. Fuller, of Kettering, whom the best judges, the late Robert Hall, pronounced the best preacher of his time,—two discourses preached by him on the morning and the

evening of St. Bartholomew's day, 1799. The morning discourse appears in our present Number, and that of the evening will follow next month.

The subject, our readers will be glad to see, is being taken up by the Congregational Union, and will constitute a chief feature in the proceedings of the Autumnal Meeting of next year, at Ipswich.

ADDRESS OF THE REV. J. G. MIALL.

THE Address of the Chairman of the Union, which we give in full, was greatly admired for its luminousness, comprehensiveness, appropriateness, brilliance, and noble catholicity. Its length is such as to occupy more than three-fourths of an entire sheet. For the convenience of the reader we have broken it up into portions by prefixing heads to the several parts.

The pleasure and instruction arising from this noble document, at first, necessarily, confined to a small, select assembly, may now be shared even by the "poor saints" throughout the British Isles, the Colonies, and the world.

We beg leave, as we have often done in cases analogous, to suggest that it might be advantageously read on a week-night to audiences convened by special notice on the Lord's day. In this way the benefit might be indefinitely extended.

SERVICES AND CLAIMS OF THE "CHRISTIAN WITNESS."

WE once more felicitate ourselves on the special services rendered to the Congregational Union, and the Congregational Body by this magazine. How otherwise could the noble Address of the Chairman, and the Report of the Union be gratuitously, immediately, and in one day sent to every corner of these Islands? People once accustomed to benefits, however, are but too prone to forget their source, and their value, and forgetfulness is the parent of ingratitude. There is reason to believe that many of our church members zealously patronise *Un-denominational Magazines*, to which they will look in vain for denominational service. Let all such remember that the *Christian Witness* is the *only* magazine that gives the Addresses of the Chairman, the Papers read, and the Annual Reports; the *only* Magazine that labours to promote all the varied interests of the community; the *only* Magazine that states, expounds, and defends their peculiar, and distinctive principles. By these means immense service has for nearly twenty years been rendered by the *Christian Witness*, both to the Union and to the Denomination.

Now, we submit, that such service gives the *Christian Witness* a special and a paramount claim on the good offices of every pastor, every deacon, every family, and every church in the Congregational Body. It ought to be remembered by all that the *Denominationalism* of the *Christian Witness* is a serious disadvantage to it; a disadvantage which requires to be adequately and powerfully counterbalanced by the zeal of ministers and people. Were we to throw it up, we could, with ease and certainty, construct an unsectarian magazine, which would dispute the prize of popularity with the very foremost of the un-denominational monthlies now extant.

This subject, we observe, has been taken up, in the *Wesleyan Times*, by a very able writer, in relation to the two admirable 4d. and 1d. magazines of the *New Connexion Methodists*. Some people whom he designates "grumblers," it seems, wish larger "profits," and to this end in their ignorance they call for a new magazine. The writer says, "We are pointed to 'the profits as not increasing. Do the profits of Dr. Campbell's *Witness* increase? I should say not. Are they near so large as they were 'during the first three or four years of its existence? We believe not; and yet we are not aware that another periodical is wanted in that quarter, or that the *Witness* has deteriorated in quality. Everybody knows that the multiplication of cheap literature since 1851, 'through the removal of taxes on knowledge, 'has been something enormous. This has 'induced greatly increased competition. The 'yearly circulation of penny daily newspapers 'alone has risen to between one and two hundred 'millions of copies, and the competition has 'been proportionally great in all departments. 'Especially does this competition bear heavily 'on denominational magazines, and every one 'will see that, if a denominational editor can 'maintain his ground, especially through the 'transition state, and under such circumstances, 'he is no ordinary man. The new impulse 'recently given to cheap literature has reduced 'many old and paying monthlies to a bare 'payment of expenses, while others have died 'out entirely. Do the grumblers not know 'that the profits of the *Times* are thousands a 'year less than they were five or six, or even 'ten years ago?"

These are simple facts, but the case is even more serious than the writer represents it. There are now *Twenty Undenominational Magazines* being issued every month. "We speak as unto wise men; consider what we say."

DISSENT IN WALES.

MR. SNOW has just published a massive volume, the "History of Dissent in Wales," by the Rev. T. Rees, which we deem entitled to the prominence of a notice under this head, in addition to that which will appear next month. The book forms excellent reading, and overflows with interesting information. Mr. Rees has performed a noble service to his native country, and to Protestant Dissent at large. His merit, like that of many of his countrymen, is in danger of being merged in his modesty. He is unquestionably a great man in every sense, in mind, in body, and in labours. He has actually performed an amount of penmanship sufficient to constitute a dozen such volumes as that before us! With his own hand he translated the whole of Albert Barnes's Commentary into the Welsh tongue. Such a man is a credit to his denomination, and an ornament to the land that gave him birth.

HANDSOME DONATIONS OF THE CONGREGATIONAL UNION.

OUR readers will not fail to notice the liberal donations of the Union to the Christian Witness Fund, and other charities. These first fruits are precious, betokening a rich and plentiful harvest.

It will be observed that the New Hymn Book has met with cordial and general favour. The sale has been already prodigious, and it bids fair to go on with constant increase. It is to the honour of the Independents that they possess the best Hymn Book in England, and the best Year Book in the world.

THE REV. DR. MASSIE.

DR. J. W. MASSIE, after occupying for a lengthened period a position of great responsibility, influence, and eminence, retires into private life, for many years, we trust, to promote the cause to which, from early days, he has consecrated his great energies both of body and mind. Notwithstanding his protracted service, neither has "his eye waxed dim, nor is his natural force abated." There is still a world of work in him; and we hope soon to hear of his settlement in some appropriate sphere. He carries with him the best wishes of a multitude of the wise and good, who most heartily bid him God-speed, and we rank ourselves of the number.

Men and Things : a Golden Medley.

Beware of misusing Privileges.

THE NOTCHED TREES.—Metawatwees, an Indian chief, related to Zeisberger that he had been thirteen Sundays to Lichtenau, the Moravian settlement, to hear the truth, and that as he had returned he had cut thirteen notches in the bark of the trees. Now when he passed the trees with his warriors, these notches met his eye at every turn, and he paused and wept to think how often he had heard of Christ in vain.

Industry.

ALPHONSO AND THE LOCK.—Alphonso the wise was once in his library, and had to break open a lock, which he did himself. A bishop coming in, laughed and said, "What, turned journeyman blacksmith!" Alphonso replied, "Nature has given hands to kings as well as other people; why? to help themselves."

Illustrative of Circumspection.

EGGS.—Some insects, as the spider, have eight eyes. This enables them to look about sharply. Insects in general appear to have only two, but these are sometimes divided into thousands of compartments, each of which is a fixed eye; so, though stationary, they can look about also. But man has two eyes only, and they are not compound; but they have the wonderful art of shifting their position.

Salvation of Christ brings Reformation of Character.

THE PRIEST AND THE THIEF.—A charitable priest was once called upon to speak to a thief in prison. The thief seemed penitent, and promised to reform his ways if the priest would assist him to escape. This the priest consented to, by letting him mount on his shoulders. Many years afterwards, the priest was in the country, and got benighted; when a stranger accosted him, and took him to his own farm house, got him supper, made his children kneel down to him, and then made himself known as the escaped thief; adding, that he had kept his promise, was married, had a good trade, and a happy family.

Value of Time.

The bell strikes one, we take no note of time but from its loss. To give it then a tongue as wise in man. As if an angel spoke and feel the solemn sound. If heard aright, 'tis the knell of my departed hours.—YOUNG.

The Low and Depraved Condition of the Human Mind.

THE THREE PROFESSIONS.—A youth of good education, devoting himself to the most creative professions he could find, first became Divine, then altered to a Physician, and then a Lawyer. When asked his reason for these changes, he replied, "I chose Divinity first, thinking the soul more important than the body; I changed to Physic, because I found men more concerned about their bodies than

their souls; but I fixed at last on Law, to which I intend to adhere, because I find men more moved by their corrupt passions than anything else."

Honourable Usefulness better than Luxurious Ease.

THE VINE AND THE REED.—The vine one day complained to heaven, with tears, of the severity of its destiny. It envied the condition of the reed. "I am planted," it said, "amidst parched rocks, and am obliged to produce fruits full of juice. Whereas, in the valley, the reed, which bears nothing but dry shag, grows at its ease by the brink of the waters." A voice from heaven answered, "Complain not, O vine, of thy lot. Autumn is coming on, when the reed will perish without honour, on the borders of the marshes; but the rain will go in quest of thee in the mountains, and thy juices shall cheer the heart of man."

The death of Christ for sinners and enemies a magnanimous and noble act.

THE RESERVED DIAMOND.—A wealthy man resolving to apportion his goods among his three sons before he died, called them, and after giving each his portion, said, "Now I have one diamond left. I will give it to either of you who will do some noble deed." After a time they came. "Well," said he to the first, "what have you done?" He replied, "While away, a stranger entrusted to me his property, and I have faithfully restored him all." Said his father, "That is only an act of justice, you would have been a great rogue if you had not." The second said, "I was by the water when a boy was drowning, and I saved his life." The father replied, "There is nothing noble in that; it was an act of common humanity." The third son then came and said, "I saw an enemy lying asleep at the brink of the precipice, and I woke him, and gently pointed out his danger." Said his father, "That is a noble deed; here is the diamond."

We should set our hearts on heaven, and then we shall be certain to find the way.

LOUIS XVI. AND THE COMPASS.—Louis XVI. took great pains to teach his son geography, and when a boy he took him into the country. One day he took him to a distance, and, handing the boy his sea compass, directed him to try and find his way to the chateau in a certain direction, and he would go another. The dauphin got out of his way many times, and was four or five hours getting home. The king ran to meet him, and exclaimed, "I thought you were lost." "Oh! papa," said the boy, "how could I; did not my heart incline towards you, as sure as the compass towards the north?"

Profit to be gained from Adversity.

THE BEE.—It is not from the rose the bee gathers her honey, but often from the most acrid and bitter leaves and petals.—LONDON.

Strong Faith.

ALEXANDER AND THE PHYSICIAN.—Alexander, in an illness, consulted a tried and valued physician, saying, in urging haste, "A speedy death is better than a slow cure." The physician desired three days to procure the medicine. In the interim, Alexander received a letter, warning him that the physician was bribed by Darius to poison him. When the medicine was brought, Alexander gave him the letter to read; at the same time fixing his eyes on the physician, swallowed the draught, and recovered in three days.

"Be ye imitators of me, as dear children."

CHAN-CHI AND HIS THREE SONS.—Chan-Chi, the Chinese emperor, had three sons—the eldest twelve; the youngest, the celebrated Kang-Hi, nine. On his death-bed he called them to him, and asked them which thought he was able to sustain the weight of a newly-acquired crown. The eldest excused himself on account of his youth. When it came to Kang-Hi, he knelt down and said, "My father, I feel capable of imitating you. If you choose me for the crown, I will take you for my model, and then I shall make my people happy." He was named for the succession.

To be cautious of our actions from their sympathetic influence.

THE SENSITIVE PLANT.—In many parts of America, a bird has only to alight on a tuft of the sensitive plant to put in motion the whole strip, which sometimes extends three furlongs.

Tender Attentions to a Mother.

THE PRINCE AND THE FLOWERS.—The Dauphin of Louis XVI., when a boy, used to work in his garden. One day he was digging, until the sweat ran off his forehead, when a courtier said to him, "Why take so much trouble? a gardener would do it in a minute." "That might be," replied the prince, "but the flowers I grow myself would be less agreeable to mamma if cultivated by another."

Necessity of omniscience in the Judge of all the earth. He cannot be deceived.

THE COUNTERFEIT ROBBER.—A man was in prison for robbery, when a fellow-prisoner, a clever villain, promised to get him off for a price, if he would disclose to him all the facts. Sensible he should be convicted he did so. At the trial the evidence was conclusive, when just as it was going to the jury, the villain begged to be heard. He then confessed himself the thief, and gave so exact an account of it that he was believed, and the other man acquitted. Next day he was put to the bar and tried; when, to the astonishment of every one, he pleaded "not guilty," and proved, by the governor of the gaol, that he was in prison at the time.

Mediation of Christ in Prayer.

THE CAPTAIN'S PETITION.—When the captains before Mansoul resolved to send a petition to the king for additional forces, it was delivered to the king's son, who, being pleased, mended it, and added to it, and carried it to the king himself, and spake on behalf of it.—*Holy War.*

Inculcating the pursuit of exalted excellence.

MICHAEL ANGELO ON LITTLE THINGS.—Michael Angelo was once visited by a friend while employed on one of his works. After a time the friend called again, and in conversation observed, "You have not got on since I was here." "Oh yes, I have," said Angelo. "Why, what have you done?" said the visitor. He replied, "I have polished the nose, and brought out that muscle, and improved the eye." "Oh!" said the friend, "they are little things." "No," said Angelo, "they are not little things. Little things produce perfection, and perfection is not a little thing."

Forgiving and pacific spirit.

GREEK TROPHIES.—The Greeks erected monuments as trophies where a victory was gained; but they were of wood, because they would not eternize the memory of feuds; that as national animosities in time decayed, the remembrance of them might do so too.

Obligation to Christ, who gave Himself a Ransom for all.

MONTESQUIEU AND THE WATERMAN.—Montesquieu, the author of the "Spirit of Laws," was once at Marseilles, and got into a boat for a sail. In conversation with the waterman, he found the man was trying to make up a sum of money to ransom his father, who had been taken prisoner by a pirate, and was in chains. Some time after, to the astonishment of the waterman and his family, the father made his appearance;—the ransom had been paid. The waterman at once declared it to have been paid by the stranger, and vowed he would spend his life in finding him. Two years after he met him on the quay, but trying to bring him to his house, he slipped away in the crowd.

Obedience for Conscience sake does not go unrewarded.

ZEISBERGER FISHING.—When Zeisberger, the missionary to the American Indians, was travelling with the bishop, and they had nothing to eat, the bishop told him to go and fish in a neighbouring water. He declined, saying that at that time of the year they were only found in deep water. "David," said the bishop, "whether you succeed or not, do it, if merely for obedience sake." He tried and succeeded.

Fragility of Human Life.

THE SERPENTINE ALOE.—There is cultivated at Paris a species of serpentine aloe, whose large and beautiful flower does not blow till towards the month of July, and about five o'clock in the evening. It then opens its petals, expands them, fades, and dies. By ten o'clock it has withered in the presence of a crowd assembled to see it.

On regeneration the disinherited sinner recovers his title to the skies.

THE DISINHERITED HEIR.—A London merchant had two sons, one of whom was devoted to ruinous excesses; and his father in consequence disinherited him. Struck with his father's death he reformed his ways. This

coming to the ears of his brother, he went to him, and embracing him said these memorable words—"My brother, by our father's will I am left sole legatee, but our father's intention was to exclude, not the man you now are, but the man you then were. I will share the estate with you."

Judge of acts by the motives that prompt them.

POMARE AND THE FOWL.—Pomare once dining on board a ship, the captain asked him what part of the fowl he would please to have. "All of it," replied the king, to the astonishment and amusement of the company. However, they soon saw the purpose of his choice, as he sent portions to his attendants.

Efficacy of divine grace to win both love and obedience.

THE QUAKER SLAVEHOLDER.—A Quaker slaveholder in America resolved to set free his thirty-seven slaves. The following conversation took place with one of them: "James, how old are you?" "Twenty-nine and a half, massa." "Whites are free at twenty-one, so I owe you eight and a-half years' pay. Here is the money with interest, £119, and I now let you free." "Well," said the astonished black, "what shall I do, massa?" "You can hire yourself to me on wages, James. O that there were no slaves!" "Well, massa, if I am to be free, I will do two things. First, let me press your hand to my heart in token of attachment. Secondly, let me assure you there shall be no one in the county of Kent who will be more diligent and faithful than your Jim."

Voluntary Substitution.

THE MANDARIN'S SON.—A Chinese mandarin being condemned to die, his son, fifteen years old, went to the palace to request that he might die in the place of his father. The astonished emperor forgave the father, and would have conferred some mark of distinction on the son, but he declined, saying that it would renew, without ceasing, the recollection of his father's condemnation.

Flattery as distasteful to a wise man as it is unnecessary in a skilful one.

HANNIBAL'S PORTRAIT.—Hannibal had but one eye. Two painters were required to make portraits of him. The first painted him with two eyes to hide the fault. The other drew a profile—the blind side unseen. He severely reprimanded the first, and handsomely rewarded the other.

Grace of God in Salvation.

THE INDIAN IN THE RAPID.—An Indian said, "I crossed the Lecha to-day in a boat, and being driven into the rapid current was nearly overturned; but a large tree, whose branches dropped into the water, stayed my course, and saved me." So are we irresistibly hurried away by sin, but as soon as the Mighty One stretches forth His hand, we receive power to withstand the world's stream.

Against a passionate Temper.

THE BROKEN PAWN.—A lady was once visited by a little niece. One day, the niece perceiving a ribbon round her aunt's neck, asked what was attached to it. She said, "Sit down, and I will tell you. When I was young I was very passionate, but my father was quite the reverse. One day I displeased him, and contrary to his usual habit he flew into a passion, and seizing my box of chess, which I was very fond of, dashed it on the ground. I was much struck by observing how much my father sunk in my opinion by his loss of temper; and on examining my chessmen, I found them all whole but one, a pawn, which was broken. I resolved to keep it as a lasting memorial of the sin of passion; and great good have I got from it in subduing my temper." Then drawing it from her bosom she said, "here it is."

Influence of forgiving grace.

THE TWO PATRICIANS.—Two patricians conspired against Titus, and were condemned to death. Titus forgave them, and set them at liberty. Next day he invited them to a spectacle of gladiators, and so honoured them that he at once won their esteem and confidence, and redoubled the admiration of the Romans for himself.

Sin of Dictation in Prayer.

THE RESTORED SON.—The Rev. Dr. Bennett said, "he once knew a Christian who had a son dangerously ill, and at family prayer he prayed that if it were the will of God, he might be restored." The wife stopped him. "Don't say if it be the will of God; ask that he may be restored." He was: but there came a time when his mother, sitting in the house, heard a knock at the door, and cried out, "Oh! is that my son? Save me from my son!"

Not to set the affections on things below.

THE PICTURE GALLERY.—The Cardinal Mazarin, Louis Fourteenth's great minister, was passionately fond of pictures, and had collected them immensely. When taken ill he consulted his physician, who told him plainly he had but two months to live. Some days after, a friend met him in the picture gallery, in his night-cap and dressing-gown, tottering along the gallery, and pointing to his pictures, exclaiming, "Must I quit all these?" Seizing his friend, he said, "Look at that Correggio! this Venus of Titian! Ah! my friend, I must quit all these. Farewell, dear pictures."

The depravity of man does not remove his guilt, but rather augments it.

DRUNKENNESS.—It is a legal maxim, that what a man does drunk, he must suffer for when sober. A bond signed when in a state of intoxication is binding, unless by the collusion of those to whom it is given. In ancient Greece, drunkenness doubled the punishment.

Literature.

A Few Remains of the Rev. James Macgregor, D.D. Edited by his Grandson, the Rev. G. PATTERSON. Oliphant and Co.

THESE remains are so precious that their non-appearance would have been a great and a permanent loss to the Christian world. We have, first, a very masterly defence of the imprecations contained in the book of Psalms, then a copious dissertation on the Millennium, followed by a guide to baptism; and then an assemblage of letters, sermons and essays; all on subjects of the very first importance. We attach to the volume, notwithstanding its fragmentary air and aspect, very great importance. It will rank with the works of Meikle and of Maclaurin, and contribute to instruct and edify generations to come.

Lectures on the Book of Proverbs. By the Rev. RALPH WARDLAW, D.D. Edited by his SON. Vol. III. Fullarton and Co.

WE at length behold, in this golden volume, the close of this great and invaluable undertaking. In these ninety-eight lectures we have the most copious, the most correct, and every way reliable and precious body of Moral Philosophy the world ever saw. We want words adequately to express our sense of the value of the work. It is a cyclopaedia of heavenly wisdom. Ten thousand thanks are due to Mr. Wardlaw and to his enterprising publishers. We trust the volumes will answer in a business point of view; and they certainly will, if the church of God be not wanting in the wisdom to profit from the legacy bestowed on her. The work ought to go forth in edition after edition, till tens of thousands and hundreds of thousands of it shall have issued from the press.

The Golden Fountain; or, Bible Truth Unfolded. A Book for the Young. By the Rev. J. H. WILSON, M.A. Nelson & Sons.

MR. WILSON has produced a volume of a somewhat original and very valuable character. We have fourteen able, instructive essays on theological subjects, of a highly-important order; to which is subjoined a body of hymns with the music. We greatly like the book, and trust it may find the favour which it so well merits from those on whose behalf it has been more especially prepared. There are myriads who greatly need it, whose taste, however, we fear is so much vitiated by the trash of the times that they will nauseate anything so overflowing with intelligence, wisdom, and piety.

The Facts of the Four Gospels. An Essay. By F. SEEBOHM. Longman.

THE volume is well reasoned and well written, although necessarily wanting in spiritual nutrition. The writer avowedly eschews theology, and confines himself to the terms of his title-page. The book, however, is fitted to be of considerable service to thoughtful readers. It is especially calculated to confirm the wavering and to strengthen the weak. Its appeal is throughout to the understanding, and it does great justice to the general facts of inspiration.

An Exposition of the First Epistle of St. John. By the Rev. W. J. HANDCOCK. Hamilton and Adams.

MR. HANDCOCK's literature is greater than his theology. In his very preface his lamentable shortcoming in this respect is apparent. He actually tells his readers that Christ came not as "the mere ratifier of a salvation already in existence before His coming. He alone brought salvation; He came not for the purpose of explaining the past, or of securing to man the continued enjoyment of something which he *already possessed*." Now this is certainly strange language, seeing that Christianity is as old as the Fall. "The Christian," we are told, "stands connected with a world of perfect life and eternal blessedness. With the kingdom of heaven opened by Jesus Christ to all believers, and which two thousand years ago was open to no one." Now this is strange language.

It would seem as if Mr. Handcock, who is clearly a learned man, had never made a study of the Old Testament Scripture, and that he has yet to learn the first principles of the Divine dispensation. According to him, Abel and Abraham, and the whole body of the Old Testament saints, were shut out from the Kingdom of Heaven! The book itself, however, comprises much that is valuable, although it is strange to find, at this time of day, such language as the foregoing issuing from the lips of a man specially set apart by Episcopal hands to teach his fellow-men the way to heaven. There are few fully accredited Sunday-school teachers, in or out of the Church of England, at whose feet this "authorised teacher" might not sit for lessons of heavenly wisdom. There is in his book, notwithstanding, much of a critical nature fitted to impart light and knowledge to the letter of the word. So dry is it, notwithstanding—so critical, so

exegetical, that it will have but little charm for the common reader.

What are they doing in Boulogne? By R. L. R. T. Hamilton, Adams, and Co.

THIS volume is, to an unusual extent, full of light and full of love. Rarely, within the same compass, have we found so much pathos, so much of the weal and woe, the joy and sorrow, of human life. It is every way a book of the heart. It supplies a larger amount of touching pictures and startling incidents than any book that has appeared for a considerable time.

Miscellaneous Poems. By BERTON P——. Tallant and Co.

We should like to know the publisher's reason for polluting the title-page by writing across it. We always take "compliments" for granted; and seeing we have again and again protested against this impropriety, we shall suffer this volume to pass without further notice.

Memoir of the Rev. J. Macgregor, D.D. By his Grandson, Rev. G. PATTERSON. Oliphant and Co.

FOR this goodly volume we beg, at the outset, to tender the author our cordial thanks. It is the life of a true man, thoroughly embarked in the best of all causes, the propagation of the Gospel, and the service of the Son of God. From the period to which it refers, as well as the sphere of his labours—the British Colonies of North America—great interest attaches to every page of the volume. It overflows with matter of a valuable description, and is a book alike for a Christian minister and a Christian man. We have not for a long time met with any foreign biography equally entitled to consideration. The incidents are innumerable, and the characters and the "situations" are equally abundant. The work ranges from an early period down to the times which are passing over us, and constitutes a great and invaluable chapter of the history of the Church in the New World.

Congregational Intelligence.

BARNSELY.—On the evening of May 7, a social tea-meeting was held in the school-room of the Congregational Church, Barnsley, at which many ministers of the various denominations of Evangelical Christians were present. The chairman, in opening the meeting, said, "beir much-respected minister, the Rev. B. Beddow, after eighteen years of faithful service, was about to enter into another sphere of labour (at Newbury, Berks). As soon as the rat intimation of his intention was made known, it was thought advisable that the members of the church and congregation should have a friendly social meeting together, to which their beloved pastor should be invited. We then called upon the Rev. Dr. Falding, of Rotherham, a college companion of Mr. Beddow's, to say a few words to them. Dr. Falding said it was some twenty-two years ago since Mr. Beddow and himself first met at Rotherham College; and a friendship then commenced which had continued uninterrupted to the present day. He would venture to say he was never so well-deserving to be the friend of the best man who ever lived. A more sincere Christian or a more upright man would never be found. He regretted also that they were losing Mr. Beddow from the great West Riding. *him* they would lose a faithful pastor. The different denominations of Christians in Barnsley would feel the loss of Mr. Beddow, as the loss of a man of his spirit, kind, gentle, genial, Christian-like, must be felt as a loss to the church in general. The chairman then, addressing Mr. Beddow, said it was happiness and pleasure to present to him small token of the regard and esteem in which he was held by the church and congregation he was now about to leave. The tes-

timonial consisted of a purse of fifty sovereigns and a silver inkstand, bearing the following inscription:—"Congregational Church, Regent-street, Barnsley, May 7th, 1861. Presented to the Rev. B. Beddow, with a purse of fifty pounds, by the members and congregation worshipping in the above place, as a mark of their esteem and high appreciation of his labours amongst them for eighteen years." The Rev. B. Beddow rose amid marked tokens of applause, and said his respected friend the chairman, and all his friends present, would accept his heartfelt thanks for all past kindness, and for their considerate anticipation of his wants for the future. He addressed them at some length on the circumstances of his past ministry amongst them, and concluded by expressing a hope that he would be remembered in their prayers, as he would bear them in his heart whenever he approached the footstool of Divine grace and mercy. Mr. Simpson (a deacon), Mr. Collins, a very old member of the denomination, the Rev. R. Smith, the Rev. L. B. Brown, the Rev. E. Watnough, Mr. Neatby, Mr. Inns, Rev. J. Cummings, Rev. J. Boyd, and Mr. Wilson, also addressed the meeting, bearing testimony to the character of Mr. Beddow.

OLNEY, BUCKS.—The Rev. T. W. Mays, M.A., late of Hackney College, was ordained pastor over the church assembling in the Independent Chapel, Olney, Bucks, on Tuesday, May 14th, when the Rev. S. Ransom delivered the introductory discourse, the Rev. J. Ashley proposed the questions to the minister, the Rev. J. Bull, A.M., offered the ordination prayer, the Rev. T. Mays gave the charge, and the Rev. T. Adkins preached to the people. The Revs. J. Timmis, J. Mason, J. Millis, J.

Stewart, E. Berrill, and J. E. Drover, took part in the services.

DEDDINGTON INDEPENDENT CHAPEL.—The Rev. G. Grant, of Clapham, near Bedford, late one of the assistant masters in the Bedford schools, was chosen pastor of the church and congregation assembling in this place of worship, in August last. Ordination services in connexion with his settlement were held in the chapel on Wednesday, 17th ult. In the afternoon, the service was commenced by Rev. W. Hedge, of Helmdon. The Rev. W. Major, of Adderbury, read a portion of Scripture and engaged in prayer. The Rev. W. T. Henderson, of Banbury, delivered an excellent introductory address on the "Working of Nonconformity." In consequence of the unavoidable absence of Rev. T. G. Horton, of Reading, the usual questions were proposed, and the ordination prayer offered by the Rev. W. T. Henderson. The Rev. J. Jukes, of Bunyan Meeting, Bedford (Mr. Grant's pastor), then delivered a very impressive charge to the young pastor, from 2 Timothy ii. 15, and the service was concluded by singing and prayer. A goodly number of those present then assembled for tea in a room kindly lent for the occasion by Mr. H. Margetts, of Deddington. In the evening the devotional service was commenced by the Rev. T. Cornish, of Hook Norton, and Rev. J. N. Smith, from America, after which a very powerful and appropriate sermon was preached by Rev. D. Martin, of Oxford, from Hosea iv. 9. The Rev. F. F. Medcalf, of Middleton Cheney, concluded with prayer.

DEPTFORD.—The interesting ceremony of laying the foundation stone of a new Congregational Chapel in High-street, Deptford, by Sir Ralph Anstruther, took place on Tuesday, in the presence of a large assemblage of ladies and gentlemen, amongst whom were:—The Revs. John Pulling (the pastor of the new chapel), Dr. Halley, I. V. Mummery, H. J. Bett, W. Tyler, George Rose, H. Beasley, Dr. Hewlett, J. Russell, H. Bathacombe (incumbent of Blackheath), &c. The Rev. J. Russell offered up a prayer, and the Rev. H. Bathacombe having read a chapter from the Scriptures, the "stone" was lowered, and fixed in position by Sir Ralph Anstruther, with the usual formalities. Addresses were then delivered by the pastor and other gentlemen, from which it appeared that the old building having become much dilapidated in the year 1843, a large sum of money was expended upon it in repairs and alterations. In 1854 various plans were recommended for re-modelling the chapel, but they were not carried out, as they required a large expenditure, and the additional accommodation but trifling. It being necessary, however, to do something to enlarge the building, which was quite inadequate for the densely populated district, a piece of freehold land, the entire width of the chapel, and 50 feet in depth, was purchased from the South Eastern Railway Company, and would give ample space for the construction of a building to accommodate 1,000 persons. Since the movement in 1856 for a new building, the Building Committee had been, under Divine Providence, most successful in their endeavours, having collected from that time £250 per annum towards the building

fund. The estimated total cost of the new building, including architect's fees, &c., was £3,400. The Committee had in hand £1,800, with a promise of a further sum of £200, which left a deficiency of about £1,900. The latter amount included a loan of £500, due to the Chapel-building Society.

DORSET CONGREGATIONAL ASSOCIATION.—The annual meeting of this Association was held in the Independent Chapel in Shaftesbury, on the 22nd and 23rd of April. On Monday evening four addresses were delivered on the following subjects:—On "Our Home Population, and their Claims on Christian Effort," by the Rev. S. Baten; on "Individual Consecration, in Personal Effort to serve God and save Souls," by the Rev. J. Thomson; on "What is Conversion?" by the Rev. U. B. Randall, M.A.; on "The Duty of Special Prayer for the Conversion of Individuals," by the Rev. W. Lewis. A meeting was held at seven o'clock on Tuesday morning, very numerous attended. At ten o'clock the pastors and delegates met in the lecture-room for prayer, conference, and the despatch of business; the Rev. T. Evans, resident pastor, chairman. The reports of all the agents employed were highly satisfactory, and the sum of £126 was voted to defray the expenses for the current year. The Rev. E. R. Conder, M.A., resigned his office of secretary, in consequence of his intended removal to Leeds. A vote of most cordial thanks was presented to him, for the kind, faithful, and efficient manner in which he had uniformly discharged his duties as secretary, accompanied with an expression of deep and sincere regret at his leaving the county, and most hearty and devout wishes for his health, happiness, and ministerial success in the sphere of more extensive usefulness to which the Great Head of the Church has called him. On Tuesday evening there was a public service and a sermon of great excellence was preached by the Rev. E. R. Conder, on "The Unity of the Church." At the close of the sermon, the Lord's Supper was administered by the Rev. J. Rogers, to a large number of communicants belonging to different Christian churches. The services were all well attended, and appeared to awaken great interest, and give the highest satisfaction and pleasure. A very liberal collection was made to further the objects proposed by the Association.

GREAT CHESTERFORD.—The Rev. Henry Stacey, for more than ten years minister of the Independent Chapel, Abbot's Roothing, Essex, has accepted a unanimous invitation to become the pastor of the church and congregation assembling in the Independent Chapel, Great Chesterford, in the same county, and hopes to commence his stated labours there the first Sunday in June.

MARLBOROUGH CHAPEL, OLD KENT ROAD.—ORDINATION SERVICES OF THE REV. W. A. ESSERY.—These services were commenced on Monday evening, the 13th of May, by the church and congregation assembling for special prayer to invoke the Divine presence and aid at the public consecration of their new pastor to the work of the ministry. On Tuesday evening, by half-past six o'clock, the chapel was well filled. The Rev. G. Rose opened the service by reading 1 Tim. iii., and engaged in

a short prayer. The Rev. D. Harding, of Dublin, gave out the hymns. The Rev. H. Allon explained the nature of a Christian church in a very able manner, at the close of which the Rev. R. W. Betts called on the senior deacon to state the reason of the church giving the Rev. W. A. Essery the call to become their pastor, which he did very briefly. The Rev. R. W. Betts then proceeded to ask the usual questions, which were answered in a very concise and interesting manner. The Rev. H. Richard (who had presided over that church for fifteen years previous to his connexion with the Peace Society) offered the ordination prayer. After which, the Rev. H. R. Reynolds, M.A., the new President of Cheshunt College, delivered a very impressive and affectionate charge, the Rev. W. A. Essery being the first student settled since his connexion with the college. The Rev. D. Nimmo closed the service with prayer. Besides nearly all the neighbouring ministers being present, there were several of the students from Cheshunt College. On Wednesday evening, the neighbouring churches met to join with them in united supplication that they and their new pastor might be made to shine as lights in the neighbourhood in which they were called to labour. Short addresses were delivered by the Revs. P. J. Turquand and D. Nimmo. On Thursday evening, the chapel was again well filled by a large and attentive audience, when the Rev. S. Martin preached a most appropriate sermon to the people from Philipians ii. 14, 15, 16. The Rev. U. R. Thomas concluded with a short and earnest prayer, which ended these solemn and interesting services, each of which will long live in the remembrance of all who were privileged to attend them.

NORWICH.—PRINCES-STREET CHAPEL.—The Sunday-school Rooms, which have lately been erected in connexion with the above place of worship, were publicly opened by special meetings on the evenings of April 15, 16, 17, and 18. The first evening was devoted to prayer and praise. On the second, a congregational tea-meeting was held, when it was stated that the total cost of the building was nearly £1,300, of which about £85 remained unpaid. This sum was raised in the course of the evening, so that the debt has been entirely

cleared off. On the third evening, the parents of the scholars were entertained, and addresses were delivered by some of themselves and other friends. The last meeting was for the Sunday-school children, when a similar festival was provided, and the remainder of the evening was most pleasantly spent in cheerful songs of praise and interesting addresses. The meetings were presided over by the pastors, the Rev. John Alexander and the Rev. Edward S. Prout, M.A. The building consists of a large central room, which will seat about 320 persons, surrounded by eleven class-rooms and a commodious infant school-room.

PADDOCK, YORKSHIRE.—The recognition services in connexion with the Rev. W. H. Dickenson, as minister of Paddock Congregational Chapel, were lately held in the New School-room. After tea, to which about 350 sat down, a public meeting was held, at which the Rev. Robert Bruce, M.A., of Highfield Chapel, presided. The chairman, in his opening address, briefly stated the origin of that cause. He was happy to say that the building was entirely free from any encumbrance; for at a meeting held about May, of last year, the entire debt on it was extinguished. In the large attendance that night he saw their pledge to support the friends at Paddock, and appreciate their efforts, and he had no doubt a reciprocal feeling would arise, and thus Mr. Dickenson would be greatly cheered in his labours. Messrs. W. Watkinson and W. Brierly then, in brief and feeling addresses, gave Mr. Dickenson a hearty welcome amongst them on behalf of the teachers and themselves. The Rev. W. H. Dickenson next rose, and gave a brief but interesting outline of his own religious history and belief. He begged an interest in their prayers. The Rev. J. Collier offered prayer, specially imploring the Divine blessing on their new minister. Addresses were then delivered by the Revs. R. Skinner, J. Collier, J. Hanson (Baptist), S. Chisholm, and W. Hotchkiss; and Mr. Wright Mellor, Mr. E. Watkinson, Mr. W. Wrigley, and Mr. T. Denham. All the speakers expressed their warm sympathy with the new mission, and their hearty wishes for its success under the ministerial oversight of Mr. Dickenson.

Obituary.

THE LATE JOSEPH ECCLES, ESQ., OF MILL HILL.

We deeply regret to announce the death of Joseph Eccles, Esq., J.P., of Mill Hill near Blackburn, at his residence, Holly Bank, Southport. As a manufacturer, magistrate, and Nonconformist, he was well known throughout the county of Lancaster, and was highly esteemed by a large circle of friends. In his early days he was a liberal supporter of Chapel-street Chapel, and afterwards assisted in the erection of James-street Chapel. At Mill Hill, where his residence and works are

located, he also built a small chapel and school, and watched over the infant cause with more than parental care. He contributed liberally to Home and Foreign Missions, and was ever alive to the call for chapel-building. He was a firm and consistent Nonconformist, and while he admired all good men, he adhered to the last in his preference for the principles of Nonconformity. He was interred in the Nonconformist section of the cemetery; the funeral service being conducted with great solemnity by his brother-in-law, the Rev. James Parsons, of York. A large concourse

of people lined the route through which the *cortège* passed, and in a great many instances special tokens of respect were manifested by those who had so long known and respected his character, piety, and worth. A large number of spectators assembled at Mill Hill to witness the funeral procession, which was headed by gentlemen four deep, and followed by the work-people in similar order. When the Congregational Union met he was in perfect health, and greatly contributed to the interest and comfort of the occasion.

AUGUSTUS TURRELL, ESQ., OF HAMPTON COURT, MIDDLESEX.

MR. TURRELL—for many years head-gardener to His Royal Highness the Duke of Clarence, afterwards William IV., and Her Majesty the Queen—in the 75th year of his age, departed this life on May 18th, in the calm repose of the Christian—in the full assurance of a blessed hope of eternal life—and in the esteem of all who knew how to estimate private and public worth. He was a native of Suffolk, and in early life enjoyed the faithful ministry of the Rev. W. Notcutt of Ipswich, of which he was often heard to express the highest esteem and veneration. During the last forty years he was a consistent, highly esteemed, and valued member of the Independent Church, Kingston-on-Thames, Surrey, and for a very lengthened period a deacon of the same. In him the ministers of Christ who have there respectively sustained the pastoral office, found a peaceable, active, liberal, and real friend. His voice was that of meekness and charity—of tenderness and affection—his presence never a source of dread but of pleasure—the part he would take never a matter of doubt but of certainty—the counsel in difficulty he would give was never expressive of dictation, but of fraternal and paternal advice; few men have so well earned the reputation of a deacon of good degree. His latter end was calm, peaceful and happy, like his life. He fell asleep. Death had no sting; no terrors. He contended only with the *shadow*; his Saviour destroyed Death.

All who had the pleasure of his acquaintance will mourn his departure—his sons, the church, his fellow-deacons, his pastor, Christian ministers; and the members of deputations from Missionary Societies will feel that one house is now closed which was always open, and one friend is absent who always welcomed. "The memory of the just is blessed." E. B.

THOMAS FARMER, ESQ.

WE sincerely regret to announce the death of Mr. Farmer, who was one of the most munificent supporters of the Wesleyan denomination. He was one of the earliest, and

lived to be the oldest, member of the Committee of the British and Foreign Bible Society. In the service of missions he began his work by accompanying Dr. Coke from door to door collecting subscriptions, and how he ended it all men interested in Christian missions must know. These were the two labours which had most of his love; but in behalf of schools, both day and Sunday schools, of the Evangelical Alliance, the Strangers' Friend Society, and of every other good work, he was ever ready to give and toll. For he was not one of those superb benefactors who cast forth their gold, but will not bend their head or furrow their brow for the cause they patronise. No committee man was more regular, or more minute in looking into business than he; and if there was a fault, it lay in doing what in London it is hard to avoid, taking part in so many committees, that he could not fully attend to each. But for many years he steadily devoted the largest part of his time to these sacred duties, sparing comparatively little for his own business and the Bible Society. A member of the committee reckoned up that, in a given time, Mr. Farmer and his family had contributed more to the Society than all its titled patrons put together.

REV. J. RITCHIE, D.D., EDINBURGH.

DR. RITCHIE, originally pastor of the church in Clark's Close, Kilmarnock, and latterly in Patter Row, Edinburgh, is no more. Dr. Ritchie took a leading part in most of the great controversies of the day—the Apocrypha controversy, the Anti-Slavery movement, the Voluntary question, and the Total Abstinence question; into all of which he threw himself with that entire freedom from reserve, that made him a formidable antagonist on the platform and elsewhere. His powers of debate were remarkable, and as he had no compunction for any opponent, and possessed a self-reliance and familiarity with his subject, joined with singular facility of humorous illustration, which do not fall to the lot of many, the galleries at a public meeting enjoyed with a zest, that established his reputation, the feat of Dr. Ritchie demolishing an antagonist. As a preacher, his name stood on the preachers' roll of the United Presbyterian Church, and he occasionally supplied a vacant pulpit, but for many years he almost wholly withdrew from public life, and gave himself up to habits of seclusion. He was an eager politician—his views of all questions in Church and State being of the most "advanced" kind, and his voice was never solicited in vain on behalf of those movements which sought the panacea for all ills political in a democracy of the broadest cast.

Christian Doctrine.

BARTHOLOMEW-DAY.—SERMON SECOND.

SUFFERINGS FOR THE CHRISTIAN CAUSE MATTER OF GLORY.

A Sermon preached by the late Rev. T. N. Toller, of Kettering, in the afternoon of August 24th, 1799.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."—1 PETER iv. 12—16.

We have this morning been making some remarks on the noble conduct of those venerable ministers who, one hundred and thirty-seven years ago, quitted their livings, and most of them their earthly all, rather than violate conscience, and do what they thought contrary to the word and will of God; and to whose principles and conduct, indeed, under Providence, we owe the origin of this Church of which we make a part.

I shall not pursue the subject any farther in what may be called an historical way, but merely take up one general thought as suggested by the text, and immediately connected with the facts we have been contemplating to-day.

The thought is this:—"In all sufferings, what a wide and unspeakable difference does the cause for which a man suffers make in the state of his case." Supposing your external situation and your corporeal punishment exactly the same, how amazingly different it is to be imprisoned, or transported, or executed, as a thief, or a murderer, or an evil-doer, from what it is to be reproached for the name of Christ, or to suffer anything as a Christian.

What I propose is, to mention some circumstances which constitute this wideness of difference I speak of, and then show what particular lessons result from thence.

I. Before I enter directly upon this, I would beg leave to remark, that in going

through such a difficult and hostile world as this, it is a matter of great importance that if one suffers, it should be a clear case it is for conscience sake, as a Christian; if one is reproached, it is surely and truly for the name of Christ. Because, there is such a thing as suffering for rashness, and imprudence, and folly, and over-officiousness in meddling with other people's matters where we have no business; and all under the semblance of conscience and Christianity, as well as for downright immorality. *Unnecessarily courting persecution is of this kind.* Thus, in the earliest age, some of the first Christians, without any call, voluntarily went to the heathen tribunals, crying, "I am a Christian," in order to be martyred. These might be well-meaning people, but Christ and His apostles did not do so. Our Lord shunned persecution where He could consistently do it, and exhorted His followers to do so. "If they persecute you in one city, flee unto another;" and we find they did so. *So, a violent, vehement way of repressing the vices of wicked men, and attempting their conversion, has sometimes brought people into very great scrapes, and they have suffered a great deal for it; in which, I question greatly, whether it is purely suffering for conscience sake, and as a Christian; and whether a mild, affectionate way of attempting the same thing, would not have avoided a great deal of the mischief, and answered the end better.* *So on our real about*

slightly circumstantial matters, bringing people to their party and way of thinking, that have very little to do with conscience at all, has brought upon many people what they call persecution for conscience sake. But I question very much whether the Apostle included any such thing in our text. *So very eagerly meddling with political or ecclesiastical matters*, and making very free with great people in high offices, without any probability of doing any good, and without any clear, plain call of Providence; this has been considered as suffering for conscience sake, but I am not sure that the sacred writers would view it in that light. Christians will, generally speaking, be "the quiet of the land," and if they must suffer, suffering will come to them unsought. *So well-disposed persons, who happen to be thrown into irreligious families, have brought a deal of uneasiness upon themselves* by unnecessarily introducing their religion, or making an ostentation of it, or discovering in their own temper an angry disposition when insulted, that would otherwise have been very consistently avoided. *So being very forward in canvassing other people's characters*, and censuring their conduct, and interfering in families, I question whether sufferings resulting from these things are not sometimes more suffering as a busybody in other people's matters than as a Christian. That, I say, that in the sufferings one meets with in going through such a world as this, it is of great importance that it should be a clear case that one is actually suffering for conscience sake, what is providentially brought upon us, and what could not consistently be avoided; and not one's own imprudence, and bad temper, and false zeal and officiousness. The case of Christ and the apostles was a clear case. So those excellent worthies, the case was brought to this issue—either they must violate their consciences according to their ideas of things, or give up their earthly all, and expose themselves to fines and imprisonment, and every kind of external evil.

Having premised these things, I proceed,

II. *To show that it is a blessed thing, that if one must suffer in any instance, that it be in a good cause, a clear case*, and evidently from conscience and principle, as a Christian. One reason is,

1. *Because there is a great degree of happiness of mind resting upon such sufferers.* "If ye be reproached for the name of Christ, happy are ye; the Spirit of glory and of God resteth upon you." If a man suffers as a thief, or a murderer, or evil-doer, he is generally unhappy. And why is he so? Why, because his constant companion is a guilty conscience. It is guilt that thickens the walls, and glooms the bars of his dungeon, and adds weight to his chains. "I have wickedly procured this unto myself, and I am eating the fruit of my own doings." But it is so different in the other case. Let people do what they will with you, and put you where they will—if it is suffering as a Christian, if it is reproach for the name of Christ—you carry with you a light, easy, calm mind. It is sunshine within, though, perhaps, a dungeon all about you. Thus, Peter was sleeping between two soldiers when he expected next day to be put to death; and Paul and Silas sang psalms at midnight, with their feet fast in the stocks, and their backs sore with stripes. Thus one of these ejected ministers, after he came out of prison, said, "He should never be so afraid of going to prison again; he had had so much of his heavenly Father's company, as to make it a palace to him." And Mr. Alleine, the author of the "Alarm to the Unconverted," said, "If their persecutors knew how happy they were in prison, from mere spite they would fetch them out." Such a difference does it make whether guilt or a good conscience takes you to prison. So, those missionaries who have been taken prisoners by the French in the ship *Duff*, and the others who went out the first voyage to the South Sea Islands, and who have been, as I am informed, entirely dispersed, and glad to

take refuge at Botany Bay,—such of them as acted from real principle, and thought it a clear call of Providence, I do not doubt we shall find they enjoyed a great deal of serenity amidst all the hardships that no doubt they will have gone through. Oh, it does make a world of difference, indeed, how and for what cause you suffer! The same prison is like two prisons to two men, according to this difference. Again,

2. *There is a conscious dignity and holy boldness attending sufferers for conscience sake.* It is an old saying, and a very true one, “that sin brings shame;” and when a man suffers as a thief, or a murderer, or an evil-doer, it is as if he could not hold up his head; it is as if he could not look his fellow-creatures in the face. Guilt makes a man a coward. “But the righteous is bold as a lion.” And if any suffer as a Christian, let him not be ashamed—he has no reason to be,—but let him glorify God on this behalf. It was evident that the mild majesty of our blessed Lord struck Herod, that he dare not and could not bring himself to pass sentence upon Him. So it is said, that the countenance of Stephen shone as if it had been the face of an angel before the council. So the Apostle Paul, with what majesty and dignity does he talk before the Roman governor and King Agrippa, so as, though a prisoner, to make his judge tremble upon the bench, and almost to persuade the other to come down and join him, “Almost thou persuadest me to become a Christian.” What a dignity and majesty there is in the reply! who would think it was a prisoner at the bar that said it,—“I would to God that not only thou, but all that hear me this day, were not only almost but altogether such as I am, except these bonds.” So, if you read the “Nonconformists’ Memorial,” it would surprise you to observe with what manliness, and dignity, and holy boldness, some of the ejected ministers addressed the judges and justices upon the bench, so as almost to strike them silent, and sometimes throw them into a violent passion, because they felt their

inferiority to their prisoners, and could do nothing but rail at them. Thus the infamous Judge Jeffreys treated the eminent Mr. Baxter. And it is actually the case, if you are called to suffer, if it is in a good cause and with a clear conscience, you feel that you are not ashamed to show your face anywhere you are called. Again,

3. *There are very particular and remarkable appearances of Providence often connected with suffering for righteousness sake.* If you suffer as an evil-doer you cannot look to Providence. It is as if the door of relief and hope from Providence is shut against you. How can a highwayman look to Providence to prevent his being taken into custody, or to procure his acquittance or release? But there are hundreds of well-authenticated anecdotes to this point on the other side of the question, in which the hand of Providence has been most apparent, that men could not help saying, “This is the finger of God.” The history of the Acts is full of these things. Angels were sent, and miracles were wrought for the apostles. Paul’s voyage to Rome, and his shipwreck, is a very beautiful illustration of the interposition of Providence for him, and those that were in the ship with him; and likewise of the great calmness of his mind. And in the history of the ejected ministers, there are most surprising accounts of this kind. By far the greater part of the ejected ministers had no private property, and therefore were thrown entirely into a state of dependance; but they and their families were supplied by an invisible hand. A noted man among them, who himself had a good estate, reckoned up a hundred, with their wives and children, then within a few miles of him, who were turned entirely into the wide world and lived upon Providence; and yet, he said, though they were often in straits, they were never forsaken. And the same person, when he was old, observed, that though many of the ejected ministers were brought very low, had many children, were greatly harassed by persecution, and their friends

generally poor, and unable to support them, he never knew or heard of any one Nonconformist minister in prison for debt. Providence was instead of livings to those who left them for the sake of conscience; and though they were driven from every way that could be devised to get a livelihood, on purpose to separate them from their kind neighbours, yet, he says, they lived comfortably, and maintained their families creditably; many of them bred up their sons to the ministry, and at last died in peace, and were laid in their graves with honour." It is very entertaining and instructive to read, how wonderfully and unexpectedly supplies were sent into them just at the critical moment, when they did not know what to do. And what a prodigious variety of remarkable turns in Providence to prevent them going to prison, or make them comfortable there, or get them out again. Sometimes the officers, when they came to the door, would be struck with a panic, and could not go in. Sometimes a solemn word from the pulpit on their entrance would disarm them. Sometimes people have dropped down dead suddenly who intended to molest them. Sometimes, it has been known, they have gone into a minister's house, and seen him in his study, and had not the power to lay hold of him. Sometimes, when it has been known they were to be seized, persons who were no friends at all to the cause have been known to send them word, that they might get out of the way; and sometimes they have passed through a congregation unobserved, with the very officers in view. Great people have sometimes interested themselves, and shielded them, or got them liberated; and gaolers and ruffian soldiers treat them respectfully and kindly. Sometimes nobody could be found to turn informer; and there is one case of a minister who concealed himself in a hayloft;—the soldiers came, and went into the very loft, ran their swords through the truss of hay in which he was concealed, and yet missed him. Again,

4. *A peculiar respect and veneration rests upon the memory of the sufferers for righteousness' sake*, through distant generations. With what everlasting savour will the name of the great Sufferer of all be handed down to the end of time, when kings, and thrones, and dignities are buried in obscurity and dust; and how do the names of the persecuted apostles and ministers shine in the sacred page of history, never more to be forgotten. "The memory of the just," and especially of the persecuted just, "is blessed." "The righteous," and especially such, "shall be held in everlasting remembrance."

I suppose there was never a body of men in this nation, since Great Britain first rested upon its base, to whose name and memory such a tribute of respect, real, lasting respect, has been paid, as to these men, and will continue to be so, as long as British churches are in being. Some of the most eminent divines of the Church of England, such as Tillotson and others, who, no doubt, could and did conscientiously conform, yet spake of many of these men in terms of the highest respect, and were in habits of intimacy with them to their dying day; and Archbishop Tillotson preached the funeral sermon for Mr. G., which is still in print; and the name of Owen, and Baxter, and Howe, and Flavel, and Bates, and Charnock, and Henry, are honourable and dear to thousands now, and will long continue to be so. So true is it, that the memory of the just is blessed, while the name of the wicked shall rot—be written in the dust, sink into everlasting obscurity and forgetfulness. Once more,

5. *There is a distinguished glory intended hereafter for the sufferers for righteousness' sake*. We know very little about the future state, but there are passages of Scripture which express something peculiarly eminent for those who have suffered in the cause of Christ and conscience. "Rejoice, inasmuch as ye are partakers of the sufferings of Christ, that when His glory is revealed ye may be glad also with exceeding joy."

A joy beyond that of others. Thus our blessed Lord said, "Blessed are they that are persecuted for righteousness' sake. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake; rejoice, and be exceeding glad, for great is your reward in heaven." As if thrones of special eminence, and robes of peculiar glory, would be assigned to them.

But what are the particular lessons to be learned from this?

IMPROVEMENT.

1. *Why, that every thing is just that to us which God is pleased to make it.* A man may be in straits in the midst of his sufficiency; a man may starve in the midst of a most abounding plenty; and be in terror in a palace, or on a throne, if God is pleased to blast these things to him. On the other hand, His people can walk at large and at ease in the midst of the burning fiery furnace; may have all and abound when they seem to have nothing; and collect all the riches of a palace within the walls of a prison, if He is pleased to favour them with the glory of His presence, and the blessing of His providence. "I have all and abound." "As having nothing, and yet possessing all things." Learn again,

2. *Though we have great reason to be thankful for our privileges, yet there are privileges beyond ours.* I said in the morning, we have unspeakable reason to be thankful that we live in milder times, and under milder laws; sit under our own vine and fig-tree, protected by the laws of our country. And we ought, on all proper occasions, to be ready to acknowledge it. We are not to seek evil, or court persecution for its own sake, but rejoice in and be thankful for our peace and privileges. At the same time we learn from these facts, and this subject, that there are privileges beyond ours; and that is, suffering for conscience sake, and for Christ's sake, crowned with the enjoyment of the Divine presence, and the appearance of Divine Providence. Such as these vene-

rable men we have been commemorating to-day, are represented as the most eminent favourites of heaven, who have cause to rejoice with exceeding joy, and who are intended for the most illustrious abodes above. So that eminent graces, connected with eminent sufferings, appear to be considered and represented as the first and most capital blessings of heaven.

3. *Again, we learn, there is but one thing in the world, come what will, to be afraid of.* Not persecution and affliction, even in their worst earthly forms, because they may be turned into the richest, best, purest, and most eminent of all blessings. There is but one thing to be afraid of, and that is *sinning*. Denying principle and conscience; turning or giving up God and duty; preferring error to truth, and interest to principle. "If any man draw back, my soul shall have no pleasure in him." "The backslider in heart shall be filled with his own ways." "Thine own wickedness shall correct thee, and thine own backslidings shall reprove thee; and then shalt know that it is an evil and a bitter thing that thou hast forsaken the Lord thy God."

"Great is their peace who love thy law;
How firm their souls abide!
Nor can a bold temptation draw
Their steady feet aside.
Then shall my heart have inward joy,
And keep my face from shame,
When all thy statutes I obey,
And honour all thy name."

4. *Once more: We learn what is the vital essence of true wisdom, and what is the vital essence of true folly.* It is the essence of wisdom to seek and prize the friendship of God as all in all, at the risk of everything; whoever be our enemy, or whatever we lose. And it is the essence of folly, if we could gain the world, and please the whole world, and command the whole world, to give up God and conscience for the sake of it. "For what shall it profit a man, if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" "He that would save his life shall lose it, and he that will lose his life shall save it unto life eternal."

THE BIBLE A LAMP.

"The commandment is a lamp."—PROV. vi. 23.

"WHATSOEVER doth make manifest is light." The word of God, which is spoken of in the above passage under the term "commandment," is there designated a "lamp." It is so called as it lights us in the present night of gross darkness till the future day of perfect knowledge dawn, or as it shows us through this dark and dangerous world to the nightless and secure city beyond the grave. There are many different lamps, all less or more useful; but none can be found among them to anything like equal in excellence the one to which your attention is about to be directed. May He who constructed and lighted it furnish us with the spiritual vision and strength requisite to see and follow its bright shining, so as safely to find our way home to eternal glory.

The Bible is a convicting lamp. "By the law," says Paul, "is the knowledge of sin." "I had not known sin," remarks the Apostle, "but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Let but the rays of revealed truth fall on the sinner's mind, and he is sure to discern his own wickedness and to feel verily guilty before God. The inspired volume "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It penetrates to the deepest recesses of the soul, enlightens the eyes of the understanding, arouses the conscience, brings to the memory past sins, lays bare the cogitations and intentions of the heart, scatters every false hope, carries conviction to the bosom, excites the fears, and causes a trembling apprehension of sin's approaching doom. In all ages it has disturbed men in their iniquities, given them a view of their motives they never before had, revealed to them feelings in their breast they did not for a moment suspect could have existed

there, reminded them of old transgressions long forgotten, disclosed unto them their real character, and filled them with the most fearful forebodings respecting the coming judgment. Indeed, such is its detecting, exposing power, that whoever is bent on doing evil cometh not to it lest his deeds should be reproved. When Peter so held up the lamp of Divine truth as to let its light fall on the understandings of the multitudes flocking around him, they were pricked in their heart and cried out, "Men and brethren, what shall we do?" On Paul causing it to shine on the benighted mind of Felix, the wicked judge could not help being violently agitated in the presence of his faithful prisoner.

Holy Scripture is a reclaiming lamp. It not only shows sinners that they have strayed from the fold of God, but it brings them back to that fold. Accompanied by the gracious Spirit, it informs the transgressor of his transgressions, fills him with godly sorrow, directs the eye of his faith to Christ, the atoning Lamb, for pardoning and renewing grace, and induces him to live a new and Christian life. Not a moral improvement in any individual or nation, but must be traced up directly or indirectly to its influence. Every reclaimed one recognizes it as the means of his reclamation. None are too bad for it to recover to virtue and religion. Think what many of the Corinthian saints once were. Paul, after telling them that "neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God," adds, "and such were some of you." Think, too, how far astray an Earl of Rochester—a John Newton—an Africaner—a Colonel Gardiner went, and how completely the glorious Gospel brought them back. With instances like these before us, we need not despair of the Bible reclaiming the vilest in our fallen world. Many a traveller from one place to another has

taken the wrong path on a very dark night, and been put into the right track by a candle or lantern. So numbers of pilgrims through this vast-howling wilderness to the new Jerusalem have wandered out of the way of righteousness, owing to the mists of ignorance and sin, and been reclaimed by God's unerring Word.

Sacred Writ is a guiding lamp. "Thy word," says David, "is a lamp unto my feet, and a light unto my path." Just as we take a lantern to direct us when going to any place through a dark and dangerous road, so we take the Bible to guide us through this dreary and perilous world to the regions of blessedness. Nobody following it ever loses his way and perishes. Millions' it has safely conducted to their heavenly Father's house. Not one neglecting to carry it with him, as the director of his footsteps through-out life's journey, will be able to avoid the by-paths leading out of the highway of rectitude down to the chambers of eternal death. Stumble and stumble he will, until he fall into the bottomless pit. Who ever erred through suffering himself to be guided by the Scriptures? Where is there a neglecter of biblical directions that long continues to walk in the paths of true piety? No; the most gifted are sure to pursue some erroneous course, and be sooner or later ruined if inattentive to the instructions of Revelation; whilst the simplest, heeding those instructions, will assuredly reach in safety the mansions of the blessed. Out of nearly two hundred dying persons visited by the writer, not one that had followed the torch of Divine truth regretted having done so, while many who had been heedless of its friendly light bitterly grieved that they should have thus acted, and were exceedingly anxious to have that light to regulate and support their few remaining steps. "The word of God," says Bishop Horne, "discovereth to us our errors; it showeth us where we lost our way, and how we may recover it again. If we

take this 'lamp' in our hand, it will not only point out our course in general, but also direct us in every step, and guide our 'feet' into the 'path' of holiness and peace."

God's Book is a warning lamp. In public thoroughfares, where there is any danger, you will see at night a lantern hung up to warn of that danger. The Bible, too, warns of dangerous places and seductive individuals. It cautions us against the peril of the world's most attractive and frequented spots, and very plausible and engaging company; bids us beware of the engrossing nature of things temporal; apprises us of the ensnaring character of our hearts; puts us on our guard respecting him who prowls about like a roaring lion seeking whom he may devour; and lets us know the hazard of delaying soul-concerns. Indeed, it discovers every pitfall, each hazardous pass, and all waylayers on the pilgrim's road heavenward, and leads him safely by, up to, and even within Zion's pearly gates. Not an evil to which he may be exposed does it leave him unwarned of, or allow him to fall into. Whoever will only observe the word, the cautioning lamp, which God has so put in our pathway as to inform us of danger, is sure to shun the alehouse, the tavern, the brothel, the gaming-table, the race-course, the theatre, the ball-room—yea, every haunt of vice, and to avoid very carefully the slightest intimacy with ungodly men. While the way of the wicked waxes darker and darker till an endless night of black despair set in, his shall be as the path of the just, which, like the shining light, shineth more and more unto the perfect day.

Christ's Word is a scaring lamp. Persons afraid of thieves not only make fast the doors and the shutters of their abode, but burn a candle or lamp in their bed-room. This tends to prevent the rogues from breaking in. They imagine some one is awake and stirring, perhaps on the look-out, and are consequently constrained to skulk off. The glimmer scares them away. So, if we

set up the candle of the Lord or the lamp of heavenly truth in our souls, and keep it burning there, it will frighten every one off desirous of robbing our spirits of their invaluable treasures of knowledge, purity, honour, and happiness. House-breakers and soul-robbers cannot bear the light; in fact, no kind of thief can. If seen it will discourage the most daring from perpetrating their knavish deeds. Only let any one be careful to have the word of Christ dwelling in him richly in all wisdom, and his whole spirit will so radiate as to deter the boldest hellish robber from getting into his soul and stealing its true riches.

Jehovah's volume is a cheering lamp. When the day perchance to be extremely foggy and dark, we bring out our lamp and the gloom vanishes, and all around us wears a cheerful aspect. Even so, when the season of dreary and distressing temptation or sickness, bereavement or death happens to draw near, we find on introducing the lamp of eternal truth the dreariness disappears and our minds become greatly comforted and gladdened. Many a sick and dying chamber has the writer seen rendered inviting by the words of Jesus. Sufferers not a few he has beheld quite happy and joyous, through the Bible's enlightening rays entering their understanding and affecting their heart. Its saving doctrines and excellent precepts—its free invitations and large promises—revived their drooping spirits, dispersed death's dismal shadow as it fell upon them, lighted up their countenance with celestial joy, and shed an halo of glory round their sinking head. God's oracles were a solace to David under his numerous and complicated trials. Listen to two or three of his utterances:—"This is my comfort in my affliction; for thy word hath quickened me." "I remembered thy judgments of old, O Lord; and have comforted myself." "Thy statutes have been my songs in the house of my pilgrimage." By the same precious truths the dungeon of Paul and Silas

was lit up, turned into a little sanctuary, and made to resound with the voice of supplication and thanksgiving. Although the two disciples of the Lord were scourged, thrown into prison, and their feet fastened in the stocks, they prayed and sang praises unto God. Nor will it be otherwise with us when sitting in the shades of trouble, if we have taken Scripture as our lamp. Doubtless our hearts will be cheered and rejoiced by its exhilarating beams.

Heaven's writing is a saving lamp. Through the light of a lantern many an one has been prevented from falling down a precipice, walking into some river, or perishing in an unthought-of bog, and enabled to reach his destination in safety. In like manner, by the light of the Holy Writings, hundreds and thousands have been preserved from dropping into the pit of destruction, and securely conducted to the paradise of God. A person was proceeding in a certain way on a very dark night, when he suddenly heard a voice crying to him, "Stop, stop!—take not another step forward or backward till I come to you." Presently a man came up with a lantern; and to the person's surprise and horror, he found himself on the verge of an exceedingly deep hole, down which, had he fallen, he must have been dashed to pieces. Just so, while the sinner is pursuing the broad road in the extreme darkness of ignorance, he, all at once, hears the cry, "Stay, stay; no further go." Immediately, Evangelist appears with the lamp of holy truth; and to the sinner's astonishment and dismay, he finds himself on the brink of hell, into which, had he tumbled, he must have perished for ever. God's blessed Book reveals to us our utterly guilty and undone state, shows us our incapability of doing anything by which to redeem ourselves, exhibits Christ, the atoning Lamb, unto us as the only Redeemer, leads us to look to Him to be redeemed, and thus becomes instrumental in our redemption. Paul reminds Timothy that the Holy Scriptures, which he had known from a child,

were able to make him wise unto salvation through faith which is in Christ Jesus.

Finally, reader, be sure to take the lump of truth with you in your pilgrimage. Omit to do so, and you will surely miss your way and perish. Myriads, through not taking it with them, have entered the wrong path, met with many a terrible fall, been more than once robbed of their virtue, reputation, and tranquillity, and got at last into the abyss of unutterable woe. O follow, then, its safe light, and you will be preserved from error's dangerous ways, and be led in the paths of righteousness and felicity. It will show you your sins, bring you to repent of them before God, induce you to rest on Christ's expiatory sacrifice for mercy and grace, guide you into the highway of holiness, save you from every peril, cheer you under all your trials, chase away the thick mist of the valley of the shadow of death, secure your acquittal at the bar of the Most High, and introduces you to your heavenly Father's magnificent and blissful abode.

"When once it enters to the mind,
It spreads such light abroad,
The meanest souls instruction find,
And raise their thoughts to God."

"'Tis like the sun, a heavenly light,
That guides us all the day;
And through the dangers of the night,
A lamp to lead our way."

Witheridge.

J. S.

INTERCESSORY PRAYER.*

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."—1 TIM. II. 1.

No minister of the Gospel can feel deep interest in the salvation of immortal souls who does not frequently urge the duty of private and public, of social and intercessory prayer. Preaching is an ordinance of God, and a noble and interesting part of public worship; but prayer is most important, just as we

know converse with God to be more solemn and dignified than speaking to men. To persuade to the exercise of prayer, and teach men to perform the duty aright, is an important task. The disciples of Jesus were ignorant. One of them came to Him—we are not told his name—he was neither apostle nor minister, but evidently a simple-minded and unlettered individual; but we are all indebted, the whole Christian church is indebted to that inquirer who said, "Lord, teach us to pray, as John also taught his disciples." But for him, we might never have had those ever novel, familiar, but enchanting words, "When ye pray, say, Our Father," &c. We admit there are some advantages obtained in prescribed forms of prayer, and for young beginners in religion they are especially useful; but we have not yet been able to discover any settled, stereotyped, or adopted order of prayer, either in temple, synagogue, or Christian worship, either in the Old or New Testament. Whether our English Liturgy sprang out of the desire to comply with the comprehensive exhortation of the apostle in our text, we cannot affirm or deny. One of our most popular dissenting ministers, the late Rev. Robert Hall, was so impressed with the grandeur and suitableness of it, as to give utterance to the opinion that, as a human composition, it was the nearest approach to inspiration in the English language. But what we wish to engage your attention now is, not any disputed point, as to which is best—the use of forms or free prayer, or whether both might not *occasionally* be combined, as we judge they may—but the nature of the duty itself, in which we are most of us agreed.

I. THE DUTY OF INTERCESSORY PRAYER.

It embraces for its objects those who are without the pale of the church, as well as those who are within; for all men have not faith. Nevertheless, they need our prayers and supplications, though they do not desire them. The very fact that they do not ask for them,

* Preached at Legge-street, Birmingham, April 14th, 1861.

shows at once their state to be one of great spiritual ignorance and danger. Every true disciple of Jesus knows himself to be a transgressor of God's law, and, in consequence of sin, exposed to His righteous displeasure. Reason and religion, nature and grace, experience and the word of God, inculcate the duty of intercessory prayer.

1. *Reason and religion.*—For they teach that God exists, that He is, and is the rewarder of them that diligently seek Him. The duties of the first and second tables of the law are all summed up in one word, "Love;" and we can make no sincere pretensions either to the love of God or man, and our profession of religion is hypocritical, if we neglect prayer for ourselves and others. Faith in an ever-present Deity, in the mission of the Divine Redeemer to our world, and a humble reliance on His death and merits, are essential to salvation. Our supplications are heard in heaven only in honour of our Great High Priest, and it is because He ever lives to plead for us that His Spirit makes intercession in us, and our persons and petitions find acceptance with God.

2. *Nature and grace teach this duty.*—In the absence of a Divine revelation, it is true, we are incapable of apprehending and realising an omnipresent God, our relation to Him, and our accountability for our moral actions, yet conscience is a law to man. In the 107th Psalm we read how the frightened sailors in prospect of immediate destruction are terrified, when their frail bark mounts up to the heavens and sinks down again into the deep—"then they cry to the Lord in their trouble, and He saves them out of their distresses." It is equally true that it is the new-born soul alone that really prays. It is the duty of all to call on the name of the Lord and to believe that salvation is connected with it, and no valid objection can be raised; that God is too lofty a Being to interest Himself in our concerns, or that it should be said, "If He has predetermined the fates of men, no petitions of

ours can alter His purposes." It is sufficient for us to know that God requires it, that prayer is a means to an end, that it is His will that all men should be saved, and therefore to Him all flesh are exhorted to come—ignorant and unworthy as they may be—at once fall down at the feet of Divine mercy, and confess—"I know not how to pray; Lord, teach me! I know not what to pray for as I ought! Spirit of grace, indite the prayer I present, and then, through the great Intercessor, accept of it!" Every human being should pray; for, if we believe, repent, and pray not, we perish! And while there is within our reach "another man" unawakened and unsaved, we must pray for him.

3. *Experience and the word of God also inculcate this.*—The knowledge of some may be very imperfect, but all are taught to pray, and impelled either by fear or hope. Cornelius prayed and gave much alms to the people, before he knew the way of salvation as afterwards explained to him by the Apostle Peter. But all the while the Holy Ghost was his secret guide and teacher. Ministers may aim to save the souls of men by their preaching, but the intercession of God's people must go with it, or no good will result. "Not by might of human eloquence, nor by the power of man's teaching, but by my Spirit, saith the Lord." "Paul may plant and Apollos water, but God alone can give the increase." Why has God appointed the Christian Sabbath, called forth and qualified ministers to preach His word, stirred up benevolent individuals to help build sanctuaries for public worship, and promised to accept their offerings and sacrifices, and to make His people joyful in His house of prayer, and why does He add, "My house shall be called a house of prayer for all nations," if nature and religion do not dictate this to be a duty? In other acts of benevolence the duty can only be attempted but by few; and oftentimes it comes into collision with self-interest. It is the privilege only of the rich to give liberally, of the wise to guide the affairs

of State, and of the powerful to rule armies; but here all may engage—the poor, the weak, the most obscure and ignorant, may all become intercessors, and millions may be benefited by their applications. The prayer of one humble righteous man avails much.

II. THE PARTIES FOR WHOM WE SHOULD PRAY.

1. *Rulers.*—First of all, kings and persons in authority are named. Not because they have always been the most religious; the Roman emperors who lived in the first age of Christianity, the Cæsars, the Neroses, the Vespasians, and Dioclesians were all of them enemies to the Christian church, and put to death the followers of Jesus. The history of our own country does not give us a favourable view of some of the rulers of the land. They were for the greater part men of despotic principles. The Stuarts especially, and the Tudors too, though calling themselves "Defenders of the Faith," were not in all cases the protectors of Gospel truth and those who preached it. Blinded by prejudice and superstition, and inflated with notions of arbitrary power, they followed too much their own untamed will, though often in direct opposition to reason, the right of conscience, and the word of God. Yet, for such, Christians were required to pray; and, like God's ancient people in Babylon, they did and will still pray for the peace of the city where they may be held in captivity. Happily, as a nation, for us,

"The crowns of British princes shine
With rays above the rest;
Where laws and liberties combine
To make the nation blessed."

Power and influence belong to rulers, which, if not employed on the side of truth, will probably, by Satan's artifices, be brought to bear against it. Besides, kings and emperors are fallible beings, and need, in their exalted situations, much wisdom, courage, and grace to enable them to fill up the station they occupy for the public good. We should recollect also that, like ourselves, they are dying creatures; and while we

respect their office, we must not be backward to conceal from them this fact. They are surrounded by many dangers, snares, and temptations, which their rank and station in life make it difficult to escape, and which men in inferior conditions of life know nothing of; still, they are but mortal, and must bear it.

"Princes, this clay must be your bed,
In spite of all your towers;"

And, we may add,

"Victoria's fair and royal head
Must lie as low as ours."

It shall still, however, be not only the subject of our patriotic song, but of our constant and sincere prayer, in the best sense of the words, "God save the Queen!"

2. *Relatives.*—If we must pray for all men, then those who by the ties of nature and consanguinity are nearest to us, have the first claim to an interest in our supplications, even if they should be inimical to our principles, as Christ predicted in some cases they should be—"A man's foes shall be they of his own household." From others we are taught to expect it. The inhabitants of Sodom cruelly treated Lot, Abraham's kinsman; yet this did not prevent the patriarch's intercession for the guilty city. The people talked of stoning Moses, still he pleaded for them, and for Aaron and Miriam, even when they spake against him. Job's friends misjudged his case and severely censured him, but the Lord justified him, and commanded him to pray for them, and they were pardoned. And so Samuel interceded for Saul, not only because he was the ruler of the land and the Lord's anointed, but because he was his friend; doubtless, to teach us that friends and relatives should plead for each other—husbands for wives, and wives for husbands; masters for servants, and servants for masters; subjects for sovereigns, and rulers for their people; since God will have all men to be saved, and come to the knowledge of the truth.

3. *The Church.*—Ministers of the Gospel as well as ministers of State say, "Pray for us." The church has its

wants and its enemies, and that lengthened, solemn, liturgical prayer of Solomon at the dedication of the temple points them out, interspersed with promises of relief. When every man shall know the plague of his heart, he shall understand that it is sin brings upon him war, pestilence, and famine. Mr. Cox, one of our missionaries at Travancore, in India, says no less than 1,500 persons connected with the cause of missions in his district have, in three months, been taken away by cholera and famine; and these were not our enemies—whom, notwithstanding their late treachery and blood, we now seek to relieve. Love your enemies, is a difficult but not impracticable Christian duty. There is need to blend it with prayer. Are not infidelity and paganism, as well as superstition, our foes? Conversing lately with a missionary returned from Africa, he said a Christian widow near his station had an only son. She missed him one evening, and feared the murderous Kaffir had entered the compound. She barricaded her house, and sought for him in the morning, when she beheld the frightful spectacle of her son nailed to a tree, and stripped of his skin! "Remember, O Lord, thy covenant, for the dark places of the earth are full of the habitations of cruelty."

4. *The whole race of mankind.*—This universality includes men of all nations, sects, and parties—Jews, Turks, and Infidels. Among the twelve tribes in the Hebrew family were found men of all grades and occupations, from the highest to the lowest, kings, princes, nobles and judges in the tribes of Judah, Reuben, and Dan. Some of the stoutest soldiers were enrolled from among the tribe of Gad, and the sea-faring population were from that of Zebulun. The scholars, courtiers, and merchants found place in the tribes of Joseph, Benjamin, and Asher, and the more skilled agriculturists in the tribe of Issachar. In the census lately taken, the Queen and Prince Albert and family must insert their names and ages as well as the humblest cottager or tented gipsy

strolling through the country. So God wills that all men should now come to Christ, and, refusing to do so, they incur the heavy penalty of not being written in the Lamb's Book of Life. Consider,

III. THE MOTIVES THAT SHOULD INDUCE US TO ATTEND TO THIS DUTY.

1. *Is it not the command of God?* and is not the precept plain and imperative? Is it not an inspired apostle speaking to Timothy, and to us through him? Is there not authority in the words of a king, and much more of the King of kings? Of what avail is the commission to go out into all the world and preach the Gospel to every creature in the absence of united, believing, fervent, intercessory prayer? Shall we be hearing, year after year, of millions of Hindeos, Mahomedans, and Chinese pleading for Beal, and shall we cease to plead for them? Oh for the celestial fire to descend, like that which, in answer to the intercession of Elijah, fell at Mount Carmel and confounded the worshippers of idols, and led them to cry, "Jehovah, He is the God; the Lord, He is the God!"

2. *Does not Christ intercede for men—yea, for all men, as sinners?*—There is, indeed, one class that necessarily exclude themselves, and we fear it is a numerous one, from the term Christ makes use of, "I pray not for the world." He doubtless means the very same class of men to whom the prophet Ezekiel points—ch. xiv. 13, 14—a class for whom, even if Noah, Daniel, and Job should rise up and plead, they should not be heard, but should deliver only their own souls. It is a fearful condition for any church to be in, when the candlestick is removed, or when God says, "Pray not for this people; make their hearts fat and their ears heavy lest they should see with their eyes and hear with their ears, and be converted, and I should hear them." There is a sense in which Christ does pray for the world, and in that long, last, and affecting intercessory prayer of His (John xvii.), in which He pleads for the pre-

salvation, amonity, and unity of the church, His prayer is, "That they all may be one; as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me."

3. *Will the most eminent of God's saints ever cease to pray!*—The present want of the times is humble, believing, persevering, and united prayer. Immediate answers may be denied, as in the case of the Syrophenician woman, to give room for the exercise of faith and patience, and afterwards to reward it. Hear the testimony of one of our fathers in Christ who has lately left us.

4. *Has not God promised the Holy Spirit to those who earnestly intercede with Him for it?*—Has He ceased to sustain the parental relation; "and if we, being evil, know how to give good gifts to our children, shall not our heavenly Father give the Holy Spirit to them that ask it?" Was not the day of Pentecost a pledge of the church's future prosperity? Did 3,000 persons obtain spiritual life and liberty at once, and their chains drop off like Peter's in prison? Shall we not by faith realise the prospect, when a nation shall be born in a day, and the triumphant shout be raised, "Hallelujah! for the kingdoms of this world are become the kingdoms of our God and of His Christ?" "For when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness; and the multitude of them that believed were of one heart and one soul, and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

P. S.

TO THE CHRISTIAN FRIENDS OF THIS CONGREGATION.

THE last Prayer Meeting the Rev. J. A. James attended, when he addressed the few persons present, amongst other remarks he made the following:—

"When we commenced these Prayer Meetings, from the number of ministers and people who attended I thought and believed they

would increase and be permanent; but, alas! I am disappointed. I must confess I am at a loss to account for the absence of so many, after hearing what they have said in private and public on the subject, but there I must leave it. Well, friends, though I acknowledge my disappointment, I will strive against despair, and as long as any of you will come, I will meet you, infirm as I am. But let us inquire why God does not answer our prayers. The Apostle James, in the fourth chapter of his Epistle, and the third verse, writes, 'Ye ask, and receive not, because ye ask amiss.' First, we ask amiss if we live in sin; 2nd, if we indulge sin in our hearts; 3rd, if we pray in an unforgiving or selfish spirit; 4th, if we have not faith in God to answer our prayers.' "HE, BEING DEAD, YET SPEAKETH."

Would any of us object to spend an hour or two in watering our gardens? why, then, should we object to spend one hour in watering the garden of the Lord—that the seed sown on the preceding day may take deep root downwards, spring upward, and bring forth fruit in the salvation of men through the atonement of Jesus Christ—and to seek the outpouring of the Holy Spirit upon the whole human race? Is not this Holy Spirit required still? Has not His power been manifested in other parts of our country as well as in other countries? Have we not the same promises to plead? Are there not persons who have the spirit of earnest prayer? Will they not pray? Is there not the same need of prayer now as ever, especially as distant lands are becoming open to the word of God and the truth as it is in Jesus? Does not God say He will be inquired of, for what we feel we need for ourselves and others? These interrogations, by every mind that has experienced the enlightening influences of the Holy Spirit, will receive an emphatic answer of—Yes. God grant that it may be so, and that the result may be a larger attendance at the united Prayer Meeting.

THE LORD'S PRAYER ILLUSTRATED.

Our Father—Isa. vi. 3, 16.

By right of creation—Mal. ii. 10.

By bountiful provision—Ps. cxlv. 16.

By gracious adoption—Eph. i. 5.

Who art in Heaven—1 Kings viii. 48.

The throne of thy glory—Isa. lxvi. 1.

The portion of thy children—1 Pet. i. 4.

The temple of thy angels—Isa. vi. 1.

Hallowed be thy name—Psa. cxv. 1.

By the thoughts of our hearts—Psa. lxxxvi. 11.

By the words of our lips—Psa. li. 15.

By the work of our hands—1 Cor. x. 31.

Thy kingdom come—Psa. cx. 2.

Of providence to defend us—Psa. xvii. 8.

Of grace to refine us—1 Thess. v. 2 8.

Of glory to crown us—Col. iii. 4.

Thy will be done on earth as it is in heaven—
Acts xxi. 14.

Towards us, without resistance—1 Sam.
iii. 18.

By us, without compulsion—Psa. cxix. 36.

Universally, without exception—Luke i. 6.

Eternally, without declension—Psa.
cxix. 93.

Give us this day our daily bread—

Of necessity, for our bodies—Prov. xxx. 8.

Of eternal life, for our souls—John vi. 34.

And forgive us our trespasses—Psa. xxv. 11.

Against the commands of thy law—
1 John iii. 4.

Against the grace of thy Gospel—
1 Tim. i. 13.

As we forgive them that trespass against us—
Matt. vi. 15.

By defaming our characters—Matt. v. 11.

By embezzling our property—Phil. 18.

By abusing our persons—Acts vii. 60.

And lead us not into temptation, but deliver us
from evil—Matt. xxvi. 41.

Of overwhelming affliction—Psa. cxxx. 1.

Of worldly enticements—1 John ii. 15.

Of Satan's devices—1 Tim. iii. 7.

Of error's seduction—1 Tim. vi. 10.

Of sinful affections—Rom. i. 26.

For thine is the kingdom, and the power and
the glory, for ever—Jude iii. 25.

Thy kingdom governs all—Psa. ciii. 19.

Thy power subdues all—Matt. xxviii. 18.

Thy glory is above all—Psa. cxlviii. 18.

Amen—Eph. i. 11.

As it is in thy purposes—Isa. xiv. 27.

So it is in thy promises—2 Cor. i. 20.

So be it in our prayers—Rev. xxii. 20.

So shall it be to thy praise—Rev. xix. 4.

WHO ARE THE GROWING CHRIS- TIAN?

NUTRITIOUS diet and wholesome exercise are
essential to the health of the body; and study

of the Bible and secret and social prayer are
no less indispensable to the health of the soul.
The following paragraph is full of truth:—

"The growing Christian men of my church,"
said a pastor, "are the men who habitually
attend the weekly prayer meeting. The men
whose Christian counsel and support I
most rely on, are the men who go
to the prayer meeting. The men whom
I should least fear would run into ex-
tremes, either of frigid conservatism on the
one hand or rash radicalism on the other; but
who would be most likely to maintain candid,
large, generous, just views of duty, are the
men of the prayer meeting. The men who
labour most for souls around them, who visit
the sick and comfort the afflicted, are the men
who habitually attend the prayer meeting." Yes!
the prayer meeting is half-way between
the pulpit and the closet—the spot where
public instruction and private meditation meet
to kindle and to blow the soul into social
warmth and expanding life.

EJACULATORY PRAYER.

WERE we acquainted with the way of inter-
mixing holy thoughts, ejaculatory eyings of
God, in our ordinary ways, it would keep the
heart in a sweet temper all the day long, and
have an excellent influence over all our
ordinary actions and holy performances. This
were to "walk with God" indeed, to go all the
day long in our Father's hand; whereas,
without this, our praying morning and even-
ing looks but as a formal visit, not delighting
in that constant converse which yet is our
happiness and honour, and makes all estates
sweet. This would refresh us in the hardest
labour; as they that carry spices from Arabia
are refreshed with the smell of them in their
journey; and some observe that it keeps their
strength, and frees them from fainting.

There is no man's calling doth so confine
him, but were his heart and affections heavenly
and spiritual, his thoughts would force a pas-
sage through the crowd of worldly business to
heaven. Ejaculations are swift messengers,
that need not much time to deliver their
errand, or much time to return again to the
soul.

PRESBYTERIANISM.

Without the animating life, it is a poor
shrunken thing; it never lies in state when it
is dead, for it has no body of fine forms, or
trapping of imposing ceremonies, to give it
bulk or adornment; without the vitality of
evangelism it is nothing.—*Hugh Miller.*

REST.

Heaven is the land where troubles cease,

Where tolls and tears are o'er;

The blissful clime of rest and peace,

Where cares distract no more;

And not a shadow of distress

Dims its unsullied blessedness.

The Sacred Scriptures.

THE SEVEN CHURCHES OF ASIA.

PERGAMOS.

"And to the angel of the church in Pergamos write: (These things saith He who hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth)."—Rev. ii. 12, 13.

The city of Pergamos was situated upwards of sixty miles to the north of Smyrna, and was the chief city of Mysia, a district of Lesser or Proconsular Asia. It was long the capital of a kingdom called by the same name, and was situated on the right bank of the river Caicus, the small river Selinus flowing through it. It seems to have derived its name from the *rock* on which the citadel was built, the word Pergamos signifying a hill or elevated place, and being constantly applied to the citadel of Troy, which lay at a short distance from it. On account of its natural strength it was chosen by Lyimachus, one of Alexander's successors, as the most secure place for depositing his treasures. These he entrusted to an officer named Philetarus, who afterwards made himself master of the place, declared himself independent, and founded the kingdom of Pergamos, about 280 years B.C. He was succeeded by his nephew Eumenes, who enlarged his dominions by conquest, and left them to Attalus I. Under Eumenes, the son and successor of that prince, the kingdom was still further enlarged, and the city of Pergamos embellished with many public buildings, and enriched with a library of vast extent, consisting of 200,000 volumes. The books were mostly written on prepared skins, which from that circumstance were called *charta pergamena*, a name still retained in our law papers, and whence is derived our word parchment. This magnificent library was afterwards given, in compliment, by Mark Antony to the celebrated and voluptuous Cleopatra, Queen of Egypt, and by her transported to Alexandria. The kingdom of Pergamos, after subsisting about 150 years, fell under the dominion of the Romans. Attalus, the third of that name, dying without children, about the year 133 B.C., bequeathed his property by will to that powerful and ambitious people, who, never at a loss for a pretence to add to their colossal empire, interpreted the words to mean the *kingdom* of Pergamos. Like Athens, and other great cities of antiquity, the city was wholly given to idolatry. Among other deities worshipped there, temples were erected in honour of Diana and Esculapius, the god of medicine, and it is worthy of notice that the latter was worshipped under the emblem of a serpent, in allusion to which it has been thought that Satan, the Old Serpent, is represented as having his seat there: but the expression may merely imply that the city was more than usually devoted to superstition and vice, and being the seat of the Roman govern-

ment in that province, no doubt much luxury and immorality prevailed.

No mention is made of the church in Pergamos in any other part of the New Testament. Of course, it cannot be determined with certainty when, or by whom it was planted. We find, however, that the Apostle Paul in the course of his travels visited Mysia, of which it was the capital, (Acts xvi. 7, 8.) After he and Timothy were come to Mysia, "they assayed to go into Bithynia, but the Spirit suffered them not. And they, passing by Mysia, came down to Troas." But though the Apostle was not permitted to remain in Mysia at that time, it is not improbable that he might visit the chief city on some other occasion, and preach the Gospel there. We also find him visiting Lesser Asia at a subsequent period, when he remained at Troas seven days, and preached to the disciples in that city (chap. xx. 7); but as Troas was only a short distance from Pergamos, it is not unlikely that he also visited that place at the same time, (compare 2 Cor. xi. xii.) The Apostle Peter may also have preached in Pergamos, and may include the disciples sojourning there in his first epistle, which is addressed "to the strangers scattered throughout" the neighbouring regions, (chap. i. 1.) But by whomsoever the church in Pergamos was planted, it is evident that by the time this Apocalyptic epistle was addressed to it, it formed a numerous and flourishing community. Even in this stronghold of Satan the Gospel obtained a firm footing, and many believed its testimony and felt its power. Christianity continued to flourish here, though shorn of much of its primitive lustre, till the whole country was subdued by the Saracens, about the seventh or eighth century; ever since which time the Mahomedan imposture has been the prevailing religion. The city is now, by a corruption of the original name, called Bergamo, and is much reduced, both in extent and opulence; yet its present population is estimated at 14 to 15,000, the greater part of whom are Turks, the other inhabitants consisting of Greeks, Armenians and Jews. Mr. McFarlane estimates the Greeks at 3,000, and the Armenians and Jews at 800 each; but the Christians are described as in a state of great poverty and obscurity. It is to be hoped, however, that they will participate in the benefit of those moral and religious improvements which are now taking place among the Christian population of the Turkish empire.

The epistle is addressed as usual to the angel, bishop, or chief pastor of the church, but this symbolical personage is regarded merely as the representative of the society, or medium of communication to the church. It consists, like most of the others, of commendation and reproof, to which are added an admonition and promise, (verses 16, 17.) In introducing himself to the church the Saviour reminds them of the sharp two-edged sword

that was seen "proceeding out of His mouth," (compare i. 16); a consideration well suited to the state of that church, and calculated to rouse them to a sense of their duty and danger. This is elsewhere called "the sword of the Spirit," the appropriate emblem of the Word of God. So in the sublime description of the Saviour's personal dignity (chap. xix. 15), it is said, "out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron;" (compare 2 Thess. ii. 8.) Thus also it is said of the Messiah, "He shall smite the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked," (Isa. xi. 4.) The same thing is referred to in Ps. cx. 2, "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." We may compare this with what the apostle says (Heb. iv. 12), "For the word of God is quick (or living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This sword has two edges; by the law it convinces of sin—by the Gospel it pierces the sinner's heart, and subdues it to the obedience of faith: but it cuts not merely to wound, but to heal, and is the saviour of life unto life, or of death unto death, according as it is received or rejected. In the church of Pergames there were errors in doctrine, as well as corruptions in practice, both of which it behoved them to correct and reform, if they wished to escape the sword of Divine vengeance, (v. 16.) After this introduction, the Saviour proceeds to commend them for what was praiseworthy in their faith and practice, (v. 13.) He assures them, as He had done the other churches, that He "knew their works." He beheld with approbation the fruits of their faith and love towards Himself and His people: He approved of their fidelity and zeal in His cause, and was not unrighteous to overlook or forget their works and labours of love, which they had shown towards His name; and these were the more worthy of notice, considering the unfavourable circumstances in which they were placed, and the difficulties and discouragements they had to struggle with; it was no small proof of their sincerity that they had been enabled to maintain their ground in a place where so much idolatry, superstition and immorality prevailed, "where Satan had his seat," the very head-quarters of the prince of darkness—where he had erected his "throne," and seemed to reign without a rival. They were comparatively few in number, and had neither political power nor worldly influence on their side; they were dwelling as lambs among wolves, yet had hitherto nobly resisted the temptations held out to them to renounce the faith and deny the name of Jesus; they were surrounded by the pomp and splendour of Pagan worship, so powerfully fitted to strike the senses, to inflame the passions, and to corrupt them from the simplicity that is in Christ. There were few or none of the wise or noble to espouse their cause and keep them in countenance; but in proportion to the snares and allurements by which they were assailed, was the strength of their religious principles exhibited, in enabling them to resist

and overcome them. And the same remark applies to all who are placed in similar circumstances. It requires a greater measure of Divine grace to maintain a religious profession in some places than in others, as in an ungodly family or in a profligate city. Individuals so situated have not the stimulus derived from example or society—they must swim against the current of public opinion—they must lay their account with being derided as singular or precise. Religion is not the road to honour or preferment—it is not strengthened by intercourse with those that are like-minded, and must depend, under God, on its own intrinsic strength. It is like a lighted torch exposed to a violent wind, or like a tender cactus in an ungenial atmosphere; and unless it be deeply rooted, and well sheltered and watered from above, it will wither and die. Nothing but the possession of that faith which overcometh the world will enable them to stand the trial, and to maintain their hold. Hence allowance must be made for those who have been lately converted in the chief seats of idolatry and false worship, as in India and China.

But if it be difficult to maintain a consistent profession in the midst of prevailing ignorance and immorality, it is, if possible, still more so where persecution has reared its horrid front. Then, indeed, the disciples are exposed to a fiery trial, and the sincerity of their faith is put to the severest test; then it is seen who is on the Lord's side, and who have only a form of godliness: the chaff is separated from the wheat—the wood, hay, and stubble are burnt up, while the gold, silver, and precious stones are only polished and refined. This was the case with the Christians in Pergames; the sword of persecution had been drawn against them, and one of their number, at least, had been selected as the victim, with a view to intimidate the rest. The name of this Christian here was Antipas; but who or what he was we are unable to ascertain. Some have supposed that he was only a private member of the church; but it is more probable that he was a pastor or teacher, who, like Stephen the protomartyr, was distinguished above the rest by his piety and zeal. This would attract the notice and inflame the malice of his enemies, and single him out as a mark for their arrows. No mention is made of this good man in Ancient Ecclesiastical History, but his name is written in heaven, and is here inscribed in an imperishable record. The character given of him is short but comprehensive,—Christ kindly acknowledges him as "his faithful martyr" or witness, who loved not his life unto the death. It is not said by what kind of death he glorified God, but he nobly finished his course, and won the martyr's crown. The sufferings inflicted on him, however, did not intimidate the brethren—they still held fast the truth, and could not be induced to deny the name or renounce the faith of Jesus—yes, we may be allowed to suppose that they were the more emboldened and encouraged by his example.

2. But in this, as in all the churches addressed, there were evils to be corrected, as well as virtues to be commended. And the faithful and true Witness was too much alive to the spiritual welfare of His people, and to the honour of His name, to allow these dis-

orders to pass unnoticed; only it is observable that he mentions their faults *last*, and with apparent reluctance, as if he would gladly have omitted this painful topic, could he have done so with justice to Himself or with fidelity to them. In introducing the reproof He makes use of the mildest language, and speaks as if the things which required to be reformed bore but a small proportion to those which were worthy of commendation (verses 4-15); "but I have a few things against thee, because (or rather *that*) thou hast there those that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication—so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." The faults here reproofed were not indeed many in point of number, but in themselves they were of the most alarming and dangerous character, and unless repented of and forsaken, were calculated to bring reproach on the profession of the Gospel, and to entail ruin on their own souls. These errors and corruptions were not, however, chargeable on the whole church: on the contrary, the Saviour had already spoken with approbation of the faith and conduct of the majority, but they tolerated in the communion those who held these dangerous tenets—they allowed them to remain "*there*" amongst them, when they ought to have called them to repentance, and, if still impenitent, excluded them from their fellowship. What the particular tenets of these persons were, we may safely conjecture from the name affixed to them, and the immoral practices in which they indulged. In their general spirit and polity they followed the way of Balaam, the son of Beor. It is not probable that they adopted the name, or openly avowed the sentiments of that false prophet. Some might even be ignorant of his history, and those who knew it might feel indignant at being compared to him. But whether they knew and avowed it or not, they "held his doctrine"—there was a manifest similarity between his teaching and theirs. The history of that remarkable person is well known. He was hired by the king of Moab to curse the children of Israel, but being baffled in his mad attempt by the Divine interposition, he artfully contrived to ensnare them into idolatry and impurity by exposing them to the seductive blandishments of the women of Moab, who "called the people to the sacrifices of their gods, and the people did eat and bow down to their gods." (Num. xxv. 2.) By this diabolical contrivance Balaam deprived them of the protection of Jehovah, and effected by stratagem what all his enchantments and sacrifices had failed to accomplish; the anger of God, as he doubtless foreknew, was kindled against them, and four-and-twenty thousand died of the plague, (Ps. cvi. 28-31.) Hence the many warnings addressed to the people of Israel against idolatry and heathen alliances, and it was by neglecting these they were so often visited with the judgments of God. When the believing Gentiles were admitted into the Christian church, it was of vast importance to warn them against these sins to which they had been addicted in their heathen state—hence, in the circular letter addressed by the

church of Jerusalem to their Gentile brethren, they are charged, among other things, to abstain from things offered to idols, and from fornication (Acts xv. 29); and the Apostle Paul is at great pains to warn the Corinthians against those evils; and to enforce his admonition he refers to the very instance here specified, (1 Eph. x. 7, 8.) It may seem strange that these two sins should be always classed together; the reason is, that the one generally led to the other, as may be seen in India, and other Pagan lands, at this day. In this "seat of Satan" these abominations prevailed to a great extent, and it was easy for an artful and unprincipled teacher to persuade the members of that church, who had but lately escaped from such pollutions, that there was no great harm in sitting in an idol's temple to eat of the sacrifices, or in indulging their sensual passions under colour of Christian liberty.

They further tolerated in their communion those that held "the doctrine of the Nicolaitanes," another licentious sect, who pretended to derive their authority from Nicolas, one of the seven deacons (Acts vi. 5), though there is nothing to warrant such an inference but the similarity of the name. They are supposed to have been a species of Gnostics, who are said (in the table attached to our Bibles) to have taught the community of wives, and who held very erroneous notions respecting the person of Christ; but whatever their opinions or pretences might be, these doctrines were the objects of abhorrence to the heavenly Saviour, and those who held them had no right to arrogate to themselves the name or privileges of His people, or to hold a place in the Christian church. The faithful members of the body are therefore exhorted to "repent" of these and all other corruptions—to separate the precious from the vile, and to put away from among them such wicked persons, else they might expect their justly offended Lord "to come and fight against them with the sword of His mouth;" in other words, to execute upon them "the judgments written" against transgressors.

The Epistle closes with the usual formula. "He that hath an ear, let him hear what the Spirit saith unto the churches;" for both the threatening and the promise equally concerned not only the Christians of Pergamos, but all the churches of Christ throughout the world, in every age: and for the encouragement of those who should resist and overcome not only the particular evils complained of, but the devil, the world and the flesh, the gracious promise is added, "I will give him to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he who receiveth it."—(ver. 17.) In the *first* part of this promise there is an obvious allusion to that peculiar kind of food which was miraculously furnished to Israel in the wilderness, and which our Lord teaches us was typical of Himself, as the true and living bread, which is given for the nourishment of our souls, and is the foretaste and earnest of eternal life.—(John vi. 32, 33.) To those who believe, Christ is truly precious, and in feeding on the fruits of His mediation, by faith, in the abundant consolations of the Holy Spirit, and

in the assurance of God's love, consist the life and comfort of the soul; but "the natural man receiveth not the things of the Spirit, for they are foolishness to him;" hence it is called "hidden manna," it is meat to eat which the world knoweth not of.

In the second part of the promise respecting the white stone with the new name written thereon, there is a reference to the practice of earthly courts, and to the mode of passing judgment on persons brought before them. When the individual accused was acquitted, the judges gave their suffrages by putting a white ball into the urn or ballot-box; and so the believer in Christ is justified from all things—he is openly and honourably acquitted at the bar of heaven, and is no longer under condemnation; for if God justify, who is he that condemneth? And he is not only absolved from guilt, but he receives the privilege of adoption, and is enrolled among the sons of God—this is the "new name" which is written on the stone; the believer is even now a child of God, but it doth not yet appear what he shall be; "therefore," says St. John, "the world knoweth us not, because it knew Him not." Yet this blessed privilege is sealed to the believer, and is the subject of consciousness and personal experience; for the Spirit itself beareth witness with his spirit that he is a child of God. "And because ye are sons," says Paul, "God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."—(Gal. iv. 6.) Still, He waits for the full manifestation of the sons of God, when He shall appear in His proper character and dignity, and enter into possession of the promised inheritance, bearing the image of the first-born among many brethren, and sharing in His glory and blessedness; "for we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."—(1 John iii. 1, 2.)

MODERN PERGAMOS.

The Saviour threatened that "unless the church in Pergamos should repent, He would come and fight against them with the sword of His mouth;" and we have too much reason to believe that the warning was disregarded, and that the threatening was literally fulfilled. A late writer thus describes the appearance of this once renowned city, and the situation of its once flourishing church:—

"An ancient bridge," says the Rev. Mr. Arundell, "lay near the road. On the 20th of September, 1826, at a quarter-past six, we arrived at Pergamos—the setting sun threw its strong shadows on the stupendous rock of the Acropolis, and the mountain behind it. The country, immediately before entering the town, was of an unpromising aspect, rocky and bare of trees, and in the winter must be very desolate, from the greater part of the low ground being covered with water. As we passed, however, under the arches of a bridge, and thence through a burial-ground, the view improved much, from the abundance of cypresses, poplars, and other trees. On entering the town, now nearly dark, I was struck by some enormously high masses of walls on the left, strongly contrasted with the diminutive houses beneath and around them. I heard subsequently that they are the re-

mains of the church of the Agios Theologos, or St. John. Thursday, 21st, I accompanied a Greek priest to his church, the only church at present in Pergamos. It lies on the ascent of the castle-hill, and is a poor shed, covered with earth. Though the sun was blazing in full splendour on all the scene without, this poor church was so dark within, that even with the aid of a glimmering lamp, I could not distinctly see the figures on the screen. On one side of it, another priest kept a little school of thirty scholars. I gave him a Testament. The contrast between the magnificent remains of the church of St. John, which lay beneath, and this its poor representative, is as striking as between the poverty of the present state of religion among the modern Greeks, and the rich abundance of Gospel light which once shone within the walls of the Agios Theologos.

"As we ascended the hill of the Acropolis, and turned round to take a view, we saw, a little beyond the massy pile of St. John's church, the dry bed of a river with a bridge over it. This is the ancient Selinus, and forms the division between the Greek and Turkish quarters of the town; the Greeks residing on this, the castle side, the Turks on the other. The dry bed of another river (the Caius) lay on the left, coming down from the north, behind the castle, and having also a bridge over it." "The town of Pergamos lies in part on the slope of the hill, but principally in the plain. On the right, or to the west, is a small oblong ridge, on which are the theatre and other ruins. The castle, which covers the whole summit of the mountain, includes about eight acres, resembling those at Smyrna and Aiasaluk, and probably contemporary with them. Speaking of the *Neumachia*, or place for exhibiting sea-fights on a small scale, it is observed that the subcella and superstructure of lofty porticoes remain. When the arena was dry, and the stream (Selinus) confined to its narrow bounds, it was applied to the purposes of the circus and stadium, and frequently used for chariot races and gymnastic exercises. It is the most complete edifice of the kind in Asia Minor.

"Of the site of the royal palace of Attalus, nothing can be positively asserted. As it was thought worthy of comparison with the Byzantine palace, it was probably elevated and beautiful, and perhaps rose from some of the artificial platforms near the citadel, and was connected with it. The earliest instances of tessellated pavements were here to be seen the works of Scopas, eminent for perfection in this art. Near the khan are the massive ruins of the church of St. John, conjectured to be one of those which the Emperor Theodosius caused to be erected. The internal division into aisles was made by two rows of granite columns, the spoils of former temples fragments of which abound. Upon them rested the galleries for the women, level with the windows. The tribune or altar is embowed, and on either side, at ten yards distance, is a cupola finishing a room of forty feet diameter, and more than 100 feet high both of which, retaining their domes, exceed the other walls about five yards. The whole length is 225 feet. It is constructed with brick and pieces of marble for ornament, and is

excepting St. Sophia at Constantinople, what conveys the best idea of the Christian church on the Greek model. "The doors," as Smith says, "are very high, opposite to which is a great nichio, or cavity in the wall, and a vault underneath, sustained by a great pillar. This vault is at present a workshop for coarse pottery. Tradition says that, upon the capture of Constantinople, this church was converted into a mosque, a minaret being built at its north-east end; and a ridiculous story is told of its being as quickly disused, in consequence of a miraculous change of position in the door of this minaret, which fronting, as it ought to do, in the evening, was found the following morning to have turned completely round. One of the circular rooms appears to have been used as a church, much after this period. The recess for the altar, which Smith calls a nichio, and the marble steps, still remain; and it seems the Turks still permit the Greeks to enter it; for I saw a dirty lamp hanging before some wretched paper saints. There is another ancient church in the town, that of St. Sophia, now a mosque. From the size of the stones, it appears to be of very remote antiquity. I should be almost inclined to believe earlier than the time of St. John. My conductor, a Greek, assured me that its prostitution to a mosque occurred as recently as fifteen years ago, before which the service of the Greek church was regularly performed in it; but this is altogether at variance with Smith's account, who says that it was a mosque in his time. Outside the south door stands an octagonal base or pediment, of which I could not understand the use, unless it supported a fountain or baptism."—

POPULATION.

The Christian population of Pergamos seems to have increased considerably since the time of Smith and Rycaut. The former says, "The state of the Christians here is very sad and deplorable, there being not above fifteen families of them: their chief employment is gardening, by which they make shift to get a little money to pay their barache, satisfy the demands of their cruel and greedy oppressors, and maintain a sad, miserable life." Rycaut's

observation applies perhaps more properly to the Turkish population. "Whereas, about ten years past there were fifty-three streets of this town inhabited, there are now only twenty-two frequented; the others are deserted, and their buildings go to ruin. The present population is, I think, underrated at 15,000; of which 1,500 are Greeks, 200 Armenians, who have a church, and about 100 Jews with a synagogue." We quitted Pergamos at a quarter before two, heartily disgusted with the filth and imposition of the khan, which, though kept by an Arab, had all its attendants Greeks."—(*Arundell's Journal*.)

Mr. Macfarlane, in 1832, gives a similar account of the present state and appearance of Pergamos. "The approach to this ancient and decayed city," he says, "was as impressive as well might be. After crossing the Calvus, I saw, looking over three vast tumuli, or sepulchral barrows, similar to those of the plains of Troy, the Turkish city, with its tall minarets and taller cypresses, situated on the lower acclivities, and at the foot of the Acropolis, whose bold, gray brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple. The town consists of small and mean wooden houses, among which appear the remains of early Christian churches, showing like vast fortresses amidst barracks of wood." But this traveller justly observes, that "they arose several centuries after the immediate ministry of the apostles, and when Christianity was not an humble and oppressed creed, but the adopted religion of a vast empire." The Pagan temples have fared far worse than the old Christian churches. "The fanes of Jupiter and Diana, of Esculapius and Venus, were prostrate in the dust; and where they had not been carried away by the Turks to cut up into tombstones, or to pound into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices and pediments, all in the highest ornament, were thrown in unsightly heaps."—(*Macfarlane's Seven Apocalyptic Churches*, quoted by Dr. Kitto.)

W. LOTHIAN.

Musselburgh.

Biography.

MEMOIR OF THE REV. HENRY DRIVER, HOLDEN.

We are indebted for the facts recorded in this sketch to the kindness of the Rev. George Berry, of Over-Darwen, who was personally and intimately acquainted for a considerable number of years with the good man whose memory we would embalm in this memorial. The Rev. Henry Driver was born at Spouthouses, near Colne, in May, 1781. His father and mother, whose names respectively were William and Catherine, attended the worship of the Established

Church, and, as far as they could, they influenced their family to accompany them thither also; but up to the age of twenty-nine years their son Henry, according to his own account, remained in a state of hostility to God and His laws, often neglecting the means of grace, and giving himself up to the indulgence of folly. Until that period he could not be persuaded that conversion to God was essential to salvation, being deluded by the deceitfulness of

sin, and ignorant of the truth as revealed in the word of the Gospel. About then, however, he became deeply impressed with the necessity of personal religion, and was frightened at the length he had gone in the way to ruin. Under the influence of these feelings, he made God many promises to leave his sins, to attend to the preaching of the Word, and to live every day as if it were his last; and he sincerely thought, if he did all this, repented of his transgressions, and acted in all things as well as he could, that his guilt would be counterbalanced by his merits, and that God would receive him. He continued to cherish such views until he heard some of his neighbours talking about a new religion which had been brought into Colne. Attracted by curiosity, he went one Sabbath-day evening to a place called the Piece-hall, where it was understood the Rev. G. Parkinton was to preach. Before his arrival the preacher had taken his text, and when he entered the place, was describing an error which at that time was popular among unconverted persons, viz., "That if men did as well as they could, Christ would make out and perfect whatever they were short in." This error the preacher thoroughly exposed, assuring his audience "that Christ would be either a whole Saviour or none." Mr. Driver went home very much displeased with this teaching, and he resolved to go to that place no more. He also took to his Bible, and began to search the Scriptures, with a view of proving that the doctrines of free grace, which the preacher had proclaimed, were contrary to the teaching of the word of God. In the course of his research he found it written, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." That passage staggered him, and the Spirit of God made it instrumental in causing him to see the utter depravity of his own heart; his total inability to furnish the obedience which the Divine law required; and the love of God, in the gift of His Son, to bear the curse of the law in his stead, that he might be justified freely by His grace.

Shortly after this he made his case known to some Christian brethren, who took him by the hand, and the result was that he joined the church at Colne on the 5th of April, 1811. His name is the fifth in the church-book. That church, when he joined it, was under the

pastoral care of the Rev. G. Parkinton. Feeling the value of his own soul, and enjoying the peace of God in his heart, and being desirous that others should be made acquainted with the way of life, he became very active and useful in conducting prayer meetings, visiting the sick, and in directing sinners to Him, from whom alone cometh salvation. And his brethren at Colne encouraging him to give a word of exhortation at the prayer meetings, he obeyed, and by-and-by he was invited to supply vacant pulpits, and to preach in the surrounding villages. Mr. Parkinton at this time gave him some private instruction, which he found of great service in after-life. About this period the pulpit at Holden became vacant by the death of the minister, the Rev. John Gawler, and also of the Rev. Benjamin Sowden, who often preached for the people there, and Mr. Henry Driver, in common with others, was invited to occupy it. This he did, in his turn, for a period of two years, and his labours were very acceptable to the congregation. All that time he had many strong inward struggles as to whether he should go on with his preaching, or give it up altogether. His own words were, "from a consciousness of my own weakness and my unfitness for the work, I thought for some time, when I had fulfilled my engagements in hand, that I would preach no more. At other times I felt my mind constrained by the love of Christ, the strength of His grace, and the faithfulness of His promises, so that I have continued to this day." Whatever Mr. Henry Driver thought of his abilities, the people at Holden gave him a call in April, 1815, "to be their minister, to administer to them the Gospel ordinances and the truths of the same." He accepted the call, and was ordained to the work of the Christian pastorate at Holden, on the 3rd of September, 1817. The good and true men, now no more, who took part in that service, were the Rev. Joseph Wadsworth, of Clitheroe, who read the Scripture, and led the introductory devotional exercises; the Rev. Mr. Bray, of Horton-in-Craven, who described the nature of a Christian church, and received the confession of faith; the Rev. Mr. Richards, of Walker Hold, who offered the ordination prayer; the Rev. G. Parkinton, of Colne, who gave the charge to the minister from Colossians i. 14; and the Rev. John Calvert, then of Grassington, and afterwards of Morley, who

preached to the people from 1 Thessalonians, v. 13. The union formed that day lasted for forty-three years. Mr. Driver had opportunities often, in the course of this long term of years, of changing the sphere of his labours, but as he felt that he was where God intended he should serve Him, he determined to continue there until he should finish his course on earth; which he did.

Holden is a small village in the hilly district, through which runs the line of demarcation which divides West Yorkshire from North Lancashire. It belongs to the West Riding, though the Independent Church existing there is connected with the Lancashire County Union. The population is very scattered, and is employed mostly in agricultural pursuits and hand-loom weaving. They are a plain, homely people, and Mr. Driver being himself a plain, homely man, was at home among them. At the commencement of his ministry, however, he had to encounter an opposition of no ordinary character, but his piety, decision, and prudence, enabled him first to bear, and eventually to disarm, all hostility. His labours were very numerous; Sunday was no day of rest to him; in the former part of his time he often preached thrice and even four times on that day, walking, withal, from fifteen to twenty miles between and after the services. Frequently he would go from Holden to Rathmill, hence to White Hill House, thence to Fellside, returning to his home at Holden in the evening. He itinerated through the entire district on every side, preaching, in addition to the Sunday, twice and sometimes thrice in cottages and farm-houses on the week evenings. He was never known to break a preaching engagement; wherever he was expected to preach thither he would go, health permitting, dry or wet, calm or stormy, as the weather might be. In the Report of the Lancashire County Union for 1843, we find an enumeration of the various places in which he regularly preached; viz., Holden Chapel, Bolton Mill, Champion, Height, Dean Black, Chester, Dalehead, Green, Whitnuckle, Blackbank, Merrehenthill, Ings, and Brayshaw. Some of these places are nine or ten miles distant from his residence.

At one time he kept a pony, which he pressed into the service of his master's memory, for the sake of illustrating his peculiar method of trying to do

good, and to sow the seed of truth by the side of all waters, which Mr. Driver followed through life. He and his friend, the Rev. J. Wadsworth, had agreed to exchange pulpits, on one Sunday, arranging that Mr. Wadsworth was to ride the pony to Clitheroe on the Monday morning, and Mr. Driver would return on it home to Holden. When Mr. Wadsworth had ridden into the highway a stranger met him on the road, and to the rider's surprise and perplexity the pony drew up to this person and stopped, and the same thing happened again and again repeatedly in the course of the journey; indeed, no traveller was allowed to pass without his acquaintance being sought by the pony, to the great annoyance of the good minister on the back of the dumb but sagacious brute. An explanation of the animal's eccentricity having been sought of the owner on the completion of the journey, it turned out that it was Mr. Driver's habit to accost all persons who met him in his travels, and if possible drop a word or two, in a kindly way, about religion, and then pass on.

Wide and wearying as was the scene of his multitudinous ministrations, Mr. Driver was endowed with physical strength quite equal to all its exhaustive demands. No amount of work seemed capable of tiring him, and it was the wear of time, not the want of will to labour, that led him eventually to resign his charge in the year 1858, when he was afflicted by an incurable disease, and compelled to retire into inaction, and rest a short while, before starting on his last longed-for journey to the paradise of God. But a good constitution was not the only blessed gift for which he owed gratitude to his Creator. He was possessed of a strong, shrewd intellect, well armed with mother-wit, which often went far to make up for the imperfection of his erudition. His memory was very retentive, and his imagination ingenious and fertile. His acquisitions were such as bore directly upon the great business of his life; and in the lore indispensable to constitute any one an efficient and useful interpreter of Christ's Gospel to any people, whether illiterate or learned, in country or in town, he was not deficient. He was mighty in the Scriptures, and had his mind well stocked with sound theological information. In his views of Divine truth he was a decided Calvinist, and he never withheld any of the doctrines of his creed when they

came in his way; but the spirit and aim of his preaching was thoroughly evangelical and practical. Christ was the all in all of his theme, and he never preached a sermon which did not contain a full-orbed Gospel; an explicit statement of the way of salvation, through the grace and faith of Jesus; and his exertions to win souls to the Saviour were not unattended by the fruitifying influences of the Holy Ghost. Had all the persons gathered through his labours remained at Holden, it would have required a building at least three times the size of the present chapel to accommodate his congregation. But it is the lot of such country districts to be the feeders of our large towns; and in consequence, even to keep up the ordinary number of their church and congregation, is more than it is possible for many of our country pastors to effect; and on this ground they have peculiar claims on the sympathy and support of the churches in populous manufacturing districts, which, in the numbers drafted to their fellowship, reap the fruits of rural piety and prayer.

Mr. Driver's retirement from the activity of ministerial life is referred to in the following honourable terms, in the Report of the County Union for 1859; viz., "The venerable pastor (then seventy-eight years of age) feels at length constrained by growing infirmities to resign his charge. They who have had the privilege of visiting this station will long cherish a delightful remembrance of Mr. Driver. His strong sense, his earnest piety, his primitive simplicity, and his abundant labours, both at Holden and amongst the scattered population of a wide circuit of country around, cannot be forgotten. Much good has followed his labours, and the Executive Committee will feel no little difficulty in providing for a sphere which has been filled by this honoured minister with so much Christian zeal and efficiency."

After his resignation he gradually grew weaker and weaker, and at times was subjected to excruciating pain; but the consolation of God was strong within him, and though he felt unworthy of the least of the Lord's favours, he exulted in the fact, that through His great grace he experienced the joy of His salvation, and was animated by a lively hope of heaven. A short time before his happy release from all his

mortal infirmities, he wrote in reply to a friend's kind inquiry touching his state, "As to my dependency on the finished righteousness of the Lord Jesus Christ for my justification, pardon, and complete title to glory, I believe this has been the ground of my hope for more than fifty years; and as God has provided no other salvation for guilty sinners, I want no other." Thus, in the arms of the faith which had been the strength of his manhood, and the solace of his life, he gently fell "asleep in Jesus" on Thursday, the 14th of last June, in the eightieth year of his age. His mortal remains were buried in the graveyard of the chapel at Holden, which had been for so many years the scene of his unwearied labours for Christ and for souls, the service being conducted by his esteemed friend, the Rev. George Berry, of Over-Darwen, who also, in the same sanctuary, on Lord's day, July the 22nd, improved his death, in conformity to Mr. Driver's wishes, in a discourse which was listened to by an overflowing congregation.

A SHORT ACCOUNT OF THE LIFE AND EXPERIENCE OF MRS. BEAN, OF HECKMONDWIKE.

UNIONS formed for earth are only short-lived. They may be commenced under circumstances of deep interest, and may continue for many years; but the last hour will come, and when it arrives, what a change it produces! The world, and everything with which we are conversant, change their aspect. The sweetness of friendship, and the ardour of attachment only increase our sense of loss, and make more bitter the cup put into our hands. But there may be many things to alleviate our distress. We know where our relative has gone. The power of holy principle in the soul often becomes more manifest as the strength of the body declines. The hope in life becomes full of confidence in death. The smile from above allures the spirit upwards. It is just entering into life. The sorrow is ours, and so is the disappointment. We have seen affliction and death before, but this is quite a different thing. We have hastened to the bed of suffering, and have administered the consolations of the Gospel to others, and perhaps under circumstances of great encouragement. We watched over them in early life, saw the evidences of their piety, witnessed

their good confession, marked their holy consistency, and now we are called upon to hold up the lamp of truth to lighten them through the dark valley. And their bodies rest in hope. But it becomes quite another thing when affliction enters our own dwelling, and we see one sinking under our own eye, who has mingled her tears with ours; who has borne a part of our burden, and in every possible way studied and endeavoured to promote the prosperity of the cause of Christ with which she stood connected. For many years the subject of this short sketch was too delicate to take an active part in directly promoting the prosperity of the church; but by her prudence, her counsels, and her prayers, she did not a little to encourage her husband, and to evince a strong attachment to that Saviour whose cause was ever dear to her heart.

Ann, the beloved wife of the Rev. Henry Bean, was born at Heckmond-wike, December 9, 1794. She was the second daughter of Robert and Sarah Dex, of the same town. Her parents were both pious, and trained up their children in the fear of God. They kept up the good old practice of assembling their family together on the Sabbath evening, that they might join in reading the Scriptures, upon which various questions were proposed and answered. A hymn was then sung, after which Mr. Dex read a sermon and engaged in prayer. These exercises were beneficial. They impressed the mind with the solemnity of the Christian Sabbath, and gave the children, in early life, such a reverence for the services and engagements of the day, as never was forgotten. To most of the family the Sabbath was always looked upon as a delight, and its hours kept sacred to the Lord.

It is often difficult to tell when the heart first begins to yield to pious influences and parental instructions, and when it does so, what difficulties it has to encounter, and what perverseness it has to overcome. The first impression made upon the mind of Mrs. Bean, was when she was quite a child. She had not conducted herself with propriety in the house of God, and when he reached home, there was no excuse made for her tender years, but her mother took her aside, and expressed her displeasure at her conduct, and assured her that God saw her, and would in

another day call her to give an account of what she had heard and done. This appeal greatly affected her, and yet filled her with astonishment. Many sermons she had heard with so much carelessness, and others she had so completely forgotten, that she could not tell how she could ever render such an account.

She was alarmed with her state, and yet she wanted to escape the consequences of it by means of her own devising. She would gladly have deserted the sanctuary, but this she knew her parents would not permit. Her mind was now made up to pay the greatest heed to the things she heard, lest she should let them slip. But her distress rather increased than diminished; for she found she could not recollect them from week to week.

Had Mrs. Bean only opened her mind to her father, her difficulties might have been removed, and the method of salvation would have been placed clearly before her mind. But as it was, Satan got an advantage over her, and led her into greater darkness and unbelief. Her heart grew harder, and she longed for something to raise her above the influence of those fears by which she was rendered so miserable. But all her efforts to obtain relief were in vain. The sermons of the Rev. Thomas Hale, whose ministry she attended, so powerfully impressed her mind, that she was obliged to think, and yet she did not turn to the stronghold in the day of trouble. This she had to be taught by other and more painful methods.

In November, 1807, Mrs. Bean lost her mother. This was to her a heavy stroke; but it roused her mind to greater energy. She felt she was unprepared to die, and now she began to retire for secret devotion; and yet self was uppermost. All her doings were a price she took in her hand for salvation, and, therefore, she only met with painful disappointment. She passed many years in doubt. The pride of her heart deceived her. God's method of salvation was too simple. But in after years she expressed her thankfulness that God did not leave her to the hardness of her heart. Yet, in the midst of her darkness, she, like John Bunyan, went to God, and He graciously heard her. Though thus encouraged, she did not yield herself to God, but wanted something more and something fresh.

She seemed to be brought to no decision, until the death of her father, which took place in January, 1820. To him she was strongly attached, whilst his pious example was constantly before her eye. His removal gave her to see the vanity of the world, and her need of an interest in Christ. Now that father and mother had forsaken her, she became more sensible of the folly of looking to her own works.

Before this time, the conversation of Christians often astonished her. They spoke of themselves as unworthy, and she therefore thought that they must be living in some secret sin. But she was as convinced as they could be, that salvation was all of grace through a crucified Saviour. And that verse of poetry became a special favourite with her, because it was the language of her heart.

"O! to grace how great a debtor
Daily I'm constrained to be;
Let that grace, now, like a fetter,
Bind my wandering heart to thee."

When her mind was satisfied about her state, she felt the importance of a public profession of religion. There was, however, one obstacle stood in her way. She was sent when young to the school of the Rev. Mr. Littlewood, the Baptist minister in Rochdale. She always spoke of the kindness and uniform consistency of that good man. I believe he was not only the Christian minister, but he felt the value of the souls of the young people committed to his care at school.

I am not aware that any influence was exerted over the mind of Miss Dex, to induce her to change her sentiments; but the affection with which she was treated by the family, and witnessing the ordinance of baptism, from time to time, led her to think that if ever she joined a church, it should be in connexion with that community. But two or three sermons were preached in her own place of worship, which completely satisfied her mind upon that subject, and she held her views firmly to the close of life.

Miss Dex was admitted to the church assembling in the Upper Independent Chapel, Heckmondwike, September 2, 1824; and was married to the Rev. Henry Bean, minister of the place, July 5, 1825. Although she was a native of Heckmondwike, and brought up amongst the congregation, no unpleasant feeling arose from her union with

the minister. From the day of her marriage, she learned the happy art of not interfering with the business of other people. She connected herself with the Sabbath school, and always evinced great anxiety to lead the minds of the children to God. She continued her services there till her family prevented her; when they demanded her care, she felt it her duty to watch over their interests.

Mrs. Bean was never very strong, but as she had a large family, and that in a very few years, her constitution soon gave way. Her children also were delicate, and required great care. It was her painful lot frequently to watch over her children in affliction, and to follow them to the grave. In one instance she lost two children in six days, and in another, she lost the only two daughters she ever had in three weeks. Out of eight children, she committed six to the grave in early life. She felt as a mother, but she submitted as a Christian. She knew they were all safe, and she looked forward to the day when they will be restored. They had gone before her, and made heaven more attractive. Still, she did not so long to depart hence, as to forget the duties of her calling. As far as her strength would allow, she felt at home in doing anything for her Saviour. No one could be more conscious of her imperfections than she was; and often has her husband heard her confess them, but her piety, notwithstanding, was evident. Yet her trials were neither few nor small.

In the year 1837, during her last confinement, her constitution experienced a serious shock. From that period, to the day of her death, she never knew what it was to enjoy a day of real health. Sometimes she was better than others; but she was never well. For years past, during the winter months, she seldom went anywhere but to the sanctuary, and seldom was she absent from it, except when some fresh attack of illness laid her prostrate. She was very anxious about her living children. To see them devoted to God was her great concern. Few mothers have felt more for the prosperity of their children in this world, than Mrs. Bean did, and few have made greater sacrifices to accomplish it; but still their souls were of the greatest importance in her estimation.

You might tell frequently from her

conversation, that her thoughts were turning towards them; and as frequently did she pray that her wishes might be realized. And when letters came from the dear children, which showed that their minds were opening to the truth, though she said but little, her countenance indicated the delight she felt. And always afterward, when she turned to the subject, it was with thankfulness to Him who heard and answered prayer. Nor was she concerned for her own family only; for when the church prospered, and numbers of individuals came and declared themselves on the Lord's side, she rejoiced as one who had found great spoil. She felt a deep interest in those prayer-meetings, which were intended for females; until weakness prevented her, she delighted in the returning season, and often came home with an indication on the countenance, that she felt it good to be there.

When her husband returned from his pastoral visits, she often made inquiries as to the state of those whom he had seen. When death came and cut off some whose friendship she had enjoyed, she entered into the feelings of the living, and was anxious for their support; but especially that their trials might be sanctified. She was indeed a minister's wife. Many a time, when her husband has been distressed and cast down, she has, by her kindness, done what she could to soothe and encourage him.

Mrs. Bean had generally, during the summer season, gone to some watering-place, where she gained a little strength; so that she could look forward to winter with hope. Last year, however, though she went to Southport, the weather was so unfavourable, that she gained no advantage. Yet she rallied during autumn, and we thought she was going to have a better winter than usual. During the cold days in last December she bore up well, but when the milder season set in, she began to sink. She evidently thought, from the very first, that that illness had come to fetch her home. Her family saw the affliction was new, and nothing could remove it. One medical man was called in after another, but in vain. And when her friends were anxious to have further advice, she said, "Well, if they wish it, I will yield; but it looks to me too much like saying, 'thy will be done,' and yet wanting to have our own way after all."

Her husband said, "It is our duty to use the means." To which she replied, "Yes, up to a certain point, and that I think we have done."

It was delightful to see the very moment she was convinced that what she suffered was the Lord's will, how immediately she bowed with submission. One Sabbath evening her throat was affected, and she was distressed, for she could scarcely swallow; but when informed that it was only a new development of her disease, not a murmuring word escaped her lips, nor did she refer to it again, except she was asked about it. Her mind was kept in peace. She often spoke of her mercies, and said how good God had been to her. Friends connected with the congregation were very kind to her, in sending one thing after another which they thought she would enjoy, and which might be beneficial to her. And gratefully she acknowledged it, and wished them to be informed how much she appreciated their kindness. Her mind was calm. She knew in whom she believed. She had no raptures, but she said she was upon "the Rock." It would almost have been singular had the enemy never crossed her path. But he was allowed to do it once, and only for a short time. One Sabbath evening she wished everybody to leave the room but her husband, and when they had done so she said, "What a change has come over me! I have been so composed; but now every promise has gone from me. I am in great darkness." She wished her husband to pray with her, which he did, and then told her that it was only the enemy who was trying to disturb her peace. She said she believed it was, and then exclaimed, with great energy, "O, he is a mean enemy!" She felt she had been looking to herself instead of Christ; but her confidence was restored, and she was no more sad. Her parting with her children was a touching scene. She knew she would see them no more in this world; and yet it was astonishing with what firmness she went through the trial.

After this, it seemed as if we should only have to watch a little longer, and then she would enter into the joy of her Lord. But it was not so. She lingered for a whole week. It was truly surprising to see how a frame so delicate could bear so much. Yet she lived in familiar intercourse with God. She knew He was her Father, and she

rested on Him, and to Him she carried all her distresses and desires; but like an obedient child, she asked in submission. As she drew near her end, she slumbered away a large portion of her time. This seemed to affect her, and she requested that prayer might be made for her drowsiness to be removed, for she felt it sad to sleep herself away. Very soon after this she awoke, and continued so, and a friend said to her, "You see God has answered prayer." She said, "Yes, He has." Her difficulty of breathing was painful, but she did not complain. Death came very reluctantly. She was, however, waiting and looking for the coming of her Lord. On Tuesday morning, April 2nd, she realised her wishes, and entered into her rest, leaving behind her husband, her two sons, and a niece, whom she had brought up from infancy. She had expressed a wish to be buried with her children, adding, "I should like us all to lie together."

She was interred on Saturday morning, April 6, in the burying-ground connected with the chapel. The two kind brethren in the town—the Rev. M. Howard, and the Rev. R. Bowman, officiated on the occasion, and very affectionate and appropriate addresses they delivered. A large number of

friends, who loved her in life, attended her funeral, to evince the high esteem in which she was held. Her funeral sermon was preached by Mr. Howard, on Lord's day afternoon, April 28th, to a crowded assembly, in the place where she had been a member for more than thirty-six years. He selected for his text, Psalm cxvi. 15, "Precious in the sight of the Lord is the death of His saints." He gave a very pleasing account of Mrs. Bean's life, spoke of the esteem in which she was held, and of the loss which her husband and relatives had sustained by her removal.

Mrs. Bean had the delightful prospect of meeting those in heaven whom she had loved on earth, and who, doubtless, have welcomed her to the realms of bliss; yet was she deeply anxious for the conversion of those relatives whom she was leaving behind in an unconverted state.

May we all be fitted for that world of light and love, and be permitted to sit together with the Saviour in His kingdom.

"Happy soul, thy days are ended,
All thy mourning days below,
Go by angel-guards attended,
To the sight of Jesus, go."

Beloved in Christ, farewell!

Ecclesiastical Matters.

THE WEEKLY OFFERING.

BY REV. J. BOSS, HACKNEY.

WHATEVER God wishes us to do, He teaches us how to do. He knows, before trial, the efficiency and moral influence of every plan. God's methods are not mere arbitrary decisions; they possess Divine virtue, exercising a gracious power on man's understanding and affections, training him in holy principles and character. No human expedients can serve as substitutes for Divine arrangements.

The limited funds obtained for the Lord's treasury by many human expedients incessantly applied, serving only just to keep her institutions alive, prove them to be sorry substitutes for Divine methods. Man's ingenuity fails to devise a more efficient plan. Is the admonition, "Return unto me, and I will return unto you," without meaning

to living Christians? In preferring our own devices, the Lord's treasury is but ill supplied, we fail of grateful obedience, and, worst of all, our souls lose the benefit of holy discipline.

THE ACCUMULATING EXPERIENCES OF THE HAPPY EFFECTS OF STORING FOR GOD ARE VOICES ATTESTING ITS DIVINITY.

These experiences so multiply, as to exceed all possible record. An unprecedented liberality, connected with far more system, has broken forth in Germany. By special invitation, Dr. Cather and myself preached and lectured for a month in Scotland. The cordial approval of our teachings by Christians of eminent learning and piety in the principal towns, induce the

hope that God's time to favour Zion has verily come. Our return to Edinburgh to address the Free Church General Assembly, by the earnest request of the Sustentation Fund Committee, and Dr. Candlish, deepen this hope. *What Free Church magnates hail, can other churches wisely neglect?*

The inaugural services of the Systematic Benevolence Society, the Conference sermons preached by Revs. Dr. Candlish, — Morgan, S. Minton, M.A., D. McAfee, J. W. Borland, and John Ross, respectively, in Surrey and Craven Chapels, Regent's-square Church, High-bury, Claremont, and Weigh-House Chapels, on Sabbath, May 5; the speeches at the breakfast at Freemasons' Hall, and at the public meeting at St. James's Hall, and the intended circulation of a large number of Rev. C. H. Spurgeon's admirable sermon, preached in Dr. Hamilton's Church, before the Society, must, under God, greatly advance liberal and conscientious giving.

The clerical secretary of a great society lately said, "I hear of your labours everywhere, God is blessing them; all our institutions are being benefited by them." The clerical secretary of another society expresses his satisfaction in laying aside God's portion this year in an act of Sabbath worship. After the speech of the Rev. A. M. Henderson, of Claremont Chapel, in Belfast, the venerable Dr. Cook confessed himself a convert to Sabbath storing of at least a tithe for God. Younger ministers need not blush to change after this. The minister whose approving judgment I of all men most prize, generously tended it to me after my delivery of a sermon to his people by request. Subsequently he commended systematic giving to his church at the Lord's table.

Blessed be God for ever deepening witness of leading minds in all sections of His church, to the sacred duty of "Storing" a due measure of all gains for His service.

The following testimony is a very gem:—

"3, Highbury-Place, May 21st, 1861.

"MY DEAR SIR,—In reply to your letter, I believe the Weekly Storing System to be both of Divine appointment and immense importance.

"A few years ago, after reading and pondering that useful volume, 'Gold and the Gospel,' and Mr. Arthur's admirable and supplementary tract, I set about reducing the Weekly Storing plan, as enjoined in 1 Cor. xvi. 2, to practice. I began by ascertaining, as

correctly as I could, my net annual income. I resolved to give, as God might enable me, a fixed proportion of my income to the combined objects of piety and charity. The amount of this proportion I divided, not in cash, but in figures into fifty-two parts.

"I then constituted myself a kind of banker, and opened a debtor and creditor account. I once a week debited myself a fifty-second part of my whole year's contribution. I entered on the creditor side my actual givings as they occurred. From time to time I balanced the account, to see whether in giving I was going too fast or too slow. I generally deemed it advisable to keep a moderate balance in hand, to meet urgent unforeseen applications. In the progress of the year if, from any unexpected cause, my annual income was affected, in the way either of increase or of diminution, I at once increased or diminished the weekly entry in the same proportion.

"I further occasionally debited myself an extra sum as a *Thank Offering* for any special mercy which I had received. I would add, that in order to improve in the holy art of scriptural beneficence, I have, it may be for half a century past, when deliberating about charitable outlays, with more or less frequency, said in my prayers, not how much *must* I, but how much *may* I give? I have charged my naturally sceptical heart really to credit that sublime truth, perhaps the least believed of any in the whole Bible, 'It is more blessed to give than to receive.'

"The plan which I thus adopted and continue to act upon, and especially the *Thank Offering* part of it, I have found, whilst affording some little benefit to my neighbour, to be productive of very great joy and delight to my own soul.

"My dear Sir,

"Yours very faithfully,

"HENRY TOWNLEY."

"Rev. John Ross."

I. Instances of successful practice of Weekly Offerings in Churches.

Extracts from recent letters relating to churches in Gloucestershire, Somerset, Kent, Derbyshire, Dorset, Yorkshire, and Lancashire, respectively:—

"We are now in our third year with the Weekly Offering, and find it answer much better than the quarterly collections, for which it was substituted. It would rejoice my heart to see it taking the place of pew-rents, but at present we have not faith enough in it, to make a trial of it for that purpose. I am, however, strongly of opinion that the time is coming when it will be generally adopted for *all* the *current* expenses of worship. The Lord hasten it, and bless you by permitting you to see this great thing."

"Our contributors are more than 100 now, so that I shall soon have to increase my order for the quarterly *Record*. This thing answers remarkably well, and I can only wish that every church would try it. The strong might then help the weak, and we should not then so often lament inadequate salaries to hard-working, zealous, and devoted men."

"I trust the good work will go on, until all the churches have adopted the scriptural rule."

"Your good work is making rapid advances. Many of our churches are just commencing."

"We have now tried the Weekly Offering fifteen months, and find a steady increase of funds every quarter. Those who objected, give way now they see how simple and effective it is. Working men, who found it difficult to pay for their sittings quarterly, so that the deacon had to call several times, contribute nearly double the amount by Weekly Offerings, and the trouble of collecting at the quarter-day, with a probable delay of weeks before he could pay the minister, is all saved. Our good old deacon, who could hardly be persuaded that the plan would do for us, would now far more strongly object to go back to the old system."

"Our Weekly Offering is going on well; last quarter it was about £18 in the place of £10."

"You will be pleased to learn that the offerings on Sunday last amounted to £2 4s. 4d. in place of collections, that never realized more than £20 per annum."

II. Notes from the Editor's journal.

1. An earnest call for the revision of the Editor's "Biblical Catechism," and its adaptation to persons in mature life, the frequent application for "The Inquirer Directed" as a first lesson, and the extending inquiry into the nature and operation of Pew-rents, indicate a quickened attention to this subject. After a sermon in a Midland town lately, one of a group of four deacons said, "We were wishing we had heard you before our hair had gone grey." 3. The agent of a great society often in new circles says, "Gold and the Gospel," and a higher liberality is continually the theme of earnest conversation." 4. A deacon, who with several others, considered this subject at a county conference, lately attested its happy influence on his business, his liberality, and his heart, for three recent years, specially during one year of extraordinary demands. 5. At M—, in Scotland, there exists an association of young men, devoted to the exposition and practice of giving on system. 6. An Aberdeen gentleman confessed to a far higher peace of mind and happiness of heart, since four years ago, expecting removal under a sense of unfaithful stewardship, after reading "Gold and the Gospel," he opened in his ledger a page to record the Lord's share of all his gains. 7. A friend who bore half the cost of the Editor's late visitation in Scotland, says, "If once the religious mind of Scotland becomes thoroughly saturated and imbued with a sense of the Christian duty of storing for God, it will, I expect, set an example to England, Wales, and Ireland." 8. A popular minister states, that while his most princely contributor gives £50 annual missionary subscription, one who stores for God a determined portion of all his gains, gives £70 missionary contribution, from a fifth of the former one's income. 9. *The grand want is the practice of "Storing" to be provided for all calls. A method that will change giving from a difficult, disliked, reluctantly done duty, to an easy, cheerful, joyous privilege—GIVING TO GOD.*

CHAPEL BUILDING.

Among the cheering signs of the times, not the least is the spirit of Chapel-Building which distinguishes the various bodies. The Independents nobly led the way, and now others are pressing hard after them. The Methodists are proceeding with characteristic energy. The following table of Chapel-building expenses among the Conference Body, during the last six years, speaks for itself:—

		£
In 1855,	52 cases cost	18,295
In 1856,	71 "	22,918
In 1857,	93 "	58,332
In 1858,	160 "	94,646
In 1859,	161 "	73,392
In 1860,	207 "	105,940
Total ... 744		£374,123

This is admirable, reflecting great credit on the community. A most important habit is being formed of *individuals* building houses for God. Were this carried out, as it might, a new face would soon be put upon the aspect of Protestant Nonconformity.

O. P. Q.

HOME MISSIONS.

THE Report of the Home Mission Committee of the Free Church states that they had 116 agents in all; 26 of whom were ordained ministers, 53 probationers—that is, students licensed to preach,—25 students, and 9 catechists. Besides these, last summer 112 clergymen visited twenty-one necessitous districts as evangelistic deputies. This example deserves the consideration of our own churches; much more might be done in this way. The income during the year 1860-61, amounted to £6,619 14s. 6d., as compared with £7,839 12s. 1d. in the previous year. Dr. Buchanan moved the adoption of the Report, and expressed his extreme gratification at the zeal and energy with which the work of evangelization had been carried on in many districts of the country, and the blessed fruit which he had good reason to hope had followed those labours. He proceeded to refer to a blue book, published about ten years ago, containing a number of statistics regarding the district of the Glasgow Wynd Mission—the district which constituted his own parish during his connexion with the Church of Scotland. In that parish, containing 12,000 inhabitants, there were just 540 sittings in all, including even the Roman Catholic

place of worship. Now they had two large churches full to overflowing every Sabbath day; and with the Wynd Mission alone there were 1,500 persons connected with the Christian Church. At the time he spoke of there were in that locality only 694 copies of the Word of God—most of them only New Testaments—but within the last few years the Wynd Mission Society had sold no fewer than 2,500 copies of the entire

Bible. The seven territorial churches now built at Glasgow, in connexion with the Free Church, at an expenditure of £40,000, had all been commenced within the last ten years.

These are most cheering facts, showing what may be done in the most prostrate localities. We trust the New Mission for London will by-and-by tell its own tale of labour and success, joy and hope.

EVANGELIST.

The Christian Family.

HOW TO PRESERVE WOMAN.

From Hall's Journal of Health.

THERE is nothing in the world that we think so much of as we do of woman. Our mother is a woman—wife, sisters, and pretty cousins are women; and the daughters will be, if (Heaven spare them) they live long enough. Any means that can be devised for preserving them should be publicly made known. They are different from any kind of fruit. You cannot pickle them. You cannot do them up in sugar and set them in a cold room, with a paper soaked in brandy over their mouths. You cannot put them up in cans and seal them up air-tight, without injuring their form and flavour. Now, as men are so dependent upon women for life's choicest blessings, a proper mode of preserving them becomes of great moment, and we are sure that the public will thank us for an infallible receipt. Here it is:—

Have the feet well protected, then pay the next attention to the chest. The chest is the repository of the vital organs. There abide the heart and lungs. It is from the impressions made upon these organs through the skins, that the shiver comes. It is nature's quake—the alarm-bell at the onset of danger. A woman never shivers from the effect of cold upon her limbs, or hands, or head; but let the cold strike through her clothing on her chest, and off go her teeth into a chatter, and the whole organism is in commotion. One

sudden and severe impression of cold upon the chest has slain its tens of thousands. Therefore, while the feet are well looked after, never forget the chest. These points attended to, the natural connexions of the dress will supply the rest, and the woman is ready for the air. Now let her visit her neighbours, go shopping, call upon the poor, and walk for the good of it, for the fun of it.

Keep away from the stove. Air that is dry or burnt, is more or less charged with gases evolved by the fuel, and is poison. Go up stairs and make the beds with mittens on. Fly round the house and ventilate the rooms. Do not sit pent up in a single room with double windows. Fruit will not retain its full form and flavour in air-tight cans: neither will woman. She needs air. If the shiver comes on during these operations, go directly and put on something more about the chest.

Again, do not live in dark rooms. Light fades the carpet, but it feeds the flower. No living animal or vegetable can enjoy health in darkness. Light is also as necessary as air, and a brown tan is far preferable, even as a matter of beauty, to a sickly paleness of complexion.

Thus much in regard to the physical means for preservation. There are moral means as important. No one is completely armed against the encroaching ills of

life, who has in the heart no place for religion. The calmness, the patience, and the joy and hope that are in the possession of that woman whose heart is right in its highest relation, can never fail to preserve and heighten every personal power and charm that she possesses.

There!—you have the receipt. Some of it is in sportive form, but it is not the less sober truth. It has within it the cure for many a disease—the preventive for more. It might be made longer; but when we see its prescriptions universally adopted, it will be time to bring forward the remainder.

HOW TO PRESERVE HEALTH.

IN the treatment of diseases, regimen—that is, the regulation of the various unctions of the body, as affected by rest or exercise, by temperature, by air, by mental excitement or quietude, &c.—has always been considered as of great importance. The tendency of modern medical practice is to set a higher value upon it than ever. The regulation of the diet alone (forming one single subsidiary department of the general doctrine of the regimen) is, indeed, sometimes in itself sufficient to arrest the action and progress of disease. In the first day of a catarrh, for instance, simple abstinence from fluids generally effects a rapid and speedy cure; a proper vegetable diet is sufficient, in most instances, to remove the most aggravated cases of scorbutus; the inculcation of a due animal diet forms, in the same way, the sheet-anchor of the physician in the treatment of diabetes; and there are few cases of constipation, or of dyspepsia, however chronic or obstinate, that cannot be ultimately rectified by dietetic means alone, and without the aid of medicine.
—*Dr. Simpson.*

CHARITABLE AND RELIGIOUS INSTITUTIONS OF LONDON.

ETERNAL life, and the world to come altogether apart, Christianity has strewed the earth with blessings innumerable, wholly unknown till its advent. These may be found wherever the religion of the Lord Jesus Christ has obtained a thorough footing. Our Metropolis may be cited as an example.

The metropolitan charities comprise—12 general medical hospitals; 50 medical charities for special purposes; 35 general dispensaries; 12 societies and institutions for the preservation of life and public morals; 18 societies for reclaiming the fallen, and staying the progress of crime; 14 societies for the relief of general destitution and distress; 35 societies in connexion with the Committee of the Reformatory and Refuge Unions; 12 societies for relief of specific description; 14 societies for aiding the resources of the industrious (exclusive of loan-funds and savings-banks); 11 societies for the deaf and dumb and the blind; 103 colleges, hospitals, and institutions of almshouses for the aged; 16 charitable pension societies; 74 charitable and provident societies, chiefly for specified classes; 31 asylums for orphan and other necessitous children; 10 educational foundations; 4 charitable modern foundations; 40 school societies, religious books, church-aiding, and Christian visiting societies; 35 bible and missionary societies. Total, 526. This includes parent societies only, and is quite exclusive of the numerous “auxiliaries,” &c. These charities annually disburse in aid of their respective objects the extraordinary amount of £1,764,733, of which upwards of £1,000,000 is raised annually by voluntary contributions, the remainder from funded property, sale of publications, &c.

LONG SERMONS.—The Rev. Dr. Emmon's advice to young preachers was, not to preach over thirty minutes, saying, “There are no conversions after the first half-hour.” Wesley held the same opinion, and said, in one of his letters, “If any, then, of the preachers exceed

their time (about one hour in the whole service) I hope you will always put them in mind what is the Methodist rule. People imagine, the longer the sermon is, the more good it will do. This is a grand mistake.”

The Christian Ministry.

AN ADDRESS TO THE LAITY BY A LAYMAN.

It is a solemn duty, on entering upon a work for God, to ascribe glory, honour and praise to Him the Almighty, the Lord of heaven and earth, and to exalt Jesus Christ, whom "God hath exalted with His right hand to be a Prince and a Saviour."—Acts v. 31. Christ the Lord who, with the Father and the Holy Ghost, ever liveth and reigneth the ONE TRUE GOD, blessed for evermore.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—John xiv. 33.

LET A GRATEFUL LAITY SHOW AN ANXIOUS, AFFECTIONATE REGARD FOR THEIR MINISTERS.

1. In praying to God for a blessing upon them and their families, and upon their ministry.
2. In honouring them before their people, and before the world.
3. In encouraging, protecting, and defending them.
4. In aiding them in their ministerial walk, by taking part in visiting the sick and afflicted, and in affording to them the means of relieving such in their distress.
5. In furnishing them with Bibles, Testaments, tracts, and books, and other necessary articles for the instruction of their people.
6. In making them their almoners in special cases.
7. In procuring for them the assistance of fellow-ministers, under occasional circumstances of peculiar necessity.
8. In enabling them to visit distant or out-lying places, by affording to them the use of a horse, or carriage of some kind.
9. In providing, erecting, adding to, furnishing, or repairing, houses of residence for them, under circumstances of necessity.
10. In providing for them small portions of land, *not farms*, but garden-farms, as auxiliary to household economy.
11. In aiding them in the cultivation of their garden-farms.
12. In providing libraries, books of divinity, and of ministerial usefulness, to be handed down as parochial or district heirlooms.

13. In opening private libraries for their use.

14. In aiding them under circumstances of legitimate distress.

15. In aiding them under circumstances of sickness, whether of themselves or families.

16. In aiding them when infirm or past their labour.

17. In aiding them in the education of their families.

18. In advancing the interests of their families in life.

19. In caring for and helping their widows or orphan families.

20. In aiding them by presents from the field and the garden.

21. In encouraging superior literary talent in their families, which may be exercised to the increase of income.

22. In aiding them in their endeavours to diffuse the knowledge of the Gospel of our blessed Lord and Saviour at home and abroad—a noble work for those redeemed by His blood.—Rev. v. 9.

23. In transacting all in Christian love, with the utmost delicacy, and in strictest confidence, lest they or their ministry be reproached.

Here are some hints thrown out upon this most important topic; it is for the noble, generous soul (where is it?) to invent other modes of aiding ministers and facilitating their ministry.

Let the laity invite the counsel and aid of ministers in all that relates to the highest interests of themselves and their families.

Shame and a curse may fall upon those who neglect or impede the high ambassadors of the Lord Jesus Christ, and their holy warfare, and magnificent ministry-commission.

"Woe unto the wicked! it shall be ill with him." Isaiah iii. 11.—*British Ensign*.

PITY THE POOR "RICH MAN!"

CHRISTIANS are stirred in our day to great activity in carrying the Gospel to the poor. In the great cities plans are formed, and often carried out with great energy, to visit the districts inhabited by the poor and vicious, and bring the

influences of the Gospel to bear on their consciences and hearts. But we suspect there is much less attention paid to the rich. They are regarded as more difficult of approach, as more likely to resent what they may call impertinence. But fidelity to Christ requires us to labour for all, and pass none by; and there is little doubt many men of wealth often feel their need of Christian sympathy and counsel. Here is an illustration:—

Some years ago, says a pastor, I occupied a pastoral field in the town of ——. There was an old man in my congregation, of some fourscore years, who attracted my attention. I found that he was a merchant who had amassed one hundred thousand pounds' worth of earthly possessions, but was not yet "rich toward God"—had laid up no treasure in heaven.

Said I to some of my friends, "I must go and speak to him."

"No, no; for your life, no! You will only drive him from the church; and perhaps, if you let him go on uninterrupted, undisturbed, he will get some good by-and-by."

But I went to see him. I took him kindly by the hand, and said, "Mr. M—, have you made the matter of your soul's salvation secure?"

The tears immediately started to those old eyes that had rarely wept of late. "O," said he, after a few moments' conversation, "you are the first man that ever spoke to me directly about this matter, and I thank you for it." Instead of getting angry, he was glad; and so it will often prove, if we be faithful in

the duty of *speaking* to our unconverted fellow-travellers to eternity.

MINISTERS' WIVES.

ONE of our exchanges proposes the somewhat alarming inquiry "whether ministers' wives are as long-lived as those of other men?" It mentions as an instance that the wives of twelve ministers of its acquaintance "died young," and says that several years' observation goes to confirm the impression that ministers' wives *generally* die prematurely.

Another newspaper, in taking up the subject, says, that in addition to the ordinary domestic duties of ministers' wives, a large part of the duties universally discharged by the husband in other callings, is necessarily devolved upon them; moreover, the financial embarrassments which so frequently press upon a ministers' family, tend to touch the keenest susceptibilities of the wife. "A wounded spirit who can bear?"

It cannot be doubted that if we had a history of the uncomplaining meekness with which, in unnumbered instances, beauty, refinement, accomplishments, have been offered on the altar of a husband's usefulness, it would bring tears to the eyes of the most thoughtless taskmaster who ever exacted labour from the muzzled ox.

Popery.

MAYNOOTH GRANT, AND THE "REGIUM DONUM."

A MEMBER in the House of Commons has arisen who promises to be useful to the cause of Protestantism. Mr. Whalley, who so manfully opposed the Maynooth Grant, has obtained the following order:—

"Returns of the number of persons who have completed their education at the Royal College of Maynooth, Ireland, from the year 1845 to the year 1861 inclusive, specifying their names, and, so far as is known to the authorities of the college, their destinations on leaving the college, the positions now occupied by them in the Roman Catholic Church, and the place of their ministry;

"And stating whether any, and if any, which of the three Roman Catholic archbishops and the twenty-four bishops who signed the Pastoral Letter, dated Dublin, Feast of St. Mark, 25th April, 1861, annexing to their signatures certain territorial titles,

were educated at Maynooth College, or are now officially connected therewith as visitors, trustees, or otherwise."

This is a matter of the first moment; but it will be very difficult to procure true returns. There are many methods of evasion, and the priests understand them all.

Consistency requires, that while we oppose the Maynooth Grant, we also oppose the *Regium Donum*, and all grants. If all be taxed, all must be endowed who desire it. But while we are opposed to the endowment of truth, we are still more opposed to the endowment of error, and such error as Popery.

The Irish Presbyterian ministers receive from the State stipends amount-

ing in the aggregate to about £39,000, the amount being annually increased to support the ministers of new congregations. About £2,500 is also annually voted for the theological professors at Belfast College. The *Regium Donum* has the effect of making the congregations niggardly, and of pauperising the ministers. Out of 500 congregations, 279 do not raise for their ministers more than the £35 which they are bound to contribute before their ministers can receive the *Donum*; yet the Presbyterians are among the most prosperous members of the community. The kindest thing that can be done to them would be to cut off the *Donum*. The ministers would then be far better provided for, and the people much better served. Were the *Donum* withdrawn, the Maynooth Grant, of necessity, must cease. But the latter will live as long as the former. They will stand or fall together. S. S.

RELIC MAKING.

The first relic mentioned in the Christian church is the true cross. The mother of Con-

stantine, Helena, when visiting Palestine, is said to have found this cross. No contemporary author mentions the event, not even the great story-teller Eusebius, who gives an account of this journey of the empress. But it is set down as a fact in the annals of the church, and celebrated by a feast-day. But Helena was said to have found not only the cross of our Lord; she found with it those of the two thieves. The inscription of Pilate was not there, and how could she know which cross was the true one? The priests got thus out of the difficulty:—They laid a sick man on one of the crosses, and he became worse. Therefore that was the cross of the wicked thief. The sick man was laid on one of the two other crosses. He became much better. This was the cross of the repentant thief. When laid on the third cross, the sick man jumped up, cured in an instant, and the true cross was discovered. Soon the graves of the Apostles were discovered also, and their bones were brought to market. If their burial-place was not known, some holy father had a revelation. In this manner the remains of many saints and martyrs were discovered, and they all worked wonders.—DICKENS'S "*All the Year Round*."

Correspondence.

HINTS TO THOSE WHO LEAD IN DEVOTION.

BRETHREN, suffer the word of exhortation from an old man. Your work is deeply solemn. How solemn to speak to God for men! to express the breathings of hearts struggling with their feelings, and longing with intense emotion for the attainment of spiritual bliss! Oh, what fervour is necessary, to rouse the cold and careless; what liberty of heart to be able to express their longings for good things! What faith in Christ to go into the holiest of all by the blood of Jesus; and there by faith plead the promises that some poor penitent is holding with trembling hands; or with holy joy and confidence to plead there the promises that men strong in faith are waiting to have fulfilled in all their fulness. You must gather the desires, the hopes, the fears, the sorrows, the wrestlings of the congregation. You

must go before them into the most holy place, and there, before the altar, plead the blood of atonement, while you wave the incense of the prayers of the saints before God that you may come out and say, "We bless you in the name of the Lord." God grant you this power!

"The heart of the wise will teach his mouth." He will know how to draw others near to God. You will be able to give, by the help of the Spirit, a deep impression of the presence of God. "He that cometh unto God must believe that He is;" that He is in His sanctuary; that He is here as a God of holiness, power, truth, and grace.

When you enter into the sanctuary of God, you have yourselves to find God before you can lead others to God; you have yourselves to feel the Lord God is here! Let me entreat you, therefore, to

consult your heart, whether it be in a true spirit of prayer. You must carry about with you—you must bring into the sanctuary, as if God were visibly present before your eyes—a sense of God's presence. Remember the end of prayer, which is, "to obtain mercy, and to find grace to help in time of need." You cannot, then, think of anything else; your heart will teach you that your prayer is to God; and not to please men. You will never forget the importance of adoration in prayer, but you will never spend all your time and energy in showing what God is, and what He can do, without asking a blessing. Remember good old Mr. Fuller, when he heard a young man praying, and he must have been a very young man, for he dwelt elaborately on the perfections and attributes of God until good Mr. Fuller was wearied; and at last he said, "Well, then, you had better ask Him for something." Let us not forget that prayer is asking God for something. Your hearts will have petitions when you feel your wants. You will have acceptable words, not as the fruits of careful study, but of a spiritual instinct. You will be always ready to forget everything that would interfere with the Spirit of God. You will never praise others in prayer; nor advertise yourselves in prayer. You will never attempt to be fine in language, or in sentiment. You will feel that to pursue abstract meditations does not belong to the present duty, if we are to maintain a spiritual devotion. When we get to a higher, brighter, and better world, then can we pursue the utmost abstraction without losing anything of the force and power of our worship. But here we must keep an ear to the truth; and you must let your "heart teach your mouth, and add learning to your lips." How strange would it appear if any rebel on his way to the scaffold should ask his sovereign for pardon with measured periods of artificial rhetoric? That a beggar should come to your door and ape distress in frigid eloquence? You have never heard

your child ask for bread when he was hungry, in picked phrases and studied periods. Simple words are the true eloquence of prayer.

It were well if all who lead in prayer would meditate much on what prayer really is, and is not. It is primarily an affair of the heart, not of the understanding. X. X. X.

MR. SPURGEON AND IMMERSION.

SIR,—In a sermon preached on behalf of the Baptist Missionary Society by Mr. Spurgeon, as given in the "Metropolitan Tabernacle Pulpit," that eminent man is reported to have said, "I know not why it is that we yield to the superstitions of our Christian brethren, so much as to use the word *baptize* at all. It is not an English but a Greek word. *It has but one meaning, and cannot bear another.* Throughout all the classics, without exception, it is not possible to translate it correctly, except with the idea of immersion; and believing this, and knowing this, if the translation is not complete, we will complete it this morning. 'Go ye, therefore, and teach all nations, *immersing* them in the name of the Father,' &c." Among the many extraordinary things said and done by Mr. S., perhaps this is one of the most surprising; and it is wonderful that the great preacher will stake his classical and biblical reputation on the point that the Greek word *Baptize* signifies immersion and immersion only. Dr. John Owen says, "No one instance can be given in Scripture, wherein *Baptize* doth necessarily signify either to dip or plunge; for that, in Greek, is *Embapto* and *Embaptizo*. It nowhere signifies to dip, but as a mode of, or in order to washing." Mr. Spurgeon's substitution of *immersing* for *baptizing* would render many parts of the New Testament unintelligible or absurd. Let me here instance a few:—

"Divers *immersions*."

"I *immerse* you with water—He shall *immerse* you with the Holy Ghost and with fire."

"The *immersing* of cups and pots, brazen vessels and tables, or beds."

"John *immersed* with water, but ye shall be *immersed* with the Holy Ghost."

"They were all *immersed* unto Moses in the cloud and in the sea."

Believing this would be no improvement of Holy Scripture, nor any valuable aid to the right understanding of Christian baptism,

I remain, Yours, &c., A PASTOR.

CHAPEL-BUILDING IN THE METROPOLIS.

TO THE LONDON CHURCHES.

As a quiet, but not an inattentive, observer of what is passing around me, I am painfully impressed with the state of affairs as to places of worship in this city. While hundreds, or rather thousands, of chapels are wanted to overtake the vast masses for whom there is no provision, fifty new edifices, *per annum*, at least are required to meet the annual increase. Few seem truly alive to the awful necessities of the case. There is surely something wrong among us. True faith, in most bosoms, seems but weak. Professed Christians—that is, members of churches—are but a handful of the millions that now form our city population; and the congregations are only about twice as many as the members: both are but a fragment of the prodigious whole. Should not these facts far more deeply affect us all? If we really believed that these millions are immortal, condemned, and perishing, how would we act? It would produce a state of things of which we have no conception. The power of temporal considerations to stir the heart of nations to their lowest depths, may be seen in the stupendous movements of the American Republic. If such is the power of things seen and temporal, how much more should be that of things unseen and eternal! When the Spirit of the Lord descends in His glory, such will be the fact. This, then, is our first necessity. Then we shall have chapels, teachers, blessing, and prosperity.

AN OLD CITIZEN.

ORIGINAL LETTERS.

Lady Huntingdon to Rev. W. Sellon.

*College, near the Hay, South Wales,
October 11th, 1776.*

DEAR SIR,—As you had applied to me about Smisby, wishing exceedingly some gracious minister was settled there, I have heard you intended getting the bounty for it. If you would recommend Mr. White, a student of mine, for the nomination of Lord Huntingdon to it, by that means he may be got into orders; and he will pass his examination well before the bishop. I can back your recommendation to Lord Huntingdon; but without your first doing it, as it is in your possession, I did not see it right it should come from any but you first. You will oblige me, and become the means of many blessings to that poor, wicked place, and all around it. A line soon will be taken kindly, by

Your ever faithful friend,
S. HUNTINGDON.

Rev. G. Whitefield to Rev. J. Wesley.

London, Dec. 15th, 1766.

DEAR SIR,—Not want of love, but leisure, has prevented my answering your last. I have been itinerating at Bristol, Bath, Gloucestershire, and Oxford, and humbly hope my feeble labours were not altogether in vain in the Lord. Pray how goes on your society? I hope you continue in your first love, and are daily provoking all you meet with to love and good works. "To him that hath shall be given, but from him that hath not shall be taken away even that which he seemed to have." Be zealous, therefore, for your God. And then, though you should, through mistake and over-hastiness, now and then cut an ear off, yet the all-powerful, all-compassionate Jesus will heal it again. May this find you sitting humbly at His feet, hearing His word, and waiting to know His will. Your last to Mr. Sparks seemed a little too towering. But Jesus knows how to pull us down. His loving correction will make us truly great. That you may, in His strength, go on from conquering to conquering, is the hearty prayer of,

Dear Sir,
Yours, &c., in our common Lord,
GEORGE WHITEFIELD.

The Editor's Cabinet.

CHURCH-RATES.

THERE is no probability of a speedy settlement of the Church-rate question. Never since the contest began were appearances, all things considered, so unpromising. The House of Lords has constituted itself the grand conservator of the rate, and there is reason to fear that even were the House of Commons unanimously to vote the abolition, the Lords would reject the Bill on the second reading. They have obtained a Statistical Return of their own, which is quite to their purpose, and they will no doubt resolutely adhere to it. This constitutes the grand barrier in the way of abolition; but there is another barrier with which the abolitionists have to lay their account. The immense majority of the House of Commons are Churchmen, who, whatever may be their personal opinions, are liable to be influenced by the clergy. Of this there have recently been strong and striking proofs. A majority of seventy has on three or four divisions dwindled down till, on the third reading of Sir J. Trelawney's Bill, on the 18th ult., it disappeared! The numbers were 274 for, and 274 against!

This is a very serious state of things. The same pressure which brought this about is still in operation; and it is now expected, that on the next occasion there will be a majority in favour of the rate. Heaven and earth will be moved to accomplish this, and success is only too probable. The only encouraging circumstance is, that while weak in Parliament, the cause is strong in the nation. This is clear from the following analysis, made by the Abolition Committee, of the petitions that have been presented to the House of Commons in favour of the continuance of Church-rates. It is submitted that it indicates, in the most decisive manner, that the great body of the members of the Established Church are not disposed to second the exertions of the opponents of Sir John Trelawney's Bill.

NUMBER OF PETITIONS AND SIGNATURES.

Notwithstanding the unprecedented exertions that have been made during the last six months to send up petitions, largely signed, against Sir John Trelawney's Bill, the total number of petitions of all kinds presented up to the 23rd of May—the date of the last report of the House of Commons' Petition Committee—is 5,828, containing only 233,521 signatures. Scarcely *one-third* of the parishes of England and Wales have responded to the appeals that have been made to them, while out of three and three-quarter millions of worshipping Churchmen in 1851 (*vide* Census of Religious

Worship), not *one in sixteen* has signed a petition in favour of Church-rates.

CHARACTER OF THE PETITIONS.

The average number of signatures to the petitions affords a further indication of the indisposition of the laity of the Established Church to support the pro-Church-rate movement. This average is forty-three only, while the average number of signatures to petitions in favour of Sir John Trelawney's Bill presented last year was 110. If the petitions are classified, the smallness of their value will become still more apparent. Out of the total number of 5,828 petitions, only 409 are signed by more than a hundred persons, while 568 are signed by fewer than ten persons, and 1,719, or about one-third, contain less than twenty signatures each.

PETITIONS FROM THE LARGER TOWNS.

More than 5,000 of the petitions come from the smaller towns and villages of the kingdom. This of itself might not be of importance, if such places had petitioned to any great extent against the Bill, but they have not done so. Not half the small parishes are represented in the petition lists, while those that have sent petitions have shown their indifference to the matter by sending them with signatures sometimes not more than two in number, and scarcely ever exceeding thirty. The petitions coming from the larger towns are as follows:—

Place.	No. of Petitions.	Signatures.
Ashton-under-Lyze ...	1	698
Birkenhead	5	365
Blackburn	2	816
Bradford	6	469
Bury	1	215
Coventry	1	42
Derby	2	181
Gateshead	1	9
Halifax	6	418
Huddersfield	7	365
Hull	6	576
Leicester	3	605
Liverpool	28	8,545
London	58	3,060
Manchester and Sal- ford	28	1,661
Newcastle	3	27
North Shields	1	1,125
Oldham	3	157
Preston	8	1,437
Rochdale	8	841
Sheffield	8	152
St. Helen's	1	961
Wigan	1	449

The insignificance of these petitions will become more apparent if the number of signatures are compared either with the number of worshipping Churchmen, or with the population of the places from which they have been sent. Thus Birkenhead, with a population, in 1851, of 45,566, sends only 355 signatures; Bradford, with a population of 103,778, and 7,111 worshipping Churchmen, sends only 469 signatures; Coventry sends only 42 signatures from 36,208 persons and 4,372 worshipping Churchmen; Derby, with 40,669 persons and 6,717 worshipping Churchmen, sends only 131 signatures; while Gateshead sends nine signatures from a population of 25,568, and 2,279 worshipping Churchmen. Lastly, the Metropolis, with a present population of three millions, sends only 3,060 signatures, or about one signature for every thousand inhabitants.

PETITIONS FROM THE CATHEDRAL TOWNS

Even where the Established Church, in respect of the number of her churches and the wealth and dignity of her clergy, might be supposed to possess the greatest influence, viz., in the cathedral towns, there the petitioning movement has most signally failed. Only sixteen out of the twenty-eight cathedral towns have sent petitions against the abolition of Church-rates. These, in addition to London, Westminster, and Manchester, which have been already enumerated, are the following:—

Place.	No. of Petitions.	Signatures.
Bristol	8	821
Canterbury	2	135
Cambridge	7	380
Lichfield	3	153
Lincoln	7	210
Norwich	6	613
Oxford	7	377
Rochester	1	19
Salisbury	1	43
Wells	1	36
Winchester	6	344
Worcester	6	429
York	2	312

The illustrations furnished by this table are very remarkable. The number of signatures from Canterbury is fewer than the number of local clergymen and cathedral dependents. In other cities the proportions of signatures to the number of worshipping Churchmen in 1851 are as follows:—York, one from every twenty-one; Bristol, one from every twenty-nine; Cambridge, one from every twenty; Norwich, one from every seventeen; Oxford, one from every twenty-one; Worcester, one from every twenty. Not less significant are the facts, that while York this year sends only 312 signatures against the Abolition Bill, it sent last year 2,855 signatures in its favour; Rochester,

which this year sends 19 signatures against, last year sent 784 in favour of the Bill; Oxford and Winchester, which are represented by 377 and 344 persons against Sir John Trelawny this year, were represented last year by 425 and 681 persons in his favour; while Carlisle and Durham, which do not appear at all against the Bill, sent last year 830 and 867 signatures in its favour.

PRO-CHURCH-RATE AND ANTI-CHURCH-RATE PETITIONS COMPARED.

The total number of signatures to the petitions to which this analysis relates has already been stated to be 253,521. The petitions presented last year in favour of Sir John Trelawny's Bill, contained more than 600,000 signatures, or nearly treble the number which the opponents of the Bill, in their efforts of either the past or the present year, have been able to secure. Only one petition, presented by the Opposition during the present session, contains more than a thousand signatures; last year the abolitionists of Manchester and Salford alone sent 22,510 signatures, or five thousand more than all the large towns in the kingdom, including the Metropolis, have now, or ever, sent against Sir John Trelawny's Bill. The Metropolis has petitioned by more than 20,000 persons to 3,060 in favour of the Bill; Birkenhead, by 2,388 to 355; Coventry, by 1,750 to 42; Bradford, by 11,132 to 469; St. Helen's, by 3,003 to 981; Birmingham, by 4,332 to 0; Leeds, by 2,300 to 0; and Nottingham, by 6,694 to 0.

The above returns afford a clear and unequivocal indication of the judgment of the country on the question of Church-rates. The exertions made on behalf of the opponents of the late Bill to secure the expression of opinion represented by the petitions that have been presented during the present session of Parliament, have been far greater than any which the Abolition Committee has had occasion to make. They have, however, utterly failed to secure the result desired. It is demonstrated by this analysis that neither the country at large, nor the members of the Established Church, desire the continuance of a system which has already been repeatedly condemned by Parliament, and which is as vexatious in its social operation as it is unjust in its incidence, and injurious to the best interests of the Church itself.

The following has also been issued by the Church-rate Committee:—

I. REASONS FOR PASSING THE CHURCH-RATE BILL.

1. A similar exaction (Vestry Cess) has been abolished in Ireland, and without detriment to the Episcopal Church in that country.

2. Twenty-seven years ago the ministers of the Crown proposed that Church-rates should be abolished, and hostility to the impost has never abated, but has been increasing ever since.

3. All parties admit that the law should be altered; but no other measure than that of Sir John Trelanwy has been sanctioned by the House of Commons.

4. Opposition in parish vestries has reduced the annual sum derivable from Church-rates from £519,807 in 1827, to £268,709 in 1859, and the amount is diminishing year by year.

5. The rate has been quite abolished in the large, and in many of the small towns; and it is now being gradually extinguished in the rural parishes.

6. Church-rates have been shown to be unnecessary. The churches erected in recent years have always been repaired without them, and the churches are in good repair in the parishes where rates are abolished.

7. The erection of voluntarily-sustained churches has made Church-rates unjust to those who worship in them; while the extension of rates to district churches would needlessly displace a large amount of voluntary contributions.

II. OBJECTIONS TO COMPROMISE.

1. Of the many schemes of compromise hitherto proposed, not one has been sanctioned by a single Parliamentary majority.

2. The opponents of Church-rates will not assent to a compromise; and, if they would, there is no compromise which the upholders of Church-rates can agree to offer them.

3. Any scheme based on compromise must be an experiment; its operation would be uncertain, and its failure would only increase the ill-feeling created by the existing system.

4. It is better for the Church of England and the community at large, to close this lengthened struggle by a decisive act, which would remove an admitted grievance, than to incur the risk of another agitation, which would certainly end in total abolition.

Such is the state of the case; and it requires no ordinary wisdom to say what ought now to be done. One class will be satisfied with nothing short of immediate unconditional, total abolition; and they say, they mean to continue the conflict till they triumph. Another class, utterly despairing of this, and weary of the strife, think the case might be met by some judicious and honourable arrangement. On which side lies the principle? On which the discretion? Or are they at one? It is believed by men of great judgment and extensive information, that both the Lords and the Commons would pass a Bill of Exemption, providing that no man, whether

Churchman or Dissenter, who opposed the rate, should be compelled to pay it. Will that suffice? Ought it, or ought it not? That is a question. Who will solve it?

LONDON CONGREGATIONAL ASSOCIATION.

THE series of Articles on the Evangelization of London, by various hands, which appeared in the pages of the *Christian Witness*, have, through the goodness of God, been honoured to bring forth fruit in their season. Not only is the Association formed, but supplied with that which is the soul of every organization, a secretary. As will be seen in our Intelligence, the Rev. John Sugden, B.A., late of Lancaster, has been invited to undertake that important office, and we have now the great satisfaction of announcing his acceptance. This is the first step, and others will follow. Although at present not extensively known in this vast Metropolis, from his recent remote sphere of labour, Mr. Sugden is a man of the highest character, of excellent parts, of sound discretion, and an admirable spirit. The subject of such qualities cannot but, by the help of the Most High, make way even in this boundless wilderness of humanity. He has already given the highest proof that can be offered of the true missionary spirit; and although denied the luxury of labouring, living, and dying in the regions of his primary choice, he has presented to him the most important field to be found on the face of this great Globe. That field is one of such magnitude and importance, that it might suffice the godly ambition of an angel incarnate! We congratulate Mr. Sugden on the peerless honour which has thus been conferred on him; and feel confident that, through abounding grace, with the co-operation of the churches and their pastors, he will earn for himself "a good degree and great boldness in the faith," and write his name in the ecclesiastical history of London.

Mr. Sugden has been received in a manner much fitted to strengthen his hands and encourage his heart. Last Friday evening there was a social gathering in the Congregational Library to bid him welcome in the name of the Lord, and commend him to the work to which he has been called. The voice of Christian love and fraternal salutation, which then sounded in his ears, will be long heard, and tend to brace his spirit for the arduous enterprise; and the "effectual fervent prayers of the righteous" that were poured forth on his behalf, will return in showers of blessing on him and his momentous mission.

CONGREGATIONAL UNION OF CANADA.

We are proud, in our own sense of the term, of the Canadian Union. It is an earnest, an admirably constituted, a well managed, and a business-like affair; and yet there are things attaching to it which, we regret to say, are not of "good report." We shall specify particulars.

1st. *There is a lack of liberality in the matter of the annual Collection.* The "Official" statement of the *Canadian Independent* runs thus:—

"Pastors and churches will please remember the Annual Collection in behalf of the Union, which, by common concurrence, with the recommendation of this body, is taken up simultaneously on the FIRST SABBATH OF JUNE.

"In order that the claims of brethren entitled to re-imbursement of travelling expenses be met, the churches need to increase their contributions on the average 20 per cent. The deficiency last year was met by the munificent supplementary donations of a few friends in Zion Church, Montreal."

This ought not to be. The lustre of an example so splendid should not be tarnished by the "love of filthy lucre." This ugly fact will exceedingly impair its influence, both in England and in the other colonies. There ought to be always a balance in hand. To this end nothing is wanting but that all should do their duty!

2nd. *There is a lack of promptitude in complying with the arrangements of the Union.* It is written:—

"As it is desirable to have arrangements for the accommodation of Ministers and Delegates attending the Union completed before the time of meeting, those intending to be present are *urgently* requested to send intimation of their intention, at latest by the 1st of June—earlier if possible.

"Ministers, while sending their own names, would save trouble should they also give the names of Delegates from their respective churches.

"Much inconvenience and confusion will be avoided by prompt compliance with this request."—*Id.*

THE USE OF TRIALS.—It is not in the light and sunny places of the wilderness that the traveller most sweetly reposes. It is under the shadow of a great rock, or in the depth of a sequestered valley; and it is with a Christian.—The sun of prosperity withers our joys, and changes the green leaves into the sickly colours of autumn. Adversity is like the winter, which prepares the ground for the reception of the seed, and for the rich and glowing luxuriance of spring-time.

Procrastination is a sore evil on both sides of the Atlantic. "*Whatever thy hand findeth to do, do it with thy might.*"

3rd. *There is a lack of zeal, a want of justice towards their own Periodical Literature.* It is written:—

"We ask our friends who are in arrears to the *Independent*, to make an effort and remit during the month of May the amount due by them. It is impossible to go on hopefully and vigorously, unless liabilities are met; now this course which we recommend would exactly answer the purpose. It would be both just and generous to have the seventh volume close with a bright prospect for the future. Prompt action in this matter, will convince us that there is some degree of appreciation of our labours. Thanks are due to those of our kind readers who have done nobly in forwarding their subscriptions. It would do us good if the dollars that are due would come pouring in before the Union Meeting—first of all, we would feel proud of our supporters,—then the *Canadian Independent* would feel cheerful and strong; whilst our friends themselves would have self-respect, a quiet conscience, and such a feeling of peace between them and the *Canadian Independent*, that we suppose their feeling would be, 'I wish I had sent that dollar sooner.' Try the plan, dear friends, and see if you do not realise the result thus foretold."—*Id.*

This is a very mortifying paragraph! We blush for those we have been wont with much cordiality to praise. We shall not speak another good word of them till we find the *Canadian Independent* certifying: "THE LAST FARTHING OF OUR ARREARS IS PAID."

A public writer,—that is, a public benefactor of the highest order,—should never be driven to the necessity, with "whispering humbleness," of penning such a paragraph as the foregoing. Christian men should not require to be coaxed to pay their debts! Crouching subservience ill befits the teachers of mankind! The *Canadian Independent*, which is very ably conducted, ought to be considered a necessity to the Body; to be vigorously supported, and to find a place in every household.

SINGING AND FIDDLEING.—A shrewd clergyman was once tormented by his people to let them introduce the "big fiddle," or bass viol, into the church. He told them the human voice was the divinest of all instruments of music; but they introduced their viol, and the old man rose and said: "The brethren will, if they please, sing and fiddle the thirty-ninth Psalm."

Literature.

The Divine Covenants: their nature and design; or, the Covenants considered as successive stages in the development of the Divine purposes and mercy. By JOHN KELLY. Jackson, Walford, and Hodder.

It is impossible in a brief notice, or in any notice, to do full justice to this most elaborate and invaluable volume. To be at all appreciated, it must be read, and by most people, read not once or twice, but till it be thoroughly comprehended. It belongs to that class of Writings of which Butler's Analogy and Sermons are the type. It has all the solidity of highly-purified gold. But although above the easy comprehension of the masses, that arises neither from the cast of thought nor the style of writing. There is not one unfinished idea, nor a single entangled paragraph in the work. Vague assertions and cloudy phraseology have here no place. The Thinking is so thorough, the mastery of all the points and all the principles so perfect, that to men of culture it will read like a paper of Addison.

While the subject of the Covenants occupies a primary, a vital place in the Word of God, it is one with which the vast mass of the living generation of Christians are but very imperfectly acquainted. From its very nature it can hardly be discussed in the pulpit. It requires a volume. Witsins, Bell, Russell, and others have done noble service in this way; but it was reserved for Mr. Kelly to improve upon them all, and to adapt the literature of the theme to the present age. The digest of the mighty subject is complete. The powerful and luminous intellect of the writer was admirably suited to the enterprise. A judgment that rarely errs, a vigilance that nothing escapes, a penetration that reaches the bottom, and a logic that almost reduces difficulties to intuition—these have united, to give the world a book that will live. Let no man go off with the idea that it is a body of Hebrew peculiarities and theological quiddities; from beginning to end, it is replete with evangelical truths. It is a book for the professor, the student, the pastor, the teacher, and all who desire clear, harmonious, and comprehensive views of the plan of Redemption.

The Principles and Practices of Baptist Churches. By F. WAYLAND, D.D. Edited by J. H. HINTON, M.A. Heaton and Son.

THIS title, while correct as far as it goes, but very imperfectly indicates the diversified

matter of the work, which exhibits the subject in almost every possible aspect. In fifty-two chapters we have a species of cyclopædia of the Christian church. The term "Baptist" must be limited to a very small portion of the volume. The rest is common to all Christian communities. There is much, very much, from which all churches and all pastors may largely profit. It is a long time since we met with anything so fresh, so racy, so stimulating, and so practical.

The introductory Essay of Mr. Hinton is exceedingly elaborate, and replete with views which deserve most careful consideration. While deeply searching, they will in the main be found to be thoroughly scriptural.

The Italian Goldsmith; or, the Story of Cellini. By M. and E. KIRBY. Nelson and Sons.

THIS little volume partakes of the character indicated by the locality of the events with which it deals. It is full of incident and interest, fact and dialogue, always simple and clear in expression, beautiful and devout in spirit, and by consequence beneficial in tendency. Every way a good book for young people.

The Life of Mrs. Cameron. Edited by her eldest Son. Darton & Co.

THIS is no common memoir. The subject of it enjoyed such advantages of birth, as fall to the lot of few. Her "mother was in many respects, the wisest of women;" and her "father was the personification of love—love to God, and love to man." If we say, that Mrs. Cameron was worthy of her descent, we shall, in effect, have said everything. A lovelier character has seldom been portrayed.

The book is largely one of the heart, and is, to an unusual extent, crammed with racy passages.

The Sea and the Sailor; or, Moral and Religious Anecdotes. Compiled by J. BRUMLEY, Coast Missionary. Ward & Co.

THIS little volume has our most cordial recommendation, both to seamen and landmen. It is a repository of facts, instructive and amusing, pathetic and edifying,—a beautiful pocket-companion.

The Christian Woman: her place and power. By A. MONOD, D.D. Nelson.

THE title of the celebrated book of Professor Miller—"Alcohol: its place and power," has

mised many people. The expression, "the Christian woman, her place and power," does not commend itself to our ears, or our understandings. The little volume has very much to recommend it. The name of Adolphe Monod is sufficient guarantee for everything that should find a place in such a book, and they who expect much will not be disappointed. The volume, however, might have been put together more skilfully. Although it comprises a hundred and twenty-six pages, it actually consists of only two parts, each part being a letter; the former decanting on the mission of women, and the second on the life of women. Had it been broken up into a dozen or a score of letters, it had been far more popular, readable, and useful.

Alice: a Tale of Real Life; and other Poems.
Wetstein and Co.

We have gone through this volume with much interest. From the beginning to the end it bespeaks a man of a poetical temperament and a devout spirit; but he is not yet a thorough master of his art. Language has not been sufficiently his study, and hence there is a ruggedness everywhere manifested, which time and culture only can remove. The measure is varied, but not seldom irregular in its metrical feet. There is also occasionally a slip in grammar. One of these, indeed, occurs in the very first lines, in which we have two nominatives to one verb. But in spite of these shortcomings, there is a considerable amount of merit in the production, and the matter often compensates for any defect in the manner. The "Musings at Home" is a piece of considerable magnitude, and decidedly the best in the book.

Village Missionaries. Nelson and Sons.

This is emphatically a work for the day. It abounds in life-like pictures of rural society, delineating a variety of characters, and illustrating the infirmities of human nature. It expatiates with power and beauty on the glorious Gospel, and sets forth in terms the most impressive its happy effects on the individual, the family, and society.

Metrical Lay Sermons. Snow.

This is every way an original and a peculiar performance. We need hardly say, that the doctrine is sound; it is throughout thoroughly scriptural. The versification is always correct, generally beautiful, and oftentimes powerful. There is much in the volume which might worthily have occupied a place in the volumes of Cowper. The measure is varied far beyond the productions of the Bard of Olney; and each kind is well executed. It might, indeed,

be inferred that the pen of the writer is largely practised, since that alone can account for the vigour, the elegance, and the polish of the composition. But, however admirable the vehicle, our prime concern is with that which it carries, and examining this, we see abundant reason for satisfaction. The subjects, twenty one in number, are all of a nature to admit of practical discussion and embellishment. Paradise, Pilgrimage, the Deluge, the Rainbow, the Seasons, Ruth, young Samuel, David and Goliath, Carmel, the Sparrow, the Sorrowful Man, the Lily, the Stream;—these constitute a portion of the well-selected themes, and it will be seen that they all savour of poetry. Those who are repelled by "Sermons" may, if they choose, change the term for essays, exercises, or dissertations. Every one of these pieces would have been excellent as a prose essay; but in verse they will have charms for many who might have been repulsed by quiet prose.

Letters by the late James Bourne, with Outlines of his Life, written by Himself, and an Account of his Death. London: Simpkin, Marshall, and Co.

THE outlines are brief, but they are interesting. There is abundant proof that Mr. Bourne was a man of great excellence. The letters, which amount to the extraordinary number of 470, are judicious, solid, and devout. No man of his time, we presume, came so near that prince of letter-writers, John Newton. The volume is replete with sound doctrine, devout feeling, and godly zeal—quite a storehouse of Christian piety.

The Lost Sunbeam. The Shady Tree. The Wever Sunbeams. By the Rev. P. B. POWER, M.A., incumbent of Christ Church, Worthing. London: Shaw and Co.

THIS is every way a book of beauty. It is exquisitely printed and elegantly illustrated. There is a special air of originality about it. After a copious and touching Preface, we have a chain of verses, each of which becomes, so to speak, a text, which is sweetly expounded, in a smaller type. The whole is the result of genius and piety, softened, sweetened, and elevated by affliction. The volume cannot fail of a most extensive circulation throughout the Christian families of the land.

The Congregational Pulpit. Vol. XI. London: Judd and Glass.

THE present volume is equal to its predecessors, and in some respects superior. The lectures on moral philosophy considerably enhance its value. The discourses are by sound, working pastors, and they form excellent private or domestic reading.

Biblical Help toward Holiness in Living and Happiness in Dying. By JAMES MORISON. Glasgow: Wallace and Co.; London: Ward and Co.

MR. MORISON has "honour in his own country and among his kindred," as a man of great intellectual power, fervent piety, and indomitable energy. He has long since written his name on the ecclesiastical roll of his country, where it will remain for generations to come. The present work, although brief, is yet very full, doctrinal, practical, and experimental, a finished specimen of the applied theology of Mr. Morison and his school. Although the peculiar views of the author are not concealed, they are not obtruded needlessly or offensively; and it is shown how fully the atonement of the Lord Jesus Christ harmonises with the wants of His people under every variety of circumstance. The volume is exceedingly elaborate, full of thought, and full of point, and eminently fitted to brace the mind of the believer.

How to Spend a Month in Ireland, and what it will cost. By Sir C. P. RANEY. London: Smith and Sons.

THIS is one of the most interesting as well as cheapest books of the class to which it belongs. Never, certainly, did we find so much matter so carefully prepared and so elegantly printed, in connexion with summer travel. It is beyond question by far the best book for the Irish tourist in the English tongue.

A Pastor's Sketches; or, Conversations with anxious Inquirers respecting the Way of Salvation. By J. G. SPENCER, D.D., New York. London: Nelson and Sons.

MANY of our readers are already familiar with this extraordinary book—a book for all pastors and all Christians. The present volume comprises both the first and second series, making in all seventy-seven sketches. It is a book of practical wisdom,—a book surpassing every other book of the sort that has yet appeared. It is, indeed, the only complete, we might almost say, systematic, exhibition of the great subject. It is calculated to form an era in the church of God, by throwing a flood of light on that great hidden region, the human spirit, under peculiar circumstances. The late Mr. James exceedingly admired it, considering it superior to everything that had come to his knowledge—an opinion, we believe, in which all experienced pastors will concur. The present edition, like everything else issuing from the press of Messrs. Nelson, is beautifully printed and elegantly got up.

Sin: its Causes and Consequences. An attempt to investigate the origin, nature, extent, and results of moral evil. A Series of Lent Lectures. By the Rev. H. CHRISTMAS, M.A., F.R.S. London: Allen and Co.

MR. CHRISTMAS has not given in the present work that which cost him little. The subject is one of an unusually arduous character, and the author has begirded himself like a man in earnest for its discussion. We have here fourteen very elaborate, very able and eloquent discourses. The author is distinguished by the power of condensing his views. While the discourses are short, and the volume but small, there is yet a flood of admirable thinking poured over these pages.

Posthumous Works of the Rev. Ralph Wardlaw, D.D. Edited by his Son, the Rev. J. S. WARDLAW, A.M. Vol. IV. A. Fullarton and Co.

THE delivery of these lectures was an era in the pastoral history of Dr. Wardlaw. Never was a people treated to a more rich and refreshing banquet. The course created something like a sensation in religious circles. Most, if not all of them, were twice delivered during the course of his ministry; and not only so, a large number of them were read as lectures in the theological hall to the students of the Independent body. These, accordingly, have appeared in the volumes of systematic theology; but the editor has, of course, restored them their own place in the series, that the work might be complete. Thousands, we feel confident, will rejoice in the appearance of the work. If Dr. Wardlaw had left nothing else behind him, he would have been a great and lasting benefactor of his countrymen.

The Gospel of Jesus Christ. Discourses by JOSEPH ADDISON ALEXANDER, D.D. London: Nelson and Sons.

WE cordially hail this invaluable volume, and only wonder that it has not earlier made its appearance. Thanks are due to the Messrs. Nelson for the present beautiful edition. The type and getting up of the work reflect credit on their eminent house. Of all the volumes of sermons that have come across the Atlantic, not excepting those of Drs. Beecher and Mason, and Mr. Barnes, we decidedly incline to give the palm to that now before us. The subjects are very varied, and most of them pervaded by a strong current of evangelism. As specimens of preaching to cultivated assemblies, they are excellent. We may just observe, that they are forty-three in number, and that the volume comprises 578 well-filled pages.

The Child's Pathway through Bible and Gospel History. By MRS. R. BARKER.

MRS. BARKER is favourably known by her precious little work, the "Land of Promise;" and she has provided a valuable benefaction in the tractate before us for young people. It sets forth the substance of every book in Scripture, with important facts concerning the writer, and other things useful to be known. It is a valuable family book.

Words of Comfort for Parents bereaved of Little Children. Edited by W. LOGAN. Author of "The Moral Statistics of Glasgow." With an Introduction by Dr. W. ANDERSON. Nisbet & Co.

If creation be the production of something where nothing was before, the rearing of a tiny plant to a towering tree bears a very close resemblance to it. This Mr. Logan has done, with a success which few would have anticipated. The book is quite a treasury. There is first, the masterly introduction by Dr. W. Anderson; then "a brief notice of a short but lovely life;" to this succeeds twenty-four letters, all fragrant with the Balm of Gilead: we have next twenty-five pieces, original and selected, on Infant Salvation, by men of the first eminence. Never before was there such an aggregate of sentiment on this most touching question. But this is only the commencement: we have next, eighty-five

pieces of Consolation on the Death of Children. We thought we knew a little of the treasures of English Literature, but we were by no means prepared for such riches. Is this, then, the whole? Far from it: we have next seventy-five choice pieces of verse; and, to crown the whole, six Epitaphs on Children!

Such is the book, the marvellous book. Let "Rachel weep no more for her children, because they are not." Here is opened up a fountain of consolation sufficient to meet the case of bereaved Christian parents in millions through all the world, to the close of ages! The work exhibits one of the loveliest, sweetest, most soothing, and most endearing aspects of Christianity conceivable. What light it throws on the condition of the poor heathen! Only compare the anguish and despair of the prince of Roman Critics, Quintilian, furiously denouncing the gods on the death of his sons, with Mr. Logan's meek and cheerful submission to the dispensation of heaven, blessing, praising, and adoring the Father of Mercies, the God of all consolation!

The book may be entitled, the "CYCLO-PÆDIA OF SYMPATHY." But its use, worth, and power are not limited to the bereaved. It has an irresistible charm for young and old, both sexes, and all conditions; it is alike an antidote to suffering, and a preparation for trial, a precious development of the inexhaustible resources of Gospel consolation.

Poetry.

THE LONE TREE IN THE DESERT.

"I BURIED her beneath the only tree in the desert."—(See Rev. R. Price's letter to the Directors of the London Missionary Society.)

AYE, give the weary rest,
Rest bravely won!
Through pride and fierce disdain,
Through toil and travel-stain,
Through hunger, thirst, and pain,
Work nobly done!

Softly and cool, oh, tree!
Spread out thy shade:
No monumental stone
Tells what her life hath done:
Low at thy feet alone
She lays her head.

Stretch out thy arms, oh plain,
Wrinkled and bare:
Thy rude embraces hold
A prize more dear than gold—
A woman's heart made bold
By faith and prayer.

Frown on, ye savage race!
They are not lost,
But like the buried corn,
Or early streak of dawn,
From their dark death is born
A mightier host.

Armed with the truth they come,
And love, alone.

I hear their myriad feet,
Steady, and strong, and fleet;
I feel their spirits greet
The dear ones gone.

I see the tyrant's bow;—
The dark doors burst.
I hear the "glorious tale"
Sound forth o'er hill and vale,
And heaven's bright spirits hail
The last and first.

Brentford.

S.

PSALM CXXXVII.

OUR harps we hung upon the willow tree
Where Babylon look'd down upon the wave,
In tears, with bended neck, on bended knee,
We thought of Zion's glory, and the grave.
They bade us wake the chords that slumber'd
there,
And in our desolation happy seem:
They bade us sing—sing, in our fond despair,
Judea's songs beside Euphrates' stream.
God of our fathers! the hymns sung to thee
Shall Hebrew-captives in Assyria sing?
No, no—the happy only and the free
With flying finger sweep the piant string.

Lost Salem! or in moodiness or mirth,
On memory's mirror thy bright image
leave.

When I forget thee, city of my birth,
This tongue shall speechless to its palate
cleave.

Sweet Salem! girt with danger, in disgrace,
No heart for thee a throb of pity found:
Perish! cried Edom; every wall deface,
And level lay the Temple with the ground.

Daughter of Babylon! forlorn and pale,
Wasted by want, to misery a prey,
Thy glory shall the conqueror assail,
And retribution all our wrongs repay.

By God permitted, from its mother's breast,
Vengeance shall many a shrieking infant
tear;

And pluck those unresisting limbs apart—
Devoting thee to darkness and despair.

J. V. B.

Congregational Intelligence.

CARLISLE.—The new Congregational Chapel in Charlotte-street, Carlisle, of which the foundation-stone was laid on the 30th of April last year, was opened for Divine worship on Friday, May 3rd, when the Rev. Dr. Raffles preached two excellent sermons. On the following Sunday, the Rev. Dr. Falding occupied the pulpit, and the people listened to two most able, encouraging, and instructive discourses. The congregations were very good. On Tuesday, the 14th instant, the tea-meeting in celebration of the opening of the chapel was held, when J. Crossley, Esq., of Halifax, presided.

ENFIELD.—The anniversary of Highway Chapel, Enfield, was held on Tuesday, June 11. The Rev. J. Beavens, the late pastor, having recently resigned in consequence of his removal to Ingatestone, Essex, this anniversary was somewhat in the nature of a recognition of Messrs. C. Welch and W. E. Nicole, who have just accepted the invitation of the church to become co-pastors, both having for some few years occasionally supplied the pulpit. The Rev. J. S. Russell, M.A., of Edmonton and Tottenham Chapel, preached in the afternoon to the church, exhorting them to be fellow-helpers to the ministry. At the subsequent tea-meeting, about 150 people from all the region round about sat down, and in the evening there was a public meeting, when the chapel was well filled. The chair was filled by Peter Bunnell, Esq., and speeches of a pleasing and animating description were delivered by the Rev. S. J. Smith, B.A., of Enfield, Rev. J. S. Russell, M.A., Rev. W. H. Hooper, of Walthamstow, Rev. Isaac Doxsey, of Edmonton, and the Rev. W. M. Robinson, of Ponder's-End.

HAMMERSMITH.—The congregation assembling in the Broadway Church, Hammersmith, under the pastoral care of the Rev. R. Macbeth, are contemplating the erection of a new place of worship. The present building has many venerable associations attached to it. At its opening in 1724, a sermon was preached by Dr. Edmund Calamy, the author of the "Nonconformist Memorials," the church itself having been gathered in the first place, as there is reason to believe, by one of the seceding clergy. Several eminent men have been numbered among its ministers. One of these, the Rev. David Millar, A.M., in the

early part of the last century, distinguished himself as an able defender of Evangelical truth, against the tendency to Arianism which then assailed many of our churches; Robert Winter, D.D., afterwards Morning Lecturer at Baker's Hall, and minister of New Court Chapel; and Thomas Raffles, D.D., and LL.D., now of Liverpool, who began his ministry here in the year 1809. But antiquity has its disadvantages; the building is growing unfit for longer use, and a still greater reason for its displacement lies in the fact that it has become too strait for the worshippers. Hammersmith is a fast growing suburb; the cause has been greatly prospered of late, and the demand for sittings cannot be supplied. The want of additional Sunday-school accommodation is also sorely felt. Under these circumstances the congregation have resolved to build a new place of worship—plain but good—to seat about 600 persons, at a cost of some £2,500, but they have wisely resolved not to begin till they have raised two-thirds of that sum.

LANCASTER.—**PRESENTATIONS TO THE REV. J. SUGDEN, B.A.**—The termination of the ministerial labours of the Rev. J. Sugden, pastor of the Independent church in this town, has been marked by a couple of interesting demonstrations. The universal respect in which Mr. Sugden was held, and the useful services he has rendered during his residence in Lancaster, extended the feeling of regret at his departure beyond his own congregation. The severance from his own flock has been regarded by them almost as a calamity. Mr. Sugden's affectionate zeal as a pastor, his amiability and warm-heartedness, as well as the spirit of tolerance which characterised him, had endeared him to the congregation worshipping in High-street Chapel, and the resignation of his office has consequently been the cause of the greatest sorrow. The presentation of a silver inkstand, and other elegant articles from the Temperance Society, we mentioned last week, and also the gift from the Morecambe workmen. On Monday se'night, the testimonial subscribed for by some members of Mr. Sugden's flock, was presented in the school-room. Mr. Dawson, the senior deacon, presided. The time-piece was placed in front of the platform. It is an elegant piece of workmanship, standing on a marble

slab, and surmounted by a figure of Virgil in bronze. On a plate is the following inscription—"A parting memorial from the church and congregation worshipping at High-street Independent Chapel, to their esteemed pastor, the Rev. John Sugden, B.A., on his leaving Lancaster.—June, 1861." A purse, containing about forty sovereigns, accompanied this gift.

The Chairman said the pleasing and gratifying duty devolved upon him to present to the pastor they all so much loved, a tribute of their gratitude and affection. Addressing Mr. Sugden, he continued:—And now, my dear Sir, I beg to convey to you the deep gratitude of the members of the Church over which you have watched for seven years. It is impossible to forget the interest with which you watched over our nearest and dearest concerns. It is by your labours that our church has been built up and established in the faith of God's holy religion. It is owing to your labours that hundreds have been brought to listen to the words of the great salvation, and the whole town has been benefited by your labours. I will not dwell on the sorrow which fill our hearts to think that, for the present at least, we shall see your face no more. I would rather refer to the gratitude we all feel that we have been blessed with your services so long. And I have to ask you, in the name of this congregation and of my brother deacons, to accept this time-piece as a token of their esteem and affection. As to its intrinsic value, it is perhaps not worthy of your acceptance, but you will please to accept it as a token of our grateful love.

Mr. Sugden, in rising to accept the testimonial, said:—He really had no need for any material tokens of their love. It was quite true that he was more conscious of his love for them than of theirs for him, for if he had had any conception of their regard for him and for his service, it would have rendered the path of duty much more difficult to him than it had been. It was his duty to go away from them, and commit the work to other hands, and he trusted the God of Bethel was leading both him and them by a path which they knew not. He could now only say, that his affection for them would not only remain strong, but would be increased by his departure from them, and he could assure them they would be remembered in his prayers at the Throne of the Heavenly Grace. Mr. Dawson had been kind enough to speak of his labours in the town and neighbourhood. If any good had been done in the town and neighbourhood, it was God who had done it. Having referred to various matters arising out of his long connexion with the Lancaster congregation, he alluded to the new sphere of labour on which he was entering, the London Congregational Association, of which he had accepted the Secretaryship, was not but an experiment. It was an organisation of their churches in London for the evangelisation of the Metropolis. In that vast lace, now containing as large a population as the whole of England in the reign of Edward II., and to which the population of a large town was added every year, there were hundreds of thousands of people who never went to a place of worship. Mr. Sugden proceeded

to say that he should consider himself in the light of a missionary. He had dedicated himself to the missionary work, and if God had called him to China, or to return to India, he should have gone. He had accepted this appointment because he believed God had called him to it, and he asked for an interest in their prayers, that he might be endowed with the proper spirit and understanding for this duty.

LEEDS.—EAST-PARADE CHAPEL.—A congregational tea-meeting has been held in the school-room connected with the East-parade chapel, at which the Rev. E. R. Conder, M.A., late of Poole, was publicly and cordially welcomed as the pastor of the church assembling in the above place of worship. Mr. John Wade, one of the deacons, presided, and was surrounded by representatives from all the Independent churches, and from those of other denominations, in Leeds, who attended to express their sympathy with Mr. Conder and their pleasure on the auspicious union celebrated by that meeting. The chairman briefly addressed the audience. He spoke of the severe ordeal through which the church had passed during the last six years, in consequence of the state of Mr. Reynolds' health, and said that although they had obtained valuable services from various ministers, it was obvious that, however efficient these might be, much must be left undone. The church, it was true, had increased in numbers, and its various operations had been conducted with some efficiency, but the congregation had not materially enlarged; and it was, therefore, with deep gratification and thankfulness that they were met to give a cordial and warm-hearted welcome to the Rev. E. R. Conder. The chairman briefly explained the circumstances under which Mr. Conder was invited, and the unanimity of the church in their desire that he should become the pastor, and having adverted to the fact that, whilst the church had more than doubled since the Rev. John Ely entered upon his ministry, the congregation had not kept pace with it, nor with the vast increase of population; he expressed his conviction that if the church did its duty under its present pastor, the vacant seats in the chapel would soon be filled. Mr. Schofield, the senior deacon, the Rev. W. Hudsell, Mr. T. E. Flint, Rev. G. W. Conder, Mr. E. Morgan, Mr. Moxon, Rev. J. H. Morgan, and Rev. G. Smith, of Poplar, severally addressed the meeting, congratulating the church on the selection of Mr. Conder, welcoming him to his new sphere of labour, and expressing the hope that he might enjoy a long, useful, and happy life amongst them. The Rev. E. R. Conder, on being introduced to the meeting, was warmly and enthusiastically received, and in an excellent address thanked them for the overwhelming welcome which had been given to him, and which would be to him a most powerful and affecting memory and motive, so long as he should be permitted to labour there or elsewhere.

LEWISHAM HIGH-ROAD.—The Rev. George Martin, of Chelmsford, has accepted the unanimous invitation of the Congregational church worshipping here, to become its pastor, and will enter upon his stated labours on Lord's-day, July 7. The church was perfectly

unanimous in its invitation, and since its decision, the congregation has, with equal unanimity, accepted the choice of the church. Moreover, we understand that Travers B. Wire, Esq., jun., son of the late Alderman Wire, has generously released the church from a claim he had upon it for the sum of £1160, and which bore interest at 8 per cent. per annum. This munificent gift is modestly described "as a thank-offering to God for His many mercies to us all."

LONG SUTTON.—The Rev. Josiah Miller, M.A., formerly of Dorchester, has accepted a cordial and unanimous invitation to the pastorate of the church at Long Sutton, Lincolnshire.

MORECOMBELAKE AND MARSHALSEA, DORSET.—A few years ago this district used to be surnamed the "Ireland" of England; the wild character of its inhabitants made them the terror of the neighbourhood, while their romantic and gipsy habits rendered any hope of improvement very small indeed. In no place has Dissent exercised a more beneficial influence, or shown its capability of adapting itself to the exigencies of the people. The anniversary services connected with the schools, so efficiently directed against this state of things by the present minister, the Rev. J. Hargreaves, for more than a quarter of a century, were held on the 6th instant. The preachers on this occasion were the Rev. John Thomson, of Beaminster; and the Rev. H. Quick, of Bristol. In the interval, the children of the schools and the visitors were regaled with tea, cake, &c., and the services pronounced a decided success.

NEWCASTLE-ON-TYNE.—On Monday, June 12, a recognition service was held at West Clayton-street Chapel, in connection with the settlement as pastor of the Rev. Henry T. Robjohns, B.A. The Rev. John Lookwood, B.A., of Oswestry, delivered the introductory discourse; the Rev. F. Stephens, of Newcastle, gave the word of welcome to the new minister; the Rev. A. Jack, of North Shields, prayed for the pastor and people; and the Rev. James Parsons preached a faithful sermon from 2 Corinthians vi. 17. The attendance was satisfactory and encouraging.

NORTHAM, NEAR SOUTHAMPTON.—A bazaar and tea-meeting have been held in the Above-Bar School-room, to assist in procuring funds for the enlargement of the Independent Chapel, Northam. A public meeting was held in the adjoining chapel in the evening, the Rev. T. Adkins in the chair. The Chairman addressed the congregation, observing that all churches, whether endowed or unendowed, to be properly constructed, must be both a centre of attraction and a centre of emanation. His excellent friend Mr. Gregg had been blessed in his labours, both as a town missionary, and in his ministerial capacity. Much assistance had been given, but more was yet required, and he hoped the support rendered by the meeting would be of a very liberal nature. The Rev. G. Gregg, minister of Northam Chapel, stated that they were celebrating their fourteenth anniversary. The Rev. J. G. Wright, Presbyterian; the Rev. W. Roberts, of Albion Chapel; the Rev. J. Skinner, and the Rev. H. H. Carlisle, B.A., addressed the meeting.

PECKHAM-RYE.—The fourth anniversary of Peckham-Rye Congregational Church was observed on Sunday, June 9th, when two sermons were preached; that in the morning by the Rev. J. Burns, D.D., and that in the evening by the Rev. David Thomas, of Stockwell. On Tuesday evening, June 11th, a public meeting was held in the above place of worship, over which the minister of the place, the Rev. Hiles Hitchins, presided. Addresses were delivered by the Revs. A. M. Henderson, Robert Robinson, John Pillans, W. A. Essery, W. P. Tiddey, David Nimmo, T. J. Cole, and J. De Fraine, Esq. During the past year the debt on this place of worship has been reduced upwards of £400, and the societies and institutions connected with the church have increased in number and improved in position.

PLOUGH CHAPEL, BRECON.—Services in connexion with the ordination of Mr. R. S. Williams, student of the Brecon Independent College, as pastor of the above church, were held on Tuesday and Wednesday, the 4th and 5th of June. A very excellent discourse on the "Nature of the Christian Church" was delivered by the Rev. T. Rees, of Beaufort. The usual questions were asked by the Rev. H. Griffiths, of Brecon. The ordination prayer was offered by the Rev. J. Stephens, of Brychgoed. The Rev. Professor Morris delivered a very impressive charge to the pastor, and the Rev. J. Stephens to the church. Several other ministers were present, and took part in the different services.

REIGATE CHAPEL, SURREY.—The congregation assembling at the above place of worship having, in May, 1860, effected the liquidation of the debt incurred by the enlargement and improvement of the chapel, formed a committee for the erection of new school and class rooms. These rooms have been built, and were opened by a tea and public meeting. Addresses were delivered by the Revs. G. L. Adeney, H. J. Thomas, and J. S. Bright, of Dorking, and also by Messrs. Sargent, Willis, Lees, Pack, and Heather. The building includes one large room for the general purposes of the schools, and three class-rooms for infants and senior boys and girls. The entire cost was about £515, and the whole amount was raised before the close of the meeting. The building will therefore be occupied for the purpose of religious instruction free from any debt.

STAINES.—The Rev. Rippon Pörter has resigned the pastoral office over the Independent Church at Staines, Middlesex, which he has held for a period of thirty-eight years.

TOWCESTER.—On Thursday, May 30, the ordination services of the Rev. Isaac Davies, of Airedale College, were held at Towcester. The Rev. George Nicholson, B.A., of Northampton, read a portion of the Scriptures and prayed. The Rev. T. Toller, of Kettering, delivered the introductory address, which comprised an able exposition and defence of the practice and principles of Nonconformists. After the deacon, Mr. T. Vernon, had related how it was that the church had been led to request Mr. Davies to become their pastor, the Rev. H. Ault, of Kilsby, asked the usual questions. The ordination prayer was offered by the Rev. T. Arnold, of Northampton, after which, the Rev. D. Fraser, LL.D.,

President of Airedale College, delivered a most affectionate and impressive charge to the young minister. In the evening, the Rev. D. Thomas, of Stockwell, preached a very able sermon to the church and congregation. The attendance on both services was large.

WYNDHAM, LEICESTERSHIRE.—ORDINATION SERVICES.—The Rev. J. Devine, who was cordially invited to become the pastor of the Congregational Church in this place in November last, has been publicly ordained to that office. The Rev. J. Jenkinson, of Oakham, having read the Scriptures and prayed, an address, ably setting forth the distinctive principles and advantages of Independency, was delivered by the Rev. Johnson Barker, LL.B., of Leicester. The usual questions were asked by the Rev. J. Twidale, of Melton. The ordination prayer was offered by the Rev. W. Woods, of Leicester. The Rev. R. W. McAll then delivered an affectionate charge, founded on 2 Timothy ii. 4.—“No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.” In the evening, after tea, a public meeting was held, presided over by J. Cripps, Esq., when addresses were delivered on the following subjects:—“The Christian's Relation to his Pastor;” “The Christian's Relation to the Church of which he is a Member;” “The Christian's Relation to the World;” and “How may a Revival of Religion be Promoted.” A resolution, pledging the meeting to use its utmost effort to extinguish the remaining debt on the chapel, was proposed and adopted. Collections were made after each service towards its liquidation.

THE AMERICAN CONGREGATIONAL UNION.—The meeting this year was held under very exciting circumstances. While the children of the Most High were communing together, the forces of the nation were being marshalled for mortal conflict against those who but yesterday were viewed as brothers and fellow-citizens. According to the *New York Independent*, it is impossible by a printed report to convey any adequate impression of the enthusiasm which prevailed. The tone of the meeting, from its commencement to its close, was that of high religious patriotism—religion elevating and consecrating the patriotic fervour that glowed in every heart. The speeches were all well sustained, and the spontaneous unanimity of sentiment in the speakers found its full response in the minds of the assembly. The unexpected display of the national flag at the close of Mr. Stone's speech, and the splendid rendering of the “Star-Spangled Banner” by Mrs. Jameson, produced an outburst of feeling that can never be forgotten by those who witnessed it. No association but the Congregational Union could have originated and sustained such a meeting. With no business formalities, no constitutional limitations, no denominational barriers, but with the freedom and courtesy of Christian fraternity, and the enthusiasm of the spirit and principles of freedom, this body was in a position to rally to its platform the patriotism of Christian hearts, and the eloquence of Christian tongues for the support of liberty and constitutional government.

On Tuesday evening, May 7th, the anni-

versary of the Union was held in the church of the Pilgrims, Brooklyn, the Rev. Dr. Bacon, the President, in the chair. The annual report, giving a spirited and cheering account of the doings of the Society in the past year, was read by the secretary, Rev. Isaac P. Langworthy. The address was delivered by Rev. Dr. Thompson, of New York, who opened as follows:—

“When Oliver Cromwell had laid siege to Edinburgh Castle, and was waiting for heavier batteries, he took occasion to send to the Governor of the Castle a long letter vindicating the scriptural principles of Independency; and especially arguing the right of every Christian, as such, to preach—‘approbation [or ordination] being simply an act of convenience in respect of order;—not of necessity, to give faculty to preach the Gospel.’ The Governor had written tartly against Cromwell's alleged usurpation in church affairs; and so Oliver, resting on his sword waiting for his siege train, writes, ‘Because I am at some reasonable good leisure, I cannot let such gross mistakes and inconsequential reasonings pass without some notice taken of them.’

“This is my precedent for discussing points of church polity in times of civil war. Our heavy batteries of patriotism will be opened on Thursday evening, at the City Assembly Rooms. Meanwhile, I seize this ‘reasonable good leisure’ for a dry Biblical and historical argument, promising, however, to test to the utmost your soldierly qualities of attention and endurance.”

He then announced as his subject the Primitive Church, with special reference to the transient and the permanent in the church polity of the New Testament. Having traced the signification of Ecclesia in classic usage and in the Septuagint, Dr. Thompson unfolded the following principles of New Testament polity:—1. It is a principle of the New Testament polity that Christians make the church, not the church Christians. 2. No individual was deprived of any rights which belonged to him as a Christian, by entering a church organization. 3. Christians associated in Christian fellowship on the basis of fraternal equality. 4. Each local society was complete in itself, and independent of all authority, save that of Christ, as declared in His Word. 5. The officers and leaders of the Ecclesia were not a hierarchy, but were chosen by each society for its service only. 6. Particular churches maintained fellowship one with another, by intercommunion, and exerted upon each other a moral advisory influence. While each society was independent, none was isolated. These democratic principles of the New Testament obtained far down into the second century. This position was enforced by numerous quotations from various writers of different sects, especially those of the Episcopal and Roman Catholic churches. These principles of the New Testament are permanent; other details, such as the apostolic office, community of goods, and a form of worship, were occasional and temporary. The “Church of the Future” must be constituted by a return to these first principles.

SOMERSET ASSOCIATION.—On Tuesday and Wednesday, May 28th and 29th, the sixty-

5th annual meeting of the Somerset Association was held at Yeovil. At noon, on Tuesday, a preliminary meeting was held in the assembly rooms, at which the pastors of the Congregational churches and lay gentlemen from the county were present. At half-past two the meeting for general business was held. Grants in aid of weaker churches, and of the incomes of their pastors, were made. The following resolution was passed, amid tokens of sorrow, expressing the grief of the association at the loss, since the last meeting, of the Rev. H. Addiscott:—

"The present meeting of the Somerset Association, on this its first gathering after the melancholy event, desire to place on record the sentiments cherished by its members on the loss it has sustained in the removal by death of the Rev. Henry Addiscott. They recal with sorrowing affection his valued services, for many years as the Secretary of that Association, for the duties of which office, his sound judgment, eminent tact, untiring activity, and his thoughtful interest for his brethren and the churches, rendered him so adapted. They desire also to record their high estimate of his Christian character, of his faithfulness as a minister of Christ, and his unwavering attachment to Congregational principles. They offer to the widow and the fatherless their tenderest sympathy, and commend them unto Him who is able to 'comfort all that mourn,' and they pray that this sudden bereavement may lead those who remain more than ever to work whilst it is called to-day, for the night cometh when no man can work."

The Rev. R. H. Jones, of Bridgwater, was unanimously elected secretary. In the evening the annual sermon was preached in the Independent Chapel by the Rev. Dr. Spence, of London. After this the pastors and members of the represented churches joined in the communion of the Lord's Supper. The Rev. William Guest, of Taunton, presided. These sacred services were well attended, and of deep interest throughout. On the Wednesday morning a second devotional meeting was held in the chapel for an hour, and at eleven the Association assembled in the Town-hall to transact the business of its recently re-organized Evangelist Society, J. Spencer, Esq., of Oakhill, in the chair. The Rev. Macmillan, secretary of this branch of the operations of the association, read a very gratifying report, whereby it appeared that six new agents, being unordained ministers, had been just appointed, and would immediately be located in the more neglected parts of the county as evangelists. At half-past two a public dinner was held in the assembly rooms, the Rev. J. W. Sampson, pastor of the church at Yeovil, presiding. After dinner the chairman first of all conveyed the cordial welcome the congregation at Yeovil gave to the Association on their visit to the town, coupling especially in the terms of the welcome the name of the Rev. William Guest, and expressing the pleasure with which the pastors and churches received him into the county of Somerset. The rev. gentleman replied, and other interesting speeches were made. In the evening a public meeting was held, J. P. Spencer, Esq. in the chair. The report was read by the secretary, after which valuable addresses were delivered.

EAST DEVON EVANGELICAL ASSOCIATION.

The annual meetings of this Association were held at Honiton, on Tuesday and Wednesday, the 4th and 5th ult., in the following order:—On Tuesday evening, a devotional service, with an address by the Rev. J. Stacebery, of Tiverton. On Wednesday morning a Sunday-school breakfast, with two addresses by the Rev. Mease Biggs, of Cheriton-Fitz-Payne, and Mr. K. B. Collins, of Exeter. At eleven o'clock a public service in the Independent Chapel, when the Rev. Wm. Guest, late of Leeds, now pastor of Paul-street Chapel, Taunton, preached a very instructive and deeply impressive sermon. In the evening a public meeting was convened in more direct furtherance of the specific objects which this Association aims to accomplish. On this occasion the report, embracing much interesting statistical information collected from brethren residing in rural districts, and from Mr. Rowe, the devoted evangelist employed by the Association, was read by the Rev. J. F. Guenett, the secretary, after which Mr. J. Nicholls, the treasurer, presented a statement of the financial condition of the affiliated body. A resolution, adopting the report and approving of the gentlemen elected to be officers and committee for the ensuing year, was moved by the Rev. R. Clapson, of Exmouth, and seconded by the Rev. D. Hewitt, of Exeter. The Rev. M. Paul, of Tetness, one of the secretaries of the South Devon Association, present as a visitor, then gave a brief sketch of our Non-conformity in Devon, especially for its zealous contention for the truth once delivered to the saints.

HOME EVANGELISATION.—CHELTENHAM.

A large and most influential meeting was lately held at the Royal Old Wells, Cheltenham, to celebrate the anniversary of the Rev. Dr. Morton Brown's settlement at Cheltenham. To give practical value to the occasion, the Doctor had invited Mr. Samuel Morley, the treasurer, and the Rev. J. H. Wilson, the secretary of the Home Missionary Society, London, to speak on the subject of "Home Evangelisation," and Mr. Morley was called to the chair. Dr. Brown stated that during the last ten years they had raised £9,000 for the new chapel, which was now entirely free of debt; and while he felt most thankful to God for the spirit of liberality which the people of his charge had shown, he was now most anxious that they should enter with heart and hand into the great and growing work of home evangelisation. He was very glad indeed that Mr. Morley and Mr. Wilson had accepted their invitation to be present, and he had no doubt their visit to Cheltenham would be greatly blessed. Mr. Morley congratulated the church on being free of debt, and Dr. Brown on having around him a people so devoted and so affectionate. He would remind them, however, that, great as the work was which they had accomplished, it was only for themselves; and that now, when they were free, they must seek the salvation of all "the regions round about." Mr. Morley went fully and practically into the question of home evangelisation, and was followed by the Rev. Mr. Harris, Rev. Mr. Stratford, and Rev. J. H. Wilson, and the interest was sustained throughout.

Christian Doctrine.

NOW!

"Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. vi. 9.

It is nearly two hundred years since the following incident occurred:—An eminent minister of Christ, who had been ejected from the Church by the Act of Nonconformity in the year 1682, observed, after he had commenced the service on one occasion, a young man enter the place, and take a seat in a pew, who appeared to be afterwards restless and uneasy, as if unwilling to remain. The minister determined to try to gain his attention, and to impress his heart; therefore, when he rose to preach, before naming his text, he turned to one of his hearers, whom he regarded as a follower of Christ, and said, "Brother, do you repent of coming to Christ?" "No, Sir," he replied, "I only repent that I did not come to Him sooner." Then he turned to another that had been early devoted to the Saviour, and said, "Brother, do you repent of coming to Christ?" "No, Sir," he replied, "I, thy servant, have feared the Lord from my youth." Then, looking to the young man, he said, "Young man, are you willing to come to Christ?" He was at first afraid to answer, but, being encouraged by some that sat near, he said in a tremulous voice, "Yes, Sir." "When, Sir?" the minister asked. He replied, "Now, Sir." "Then stop and hear, while I preach to you from these words: Behold, now is the accepted time; behold, now is the day of salvation."

The young man heard with deep interest and profit, and became a devoted, useful Christian. His uneasiness had been occasioned by the threatenings of his father, who was an enemy to the nonconformists, and had forbade his sitting amongst them.

To this language of the inspired word we wish, dear reader, to call your attention. You have reason to behold

it with deep interest and admiration, because it presents "salvation" to you—because it shows a method of acceptance with your offended God—because it tells of a gracious season in which you may attend to these things—and because the present time is of the highest moment in relation to them. "Behold, *now* is the accepted time," &c.

I. Observe the great blessing, "salvation," here referred to. "The day of salvation."

Did you ever see a criminal at the bar condemned to die? He cries for mercy; he wants to be saved. Did you ever hear the calls of a drowning man for help as he felt he was sinking beneath the waters? He wants salvation—deliverance from his danger. Or did you ever hear of a traveller that had wandered and lost his way, who is benighted, and gets near to a dangerous precipice, down which if he falls he is dashed to pieces? O, he needs to be rescued from his danger, and restored to the right path. Here you may see some faint emblem of your need of salvation. As a transgressor, you are righteously condemned by the holy law of God. If left to yourself, you would sink into perdition, and would be lost for ever. As a wanderer from God, from holiness, and happiness, you are approaching the brink of a dreadful precipice, down which if you fall you rise no more. If you die in sin you sink into hell. Now, if this is your condition—and it certainly is, as the word of God is true—and it certainly is, as your conscience bears witness that you have sinned against God and deserved His wrath—then, salvation must be a blessing of unutterable value to you. And it cannot be set before you too earnestly—too impressively. It is a salvation not for the body, but for the

precious, the immortal soul; not from some slight evil, but from that which is most tremendous and overwhelming—not to raise to some small benefits, but to blessings richer than all that earth can afford—a salvation, not temporal but eternal. It is a deliverance from sin, the greatest of all evils, with all its tremendous consequences. A salvation which delivers from all the miseries of hell, and raises to all the glories of heaven. A salvation that will cause the soul to be holy and happy through a boundless eternity. This is the salvation you need, dear reader. It is the salvation offered to you in the Gospel, obtained by the precious blood of Christ, and imparted to all that believe on His name.

II. The Gospel presents a way of acceptance with your offended God. "An *accepted time*."

I know not what is passing in your heart, but surely I know that it must be a very serious thing to have no acceptance with an offended God. We will just suppose a person beginning calmly and closely to think what he is, and how matters stand between his soul and God. He is conscious that there is something wrong between him and his Maker. He can't think of God with comfort. He cannot look to Him as his Father and his Friend. He dreads the thought of appearing before Him. Guilt lies on his conscience—he feels that the wrath of heaven might justly fall upon him for his sins—that the God he has offended might justly cast him away for ever. We would ask him, "What is it you now, above all things, want?" Would he not reply, "O, to be accepted with my offended God; that He would graciously receive me, forgive my sins, be reconciled to me—take me, unworthy as I am, into His favour and family. Then should I have peace—then should I have hope—then could I look at death with comfort, and trust to be happy beyond the grave."

Now here it is. Blessed be God, we would say, you live in an accepted time.

A time when a method of acceptance with God is opened for you, and presented before you. It is by the righteousness and atonement of the Lord Jesus Christ as the Mediator and Saviour. He came to appear on the behalf of sinners; and He did and suffered all that was required, in order to our acceptance with God. Such was His love that He died to redeem us to God by His blood; and we may now be "accepted in Him the beloved." His blood can cleanse from all sin—can take away all your guilt. "Through Him is preached unto you the forgiveness of sins." And the smiling face of a reconciled God is to be seen in Christ Jesus our Lord.

You are invited to come and to plead His precious blood for your acceptance with God, and He will receive you, poor, guilty wanderer as you have been, through the Son of His love. Come, cast yourself before Him in this way, and all will be well. See the accepted sinner who believes the message—who comes to God through the Redeemer—he has peace with God; he can look to Him as his Friend and Father. "Though thou wast angry with me," he says, "thine anger is turned away, and thou comfortest me." "Behold, God is my salvation, I will trust and not be afraid." What a blessing to find acceptance with God.

III. A gracious season to attend to these things is granted unto you. "An *accepted time—a day of salvation*." A season is afforded to you in the time with which you are favoured in this day of your life, amidst the privileges of the Gospel, to attend to and secure the great blessings of this acceptance and salvation.

See a poor half-awakened heathen in a far distant land; he feels uneasy—he is grasping after something—he is conscious that all is not right, but he cannot tell what to do, nor where to look, for the news of this method of acceptance and salvation has not yet reached to him. But to you the word of salvation is come. You have the

Bible, where the glad tidings are revealed—where the Saviour is set before you. O read it, study it, pray over it, that you may become acquainted with those “things that make for your peace.” You can hear a preached Gospel. The ministers of Christ come to explain, and to impress upon your attention the great things that relate to your acceptance with God, and your eternal salvation. You have the Sabbaths of God, when you are especially called to attend to these things. Praise the day of God; resort to the house of God; listen to the messages of life and salvation.

To you God has given a season of gracious opportunity, favouring you with means of which millions are destitute. And then, brethren, think there are millions of lost spirits in the regions of darkness and despair. Multitudes that have passed through this world and neglected the salvation of the Gospel, and trifled with the means and seasons of grace—have lost them for ever. They remember them with bitter anguish of heart. In vain now they cry and curse their folly, with all the terrible feelings of remorse; their accepted time is gone, their day of salvation is lost, and lost never to return. No sound of mercy is heard in hell. No Saviour is proclaimed in those regions of woe. No offer of salvation is made to the damned. They are gone beyond the reach of the Saviour's grace, and of the atoning blood of His cross. These were not designed for souls that had passed impenitently on the scenes of time, when their day of probation was passed. They are designed for sinners like you, while you remain on earth. This “is the accepted time, the day of salvation.” How great the mercy granted to you *now*; how precious the privileges with which you are favoured!

In this accepted time, you have a season afforded you to seek and to receive the great blessings of the Gospel for yourselves. It is in this time of acceptance that God may be found of you, though you have lost

Him by sin, and have been wandering from Him. You are called to “seek the Lord while He may be found, to call upon Him while He is near.” It is in this “day of salvation” that the great blessing of pardoning mercy may be found, through a Saviour's precious blood. Come to Him, that the guilt that lies upon your soul, and that would sink it to hell, may be removed, that you may have pardon and life. It is in this “day of salvation” the heart may be renewed and saved from the love and power of sin, which tend to the misery of the soul; while you may be brought to the love and service of God, which tends to your highest blessedness. In this “day of salvation” Christ may be found as your Redeemer, if you go and cast yourself before His cross, for He has said, “Him that cometh unto me I will in no wise cast out.” It is in this “day of salvation” that you are called to escape from hell, and to obtain preparation for heaven. You are to flee as perishing sinners “from the wrath to come.” You are to “lay hold,” as humble believers, “on the hope set before you” in the Gospel. You are to place your dependence on Christ Jesus the Lord, and trust in Him as your only and all-sufficient Saviour, and He will give you a title to eternal life, and He will send His Spirit to your heart to prepare you for the enjoyment of that life.

What a great favour should it be esteemed that sinners, guilty and undone in themselves, who had no claim on God, and who might have been cast for ever from Him, that they should have such seasons granted unto them, with such discoveries presented before them, relating to their acceptance and salvation, in which they have such opportunities granted for attending to the things that belong to their peace.

IV. The *present time* is of the highest moment in relation to these things. “Behold, *now*.”

The *now* of time is that in which these things are set before you, and in which you should especially regard them,

because your life is so uncertain, you know not what shall be on the morrow. Now is the only time of which you are certain. Because the salvation is so momentous, you should seek above all things to obtain it *now*. Because, if once lost, it is lost for ever. And because delay tends to harden the heart, and to set you further from God and happiness.

The Apostle seems to lay the stress of the passage on the *now of time*. "Behold, now is the accepted time; behold, now, now is the day of salvation." Why should he do this? Why, surely, because the time is so short; the day of life will so soon close. Now the sun of mercy shines, but soon it will be descending. Now the day of grace is granted, soon it will be closing. Time flies with great rapidity. At the longest the day of life will be short; and when it is passed, how rapidly will it appear to have fled. O, seize the now of time.

But he also does this because there is such *uncertainty* as to the continuance of these seasons. The opportunity granted to-day may not be renewed to-morrow. The sun of mercy shining now may not rise on you another day. You "know not what shall be on the morrow; for what is your life? it is even as a vapour, which appeareth for a little time, and then vanisheth away." See how easily the thread of life may be snapped asunder! How soon the heart may cease to beat, the blood to flow, the lungs to play! A sudden stroke, or a fatal disease, may take you quickly away. O regard, then, the now of time. But he does this also because such momentous consequences hang upon the present time.

"Great God! on what a slender thread
Hang everlasting things."

The great salvation, the salvation of the immortal soul may seem, as to you, to be suspended on the present time. If you have some great thing, as you think, to do for this life, and the season appears to be suitable and urgent, how anxious are you to improve it. What folly is it considered to neglect it. This

is the force of some of our proverbs—"Make hay while the sun shines;" "Improve the harvest hours;" "Strike while the iron is hot," &c. They will soon be gone; and then, if the season is lost, it cannot be recalled. So in the infinitely more momentous concerns of salvation. Now is the time for improvement. Now the season for attending to your everlasting well-being. If this is trifled away, the spirit is undone for ever. If salvation is lost, final, eternal condemnation is to be endured. O, improve this season, this precious all-important *now* of time. God is now willing to hear you; Christ is now willing to receive you; the Holy Spirit is now willing to aid you; and the blessings of salvation are all ready for your acceptance. O come, without delay, and receive them.

Ashley, March 10, 1858. T. C.

REPENTANCE.

REPENTANCE is one of the first principles of the doctrines of Christ. The question, What is it, or in what does it consist? has been diversely answered. The word repentance, in its simple and primary acceptation, denotes afterthought, or a change of mind. This is supposed by some persons to be not what is implied in repentance unto life. The etymological sense of the word, however, does not include all that is embraced in the term as a Christian doctrine, or that is implied in it as a duty. The Greek word rendered repentance is used in the Scriptures in the sense of turning to God in every respect in which man has turned from Him, in mind, in heart, and in conduct. In connexion with this turning to God, the subjects of it are the subjects of different emotions and feelings which naturally arise out of it—such as conviction of sin, a consciousness of merited punishment, humility, and godly sorrow. It is not denied that repentance denotes a change of mind; but this is not the extent of the meaning of the term in the Scriptures. The word is

sometimes used in relation to one of the changes expressed, and sometimes in relation to all. As the word is used in each sense, it is evident that not any one of them alone expresses all that is included in repentance unto life, but that the doctrine of repentance, in its full acceptance, embraces the whole. The word, when used in one sense alone, has relation to a particular case, in which the one change is required, or enjoined. The word, when used in a general sense, includes the three, and does not, as such, exclude their concomitants. A few examples may illustrate and confirm these remarks. In Hebrews xii. 17, we read that Esau found no place of repentance, though he sought it carefully with tears. Here the word clearly denotes a change of mind. He found no place for a change of mind in his father Isaac. He could neither say nor do anything to induce his father to change his mind. In Revelations ii. 5, we read that the church at Ephesus had left its first love. This was its error. Our Lord, in allusion to the sin of which it was guilty, said, "Remember whence thou art fallen, and repent." This admonition cannot simply mean, change your views, or your minds, as erroneous doctrine was not the error into which the members of the church had fallen, but an error of disposition, or of heart. They had left their first love, and what they were commanded to do was to repent, or to return to their first love; to return in heart to the Saviour, towards whom their love had waxed cold; so that in this case, the word repentance denotes a change of disposition. In Rev. ii. 12, we read that the church at Pergamos was sound in the faith, but that it tolerated evil men and sinful practices. Our Lord enjoined upon it repentance: "Repent, or else I will come unto thee quickly." This admonition clearly enjoins a change of conduct—the ceasing to tolerate evil actions. In 2 Cor. vii. 9, the Apostle Paul says, "Godly sorrow worketh repentance unto salvation." The repentance here mentioned is evi-

dently reformation of conduct, as godly sorrow does not work a change of mind, but a change of mind works godly sorrow. The mind is not enlightened by the feelings of the heart, but the feelings of the heart are induced by the enlightenment of the mind. The effects produced by the godly sorrow of the believing Corinthians is in agreement with these remarks. It operated to reformation. The passages of Scripture quoted show that repentance is a turning to God in the thing in which men have departed from Him. As a general duty, it signifies a turning in mind, in heart, and in conduct. As a particular duty, it denotes a turning in the particular in which they have erred. The injunction in Isaiah lv. 6, is a call to repentance. The sinner is commanded to forsake his thoughts, or to change his mind—to forsake his ways, or to change his conduct—to return unto the Lord, or to change his disposition towards Him. The parable of the Prodigal Son affords an illustration of repentance. He came to himself—a change took place in his mind. He returned to his father—a change was effected in his disposition. He became subject to him—a change was manifested in his conduct. The concomitants of the prodigal's repentance were, conviction of sin, confession of sin, and contrition or sorrow for sin. These things, though not repentance, are things which always accompany it. The question arises, What is the nature of the changes included in repentance? Some persons affirm, that repentance is simply the putting away of error. It is not denied that renunciation of error enters into repentance, but repentance is positive, as well as negative. The change it implies is not merely the ceasing to hold wrong views, but the holding of right ones. In short, it is right thinking which removes wrong thinking. Disbelief of error is an effect of belief of the truth; and both go together in the change of mind included in repentance. Men in their natural or unconverted state do not form a right judgment of the things of God.

They do not rightly appreciate the character and perfections of God. They do not discern the nature and the excellency of His law. They do not clearly see the evil of sin, and the beauty of holiness. They do not behold the Lord Jesus Christ as He is revealed in the Gospel—see His glory and excellency—nor the adaptation of His work and offices to man's legal and moral condition, and his wants. Their minds are blinded. In repentance they become the subjects of a change of mind. Through the enlightening of the Holy Spirit, the entrance of God's Word gives them light. They see Divine things in a different light, and come to correct acquaintance with them. They have new views of God, of His law, of sin, of holiness, of this world, of the world which is to come, of the Lord Jesus Christ, of His work and offices, and of the design and effect of His mediation. This is the change of mind included in repentance unto life.

Men in their natural condition are estranged from God, and enemies against Him by wicked works. They are averse to His authority, His law, and His government, and are indifferent to the salvation that is in Christ Jesus. The Gospel has no charms for them. Heaven has no attractions. In repentance, a change of disposition takes place. The affections become alienated from earthly and sinful objects, and are set upon God and things which are above. This change in the disposition is intimately and inseparably connected with a change of mind, and is accompanied with godly sorrow, as we cannot turn from that which is evil to that which is good without the experience of shame and regret in the review of the past. Godly sorrow works reformation of conduct. The change in the conduct is evidential of the change in the mind and heart. That this threefold change is included in repentance is apparent in the admonitions to the duty which are contained in the Scriptures, and in the arguments by which it is enforced. The Apostle Peter admonished Simon Magus to

repent of his wickedness. It cannot be supposed that this admonition included no more than that he should renounce his erroneous notion that the gift of God could be purchased with money. The Apostle apprised him that he had wrong views of God, and of His bestowment of spiritual gifts—that he had a wrong disposition—that his heart was not right with God, and that his conduct was erroneous; and it is natural to suppose the Apostle's admonition was co-extensive with Simon's errors. In Acts xvi. 30, we read, that after the Apostle Paul had rebuked the Athenians for idolatry, he said, "And the times of this ignorance God winked at, but now commandeth He all men everywhere to repent." It cannot be supposed that the command of God had reference simply to a renunciation of the theory of idol worship, but that it extended to the ceasing from idolatry in mind, and heart, and conduct. The connexion between repentance and faith in our Lord Jesus Christ has given rise to much controversy. Repentance and faith, though separable as distinct graces, are inseparable in Christian experience, and are so connected that priority of time in relation to them can scarcely be distinguished. Our Lord preached that men should repent and believe the Gospel; and His apostles preached repentance towards God, and faith in our Lord Jesus Christ. As repentance is a change of mind, of heart, and of conduct—or, a change from darkness to light, from sin to holiness, and from Satan to God—as the Gospel is the instrument of this change, and as the Gospel is only operative as it is believed, the connexion between faith and repentance is most manifest. The belief of the truth and the effect of the truth are inseparable. Conviction of sin, and a sense of need, precede faith in Christ, and may be produced by the law; repentance is rather an effect of faith, and is induced by the Gospel. Repentance is a duty. We have wandered from God, and no truth is more evident than that it is our duty to return to Him in

mind, and heart, and conduct. It does not lessen our obligation, to say that repentance is the gift of God. The fact that God gives repentance unto life, and that our Lord Jesus Christ is exalted a Prince and a Saviour to give repentance unto Israel, do not afford exemption from the duty, but afford evidence that it is a duty. We are brought by Divine grace to do what reason and Scripture testify it is our duty to do, and what if we do not we must perish. T. A.

Derbyshire, June 12, 1861.

HINTS ON FAMILY WORSHIP.

I PRESUME it will be acknowledged by all who profess to be the real disciples of Jesus, that family worship is both a very important duty, and a very delightful and interesting engagement. What a lovely sight it is to see a whole family bending the knee at the throne of grace, and pouring out their hearts, in thanksgiving and prayer, to the Author of all their mercies! There can be no doubt that angels look down on such a scene with sensations of peculiar delight; and there can be as little doubt that when this duty is discharged in a regular and judicious manner, it is, generally speaking, a source of pleasure and satisfaction, not only to the heads of the family, but to all parties concerned in it. At the same time it is to be feared that there are some who profess, at least, to be the real followers of Christ, who, from various causes, live in the constant neglect of this very important duty; but it is not my present object to point out the inconsistency of such conduct, but rather to show how this duty may be more profitably discharged.

I think it must be admitted that those who profess to discharge this duty do not always perform it in the best possible manner. If I can suggest a few hints to show how this duty may be discharged, so as to render it more interesting and more profitable, the end of this paper, so far, will have been answered.

As a general rule, I think an exercise of family worship ought to be rather brief than otherwise. I think that both long readings and long prayers are to be studiously avoided. Some of our good people make sad mistakes with respect to these things. With regard to reading—they seem to think that it would be almost a slight upon the Word of God to begin a chapter and not to finish it, even though it should have from forty to sixty verses in it. Now this is really a very grave and serious mistake. In my humble judgment, it would be a much wiser course to look over the chapter before they begin, and divide it into two or three portions. A brief glance at its general contents would show them where these divisions might be suitably made. As a general rule, I should say that from twelve to sixteen, or at the most twenty verses, would be amply sufficient for one occasion.

Then, I must further observe, our good people not unfrequently fall into another evil—that of following a long reading with a very long prayer—a prayer, perhaps, reaching from ten minutes to a quarter of an hour, and, in some cases, even beyond that. This is a practice most seriously to be deprecated; it is, if possible, more objectionable than the other; and when they come together, they render the whole a wearisome and tiresome engagement.

What is the direct object of family worship? Is it not to instruct and interest young people and servants, and to show them that God is to be acknowledged and glorified day by day? But these long readings and long prayers, instead of interesting them, have a direct tendency to disgust them, and to make them wish such services had never been thought of. I verily believe that, in numerous cases, they dread them coming on; they rejoice when they are over; and they would evade them altogether, if it were possible to do so. If a few verses were read, in five or six minutes, and then a prayer offered, within about the same time, how much more calou-

lated would this be to do good, than the long, tedious, prosing services, which are sometimes carried on.

A question here will very naturally arise in the mind of the reader—How often ought family worship to be attended to? I once heard a minister say, over and over again, in a sermon, “It was the imperative duty of every head of a family to call his household together every morning and evening.” I felt to demur to the statement at the time, and I do so still. I think such a course very desirable, where it is practicable; but I believe there are thousands of cases where it is not practicable; and I think we ought to be very cautious in making positive statements of that kind, especially where we have no express Scripture to enforce them. By all means let us stimulate and encourage our people to the duty of family worship; but I think, with respect to the number of times, that must, in a great measure, be left to their own consciences and circumstances.

I think it a matter of great importance, that when family worship is conducted in the *evening*, it should be attended to at the *earliest* hour possible. But how often is this important and interesting engagement put off to the very last moment before going to bed, when both children and servants are more than half asleep, and totally unfitted for such an exercise? Can this be right or proper in any sense? What! shall we offer to God the blind, the halt, and the lame, for sacrifice? Shall we devote all our strength and activity to business engagements and social intercourse, and then just give to Him a small portion of the very refuse of our time? I would that heads of families would seriously think of these things, and endeavour to fix upon a time when both their own mind and that of others would be in such a state as to render the exercise both pleasant and profitable.

I would venture further to remark, that it is highly desirable, in order to make these services interesting and

attractive, that those who lead the devotions of the family should endeavour to make these devotional exercises as *diversified* as possible. Some persons have one uniform and invariable method. They begin and end at the same points, day by day. They commence, perhaps, with some general confessions of sin; then a few common-place petitions, which they have uttered a hundred times before; then some expressions of thanks, for mercies received; and, after these, intercessions for the sick and the poor, the church and the world.

Oh, if our good praying people would not only keep their prayers within more moderate limits, but endeavour, by a little reflection, to secure greater variety, how much more edifying it would be to those who hear them. Now, in order to assist them in securing this variety, I would suggest one or two ideas. Let them try, as frequently as possible, to fix upon some passage they have read, or some sentiment contained in the reading, and make that the starting point; then let them go quietly on, and other thoughts and sentiments would naturally follow. It would also help considerably to secure variety, if at one time they made the exercise mainly to consist of confession and supplication; at another, mainly of thanksgiving for mercies received, both temporal and spiritual; and at another, of intercession for our friends and kindred, the royal family and government, the church of God, and the world at large.

The spread of the Redeemer's kingdom, in the conversion and salvation of men, is an object of such paramount importance, that it ought to be very frequently and earnestly brought before the throne of grace. Might it not sometimes be desirable to make almost the whole of our prayer to bear upon that object? thereby showing all the members of the household that the interests of Zion lay very near to our hearts. Surely our Sabbath prayers, in particular, ought to be largely made up of devout and earnest intercessions for the speedy and universal reign of truth, and

righteousness, and happiness in the earth.

Permit me, further, to say a word in reference to the *way* and *manner* in which our devotional exercises should be performed. I think they should be conducted with great quietness and deliberateness. It is a great mistake to think that prayer should be either rapid or noisy. Neither noise nor rapidity help devotion. I think they hinder it very much; at least they do so with me, and I believe they have the same effect with many others. A still, solemn, deliberate prayer, is the prayer that fixes my attention, and awakens the best feelings of my heart. Deep waters make the least noise; and so those prayers which come from the deepest recesses of the heart, and which excite the warmest emotions in others, are often those which are delivered in the most quiet, solemn, and deliberate manner.

Lastly, let us be especially anxious that the *spirit* of our prayers be carried out in the ordinary duties and business of life. Children and servants are often keen observers of human nature. They very narrowly mark both our prayers and our conduct. They will be very apt to compare these things together; and if they find a great discrepancy—a great contradiction—between them, it will have a most injurious effect, and be calculated to make them believe that all our pretensions to religion are hypocritical and vain. If, for instance, they hear us pray that we may not love the world, but have our affections set on things above, and at the same time witness an over-anxious, driving, worldly spirit; if they hear us pray that we may faithfully discharge the duties of our several stations, and at the same time observe that those duties are frequently neglected; if they hear us pray that we may value and improve our Christian privileges, and at the same time seldom or ever see us attend a week-evening service; if they hear us pray often, and apparently with much zeal, for missionary societies, and that the world

may soon be converted to Christ, and at the same time seldom hear of us giving or doing anything for the object; if, I say, they observe these inconsistencies between our prayers and our conduct, they will have strong reasons for concluding that our religion is merely a religion of forms and ceremonies, and not one of truth and reality. But if, on the contrary, our children and domestics not only hear us pray that we may live in the fear of God, and constantly labour for His glory, but see daily that we are actually endeavouring to do so, they will feel convinced, when they hear us, that we are really in earnest; and the impression thus produced may, by the blessing of God, be the means of bringing them to a decision of character, that is, to consecrate themselves, cheerfully and unreservedly, to His service and glory, in body, soul, and spirit.

H. BIRCH.

Ledbury, June 27th, 1861.

REVIVAL OF RELIGION.

QUESTIONS FOR CONSIDERATION OR DISCUSSION RELATING TO REVIVALS, WITH SOME HINTS AND SUGGESTIONS.

I. WHAT is implied in desiring a revival? Is it not, that the present state of things, in connexion with the cause of Christ, however much there may be for thanksgiving, is still far from satisfactory? Earnest longing after God, and for the glory of God? In His people being brought more to resemble Enoch, who walked with God; and to have a strong desire for the conversion of the ungodly? That God would be pleased graciously to rend the heavens and come down, that thus these effects may be seen?

II. Where does the necessity of a revival appear? The low state of true piety in the church seems to say, "That it is time for God to work," and this in an especial manner, for the quickening of believers among ourselves; in like manner as He has wrought in other places. And the present ordinary rate in which converts are

being brought to Christ, by no means meets the expectation which the glowing language of Scripture prediction encourages us to expect, nor which the necessities of the case require; scarcely, if at all, keeping pace with the losses made by death, and the increase of the population, and which can never lead us to hope that the world will ever thus be converted to Christ. Unless God works in revivals, and thus opens the windows of heaven to pour down the blessing, it does not appear that this will ever be the case. Hence revivals should be prayerfully desired, and sought for by the whole Christian church.

III. On what ground is a revival in any case to be hoped for? Is it to be expected solely from God's sovereign pleasure to effect it, "working as it pleases Him, after the counsel of His own will;" or is there anything which He requires from man? And if so, what is it? Will He not be inquired of? Is He not upon the throne of grace to dispense such blessings, which His people need, and seek at His hand?

IV. What is especially to be expected from prayer, and to be assigned to prayer, in a revival, or what is that prayer which God will regard? Or is the prayer generally presented of that character which can reasonably be calculated upon to be followed by a revival?

The unions for prayer seem especially pleasing and hopeful, and God appears, in many cases, most graciously to vouchsafe His presence, and grant the answer. But is the answer in all cases such as to show that in these unions for prayer the words of Jesus are rightly understood and acted upon? "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven." —Matt. xviii. 19.

The answer, or otherwise, shows that the asking must be in accordance with God's will. Hence, much that goes by

the name of prayer obtains no answer; no revival follows. "If I regard iniquity in my heart, the Lord will not hear me." And thus God speaks by Isaiah i. 15: "And when ye spread forth your hands I will hide mine eyes from you; when ye make many prayers, I will not hear: your hands are full of blood." We have need to say, "Lord, teach us to pray;" or, with the Apostle to the Romans, to be reminded of our need of the Spirit, to help or to remove our infirmities in prayer.

V. What are the evidences of a revival being desired by a church and people; and what are the signs that it may be hoped for, or that it is near?

VI. What are the indications that there is no true spirit for a revival; or that none can reasonably be expected without a previous change of feelings in individuals? Are the remarkable answers to prayer at the commencement of the Christian dispensation to be regarded as designed for that particular period, and no more to be looked for? Or would not similar faith and confidence in God be attended still with similar results?

VII. Is that regard paid to Scripture truth and Scripture teaching, in a professed desire for a revival, which the importance of the subject calls for? Or is there not too much disposition to lean to our own understandings, or to the opinions of others? Is it not in God's light that we shall see light? And is it not from neglecting this only true light, that so many disorders have been found in some cases connected with revivals, and thus prejudicing the minds of many against them? Do not such passages as the following bear upon the subject? "Search the Scriptures, for in them ye think that ye," &c. "I will hear what God the Lord shall speak," &c. "Ye do err, not knowing the Scriptures," &c. "Wash you, make you clean, put away the evil of your doings from before mine eyes," &c. "Come now, and let us reason together, saith the Lord," &c. "Will a man rob God? Yet ye have robbed me. But

ye say, wherein have we robbed thee? In tithes and offerings," &c.

VIII. What is required from Christians in relation to a revival? Will it require any sacrifices to be made, and to what extent? What old opinions and practices must be relinquished? What special duties or efforts should they be willing to undertake and to make? God's requirement is, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts," &c. Observe, not prayers merely, but acknowledgment of the justice of God's charge, repentance, reformation, true turning unto God, and cheerful obedience and compliance with God's requirements, especially in regard to missions, the parting command of our Divine Lord still being to a great extent overlooked. Is there not still a considerable part of the price kept back by the professing church?

IX. What is the place to be assigned to public teaching and preaching, in regard to a revival; and what should be the character of the instruction afforded? What use should be made of the law? In what manner should Christ be exhibited, so that sinners may have the full opportunity of beholding the Lamb of God, and that the wounded may be brought within sight of Him, as lifted up for their healing? In what way should the doctrine of Divine influence be set forth? Or how should the work of the Spirit be unfolded? And does not this also speak in admonitory language to the hearers of the Gospel? Take heed how ye hear, and what ye hear. "He that hath ears to ear, let him hear."

X. What are the family duties especially called for in seeking a revival? Humble and devout family worship, conversation among themselves, secret prayer pre-eminently, each apart. And is it not worthy of consideration if, like our Divine Lord, the night, or portions of the night, at times, should not be devoted to this exercise of fellowship

with God—the day being employed by him in more active duties among men, and for men? Or, when sleepless, should there not be an especial effort then to look to God, in silent, secret prayer? Or that the meditations may be devoutly directed to God, that thus they may be sweet?

XI. What does the desire for revivals seem to imply in regard to the conduct to be shown to the ungodly around? Let your light shine, especially in a consistent walk—great integrity and uprightness in all business transactions—kind words when opportunity is afforded for converse, or seeking out for seasons of this sort. Plying diligently all the recognized methods of doing good to those who are without.

XII. What especial and particular methods should be adopted to interest the young in the great work of revivals? This naturally takes in the Sabbath-school system. Should not the teachers at such a time seek in an especial manner to have their own minds richly endowed with the revival spirit, that they may feel constrained to press home the subject upon their interesting charge? And would it not be well, to some extent, to deviate somewhat from their ordinary method of procedure, in order to take more time for bringing the subject before the children?

XIII. How is the present state of society to be regarded, or how are the customs, the opinions, and the practices of the world to be looked at in regard to revivals? Here are mountains of difficulties in the way, calculated on the one hand to discourage; but at the same time it should be remembered, that God can easily cause them all to flow down at His presence. And this may take in the errors and the heresies that prevail amongst us at the present time, with regard to religion. Popery is making the most strenuous efforts, not only to maintain her present standing, but also to recover back again lost ground; whilst in the Established Church, and also amongst the Separatists, there is much that is

heretical to a fearful degree, and which forebodes still greater evil to come. Is not the Lord of Hosts saying by these things to the faithful, "Consider your ways?" And should they not say in reply, "Wilt thou not revive us again, that thy people may rejoice in thee?"

XIV. What is to be especially noticed in the present allowed semi-religious practices and customs amongst professors of religion, considered in relation to revivals? Railway trips, with singing and all kinds of music, and accompanied by ministers of the Gospel to deliver addresses, &c. Tea-drinking parties, to raise funds for the support of the cause of God, especially in our rural districts, &c. Is not this system very much like going down to Egypt for help? Money being eagerly sought for from all classes and parties. Thus was Ezekiel commanded to speak: "Son of man, speak unto the elders of Israel, Thus saith the Lord God, are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you."

XV. An important subject for consideration appears to be, the difference between a real revival and an artificial, or a merely apparent one. This may be difficult to distinguish in some cases for a time. Hasty decisions must be avoided, and a patient waiting upon God must be persevered in; with a judicious treatment of apparent converts. And supposing that symptoms of a revival appear, what should be the method of procedure by ministers and deacons? Or, how are the members of the church generally to be brought to feel an interest therein, and to be

alive to their own individual responsibility at such a time?

Is not the apathy of the church the great hindrance to a revival? Might not much be expected, under God, from a stricter church discipline?

XVI. What are Satan's tactics likely to be in relation to revivals? How to be detected, and how to be counteracted? His cunning and craft enforce especially the Saviour's counsel, "Watch and pray," &c. And again, "Be sober, be vigilant, for your adversary the Devil goeth about," &c. And he being the sworn enemy of Christ and of His cause, it is not human agency or power that can cast him out. But Christ alone can bind the strong man armed, and cut short his power.

XVII. A question may be asked as to why revivals are so partial, and often of so short continuance?

Is it to be attributed to God's unwillingness to grant them, or to human counteracting influences? We must not libel God, but does not the case of Jesus weeping over Jerusalem throw some light upon this? "How often would I have gathered you, but ye would not." What is that which paralyzes the arm of Omnipotence?

XVIII. Why is it that after a revival a relapse frequently takes place? Can these relapses be prevented, or are they to be looked for as a natural consequence, to some extent? Is not much to be attributed, from yielding to undue excitement? and much to self-glorying, and to unbelief? "Prove me now, says God, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

SLAVERY.—The Rev. Albert Barnes, in declining to deliver an Anti-Slavery lecture in Boston, says, "Nothing could give me greater pleasure than to comply with your request, and it gives me great pain and regret that I am not able to do so. My heart is more and more opposed to slavery, and more and more desirous of resisting its aggressions and evils in the land. But the state of my eyes is such,

having been so afflicted for nearly four years as to forbid their use in reading and writing almost entirely, and especially to prevent my using them in the evening, that I could not hope to be able to prepare such a lecture as I could wish to, and as the occasion demands, and I am compelled most reluctantly to decline your invitation."

Biography.

VISIT TO THE BIRTHPLACE, RESIDENCE AND TOMB OF HERVEY.

BY THE EDITOR OF "THE NORTHAMPTON EXPRESS."

HARDINGSTONE, the place of Hervey's birth, and Weston Favell, where he spent several years of his life, and breathed his last, are two villages in the immediate neighbourhood of Northampton which must ever be interesting to those who admire the writings and revere the memory of that distinguished divine. Hervey was himself attached to his birthplace. "My fancy," he writes, "has often taken its flight to Hardingstone, and delighted itself with the imaginary conversation of my dear relations." And again he observes—"It was a pleasure to hear from Hardingstone, the place which gave me birth." This village is pleasantly situated on an eminence, commanding a fine view of the town of Northampton and the surrounding country, as far as Naseby. It is a parish in the hundred of Wymersley, two miles south-south-east of Northampton, and contained, in 1851, with the hamlets of Cotton-end, Far-cotton, with paper mills, and Delapré Abbey, 1,196 inhabitants, and about 3,060 acres of land. The living is a vicarage, value £534, in the archdeaconry of Northampton, diocese of Peterborough, and in the patronage of the Crown. The church, dedicated to St. Edmund, has portions in the Early Style of English Architecture; and the Rev. Edward Gilbert, M.A., is the incumbent. The river Nene, and a branch of the Grand Junction Canal to Northampton, pass through the parish, and join at Cotton-end, where also is the Northampton station of the London and North-Western Railway. Near the side of the London road is one of the beautiful monumental crosses erected by Edward I. in memory of his consort Eleanor, called "Queen's Cross," to the south-west of which is a commanding eminence, crowned by the remains of Danes' Camp, a circular fortification, enclosing more than four acres, and supposed to have been constructed by Sweyn, the father of Canute. A battle, called the battle of Northampton, was fought here, in which the Duke of Buckingham and other nobles were killed, and Henry VI. was made prisoner, in the thirty-eighth year of his reign. Delapré Abbey is now the seat of General Bouverie.

Here Hervey was born, on the 26th of February, 1713. The house in which he was ushered into the world was then the residence of his father, who held the livings of Weston Favell and Collingtree, but it has since undergone so many alterations that very little of its original external appearance is now traceable. When it was examined in May, 1818, it was found that only one of the bedrooms had a fire-place. Hence it was concluded that that must have been the apartment in which Hervey first saw the light, it being very naturally concluded that an *accouchement* would not be likely to take place in a room destitute of a convenience for kindling a fire, especially when it was considered that February was the bleak month when the birth took place. The portion of the building in which this room was situated was called "The Nursery;" it adjoined the back part of the premises, and looked into a court-yard. Internally, the house seems, up to the present time, to have been tolerably well preserved from the ruthless hands of Time and stone-masons, for some of the walls are evidently of very long standing. In the yard at the rear, too, the celebrated stone is still embedded in the masonry on which Hervey cut in his boyhood his Christian name and surname in large characters; and perhaps visitors will be more pleased with a sight of this interesting relic than with any other view which the house now presents.

In the register of the church at Hardingstone, the date of Hervey's baptism is noticed in the following words:—"James, son of William Hervey, Rector of Collingtree, was baptized March 7th, 1713." At the top of one of the aisles are several ancient and curious monuments to the memory of Hervey's ancestors, who formerly had a mansion here, and resided in the village. One of them had been a judge, another had represented the town of Northampton in Parliament, and the patronage of the livings of Weston Favell and Collingtree had been for many years in possession of the family.

It was in the house at Hardingstone, where he was born, that Hervey re-

ceived his first and earliest impressions from his mother. Here he continued until the age of seven years, when he was sent to the Free Grammar School at Northampton, of which the Rev. Mr. Clarke, vicar of St. Sepulchre's, was the then master. He remained at this seminary until he was seventeen, when his father placed him at Lincoln College, Oxford, where he was under the tuition of the Rev. Richard Hutchins and the Rev. John Wesley. He there resided seven years, taking only his degree of B.A. In 1736 he received deacon's orders, and accepted the curacy of Dummer, in Hampshire, where he remained about a twelvemonth. While there he received a letter from the inhabitants of Collingtree, "expressing a desire to have a careful clergyman settle among them," in which they appear to "retain an honourable remembrance of him." This invitation he declined. His next place of destination was Stoke Abbey, in Devonshire, the seat of his attached friend, Mr. Orchard. Here he lived upwards of two years, during which he stood godfather to Mr. Orchard's son Paul, to whom he afterwards dedicated the second volume of his "Meditations Among the Tombs." While at Stoke Abbey he formed an intimacy with a neighbouring clergyman, the Rev. Mr. Thompson, vicar of St. Glenny's, Cornwall. For the daughter of this gentleman he formed a tender attachment, which was unsuccessful. He dedicated to her the first volume of the "Meditations." Leaving Stoke Abbey, he accepted the curacy of Bideford, a seaport town about fourteen miles distant. It was whilst at Bideford, where he remained five years, that he planned, and in part executed, his "Meditations." It was here also that the "Reflections on a Flower Garden" were chiefly composed. He is said to have written the latter in the arbour of a pleasant garden belonging to the family with whom he resided. From Bideford he removed to Weston Favell, where he became curate to his father, and on the death of the latter, in 1752, he succeeded to the livings of the family, which together were not worth more than £160 a-year. It was with difficulty, we are told, that he was persuaded to become a pluralist, and that at last, when Collingtree was about to lapse to the bishop, the impotency, rather than the reasonings, of his friends prevailed upon him to apply to his diocesan for institution. As the

qualification for holding both livings, he entered of Clare Hall, Cambridge, where he took his degree of Master of Arts.

Having thus traced him from his birth at Hardington to his entrance to the living at Weston Favell, it becomes necessary to make a few remarks upon the latter village. Weston is a parish in the hundred of Spelhoe, two-and-a-half miles east-north-east from Northampton, and contained, in 1851, 508 inhabitants, and about 1,083 acres of land. The living is a rectory, now valued at £236, in the archdeaconry of Northampton, and diocese of Peterborough. The church is dedicated to St. Peter, and the Rev. Robert Hervey Knight, M.A., is the present rector. Henry and Robert Ekins gave a house and land to support a school for fifteen children, which school still stands at the entrance to the village, opposite the "Trumpet" inn. Thomas Green, in 1739, gave certain other lands in furtherance of this charity. The number is now augmented to twelve girls and fifteen boys, with an apprentice fee of £20 to the latter, also a rent-charge of £1 for repairs; altogether producing £45 a year. Weston is a remarkably quiet little place. It was just as motionless in the days of Mr. Hervey; for, contrasting his duty there with that from which he had lately seceded at Bideford, he writes as follows:—"I am in my present situation like a person slunk from the noise and hurry of a market to the silence and rest of a recluse's cell. In the parish I now serve I have not so much occasional duty through the course of almost a whole year as used to occur formerly in every week. But once have I heard the passing bell; but once have I tied the matrimonial knot; and as for the other incidental branches of my office, I have had no occasion to exercise them at all. My sphere of action is contracted, and only one talent is committed to my charge."

The erection of the present rectory house, a large and commodious edifice, was commenced by Mr. Hervey in the year 1758, and is delightfully situated, commanding one of the most beautiful prospects in the vicinity of Northampton. This building stands very near, if not exactly upon, the site of the old parsonage, which was in so ruinous a state that Mr. Hervey thought it proper to rebuild a new rectorial mansion, on a scale of magnitude suitable to the living; but before its completion he died. The

rectory he commenced has since undergone considerable alterations and additions. It is matter of regret that a representation of the old parsonage has not been preserved, because it was there that Mr. Hervey prosecuted his studies, wrote the greater part of his popular works, and received the visits of the pious and the learned. In the last stage of its existence, it is said to have presented a truly picturesque appearance of the cottage description, being supported by props. To this house Hervey, when a stripling, often repaired from Hardingstone to see his venerable grandfather, who was then the rector of Weston, and whose remains are interred in the church of the village. Here, in maturer years, were held his "feasts of reason," and his flows of imagination, and here were wont to resort to him those popular public characters—the Rev. William Romaine, Dr. Stonhouse, the Rev. George Whitefield, and the Rev. John Ryland.

In one of the rooms of the present rectory may be seen Williams's portrait of Hervey. The library contains a most valuable relic, namely—the identical Bible which was the constant companion of Mr. Hervey in the pulpit. It is preserved with the greatest care, and is naturally very highly prized by its present possessor. It is a small edition, containing the Prayer-book at the beginning, and the old version of the Psalms at the end. It was printed by T. Baskett, in 1743, is bound in black calf, and is somewhat mutilated. The "Promises of Scripture," selected by Mr. Hervey, are pasted on the covers. It appears to have been his constant *vade mecum*, and to have been a veteran in his service. "I am inclined to think," observes the late Rev. Mr. Knight, "from the state in which it appears, having been so much handled and worn, that this same Bible was his constant companion in the study and closet, and in the family, as well as in the pulpit, when he expounded the Scriptures in that wonderful manner that Mr. Ryland, in such glowing terms, describes." In this library, too, is to be found the edition of "Houbigant's Hebrew Bible," which was presented to Mr. Hervey by Lady Shirley. Amongst other books which belonged to Mr. Hervey, and which may here be seen, are "Henry's Bible," folio; "Cruden's Concordance," quarto; and "Young's Night Thoughts," with the name of its possessor, "James

Hervey," and these words—"The gift, the very acceptable gift, of — Hewitt, counsellor-at-law." Here appears, also, his own copy of "Theron and Aspasio." The easy chair, in which it is supposed Hervey expired, stands in a room adjoining the library, and will ever be inspected with peculiar interest. It appears well to have deserved the appellation of "easy," being large and comfortable, moving on castors, and having the seat, back, and sides well stuffed with hair. Two sets of engravings, which served to illustrate the Dutch translation of the "Meditations," and "Theron and Aspasio," and the telescope Mr. Hervey used for making himself acquainted with the wonders of creation, are also preserved at the present rectory.

The house in which Hervey died stands in a retired part of the village, at a short distance from the parsonage. It is a large pile of building, erected of stone. Before it is a plot of ground, now appropriated to the use of a garden, with greenhouses, and beyond a verdant field opens to the view. In Mr. Hervey's time a row of aged elms cast their venerable shade over this secluded spot, and served as a screen to separate the courtyard from the garden. These have since been felled, and a bow window has been put in at the upper end of the house. These are the only material alterations which have taken place on the premises since they were occupied by Mr. Hervey. The room in which the distinguished deceased breathed his last may still be seen, and must ever prove to his admirers a most interesting spot. His death took place on Christmas Day, 1768, in the forty-fifth year of his age. He had struggled many years with a consumptive habit, which greatly prostrated his strength, and prevented him, towards the close of his career, from taking an active part in preaching and visiting his parishioners. It is not our province to dwell upon his dying scene, further than to say that all the published accounts agree in stating that he departed this life in confident assurance of having obtained a complete victory through the finished work of his Redeemer. His last words were—"The great conflict is over—now all is done—precious salvation!" During the last hour he said nothing; he leant his head against the side of the easy chair above alluded to, and died without a sigh, groan, or struggle.

Seventy years after his death, namely, in or about 1880, an anniversary was held at the village to commemorate the life and labours of this eminent man. A regular holiday was observed on the occasion. There was service at the church, and a procession; and at the head of the latter walked Mr. John Cole, an ardent admirer of Mr. Hervey, carrying his Bible on a cushion. His easy chair was also borne in the procession. A choir of singers, and a band of music, attended from Northampton. The oldest of the villagers had a dinner provided for them at the "Trumpet." Mrs. Daniels, who is still living, was present. She is now, we believe, the oldest inhabitant at Weston, being seventy-seven years of age. She was born in the village some twenty years after the death of Mr. Hervey, but she remembers well that from her earliest days she was made familiar with his name, his writings, and his labours, and the older she grows the more fervent seems to become her attachment for that distinguished divine.

The remains of Mr. Hervey lie interred in Weston Favell Church, which is situated near the Parsonage House, and consists merely of a body and chancel, with a coped tower, containing five bells. Tradition says that this tower had once a spire upon it, which was many years ago destroyed by lightning. The interior has no architectural beauties to please the eye, or delight the fancy. The pulpit—the same in which Hervey preached—is correspondingly simple and neat with the edifice. The cushion and hangings are composed of crimson velvet. On the latter, embroidered in gold, are these words of important meaning—"Take heed how ye hear." It was here this "messenger of truth" delivered his delegated doctrine to immense congregations. During the last years of his ministry the churchyard is said to have been half filled with persons anxious to hear him, and who could not gain admittance into the edifice where he was preaching. Even chairs from the adjacent cottages were eagerly seized and placed at the windows to gain some portion of his sacred discourse, or at least a sight of this popular preacher; and on his way from church, to use the words of Goldsmith, they

"Plucked his gown to share the good man's smile."

An anecdote, illustrative of the manner in which he was beloved, is recorded

in the *Evangelical Magazine* for 1810, which may be quoted here:—"Mr. Hervey had preached from Genesis, chapter xxviii. 12—"And behold a ladder set upon the earth," &c. This he considered as a type of Christ as the way to the Father. After he had done his duty in the church, as he was coming down the lane leading from it to his house, his hearers, wishing to show their regard to him, used generally to stand on each side of it to pay their respects, by bowing and curtsying to him as he passed. As soon as he came to the top of the lane, Mr. Hervey lifted up his hands, and gave a short lecture as he passed, saying, 'Oh, my friends, I beg of God you may not forget the glorious ladder that the Almighty hath promised for poor sinners—a ladder that will conduct us from this grovelling earth, daily raise us above our corruptions, unto the glorious liberty of the sons of God. Daily meditate upon that ladder, until you reach the third heaven.'"

When his body was conveyed to the church, it was covered, by his express desire, with the poor's pall, and he was buried under the centre of the communion table in the chancel, and in the presence of mourning thousands. His biographer writes:—"His funeral was indeed a most awful and very affecting sight. Mr. Maddock, his curate, who buried him, was himself in tears. Some were wringing their hands, others sobbing, many were silently weeping, but all were inwardly and sincerely grieved, as their looks sufficiently testified, and his attendants then bore a visible witness that he had not been altogether unserviceable in his generation." A flat stone marks the spot where the remains of this exemplary divine lie inurned, on which appears the following inscription, embellished with lines written by the Rev. Mr. Nixon, rector of Cold Higham:—

Here lie the remains
Of the Rev. JAMES HERVEY, A.M.,
Late Rector of this parish,
That very pious man
And much-admired Author,
Who died Dec. 25th, 1758,
In the 45th year of his age.

Reader, expect no more to make him known!
Vain the fond elegy and figured stone;
A name more lasting shall his writings give,
THERE view displayed his heavenly soul, and
LIVE.

If ever there was a spot in England
which more than any other conduces to

deep and solemn meditation, assuredly this is the one. Underneath lies the man who was justly distinguished by the title "Celestial Meditant." He had drawn upon the luxuriance of his imagination when depicting the lives and deaths of others, but you are left not to fancy, but to reality, when contemplating what he was himself. The task is happily not a difficult one, for Hervey was, in the fullest sense of the word, a sincere and noble-minded Christian. His character was unimpeachable, his piety exemplary, his humility apparent, his friendship steadfast, and his charity unbounded. As a proof that he possessed this latter grace in no measured form, the following passage occurs in Walpole's "British Traveller:"—"The reader will be able to form some notion of Mr. Hervey's benevolence, when we can assure him, from our own personal knowledge, that when all his funeral expenses were paid, there were only 18s. left." In fact, he was ever giving to the poor while he lived, and he did not forget to provide for them in his bequests.

The first complete edition of Mr. Hervey's works was published by the Rivingtons, in seven volumes, in 1797. In 1746 he published his first volume of the "Meditations, his Reflections upon a Flower Garden, and a Descant upon Creation." These were written, as we have said, for the most part at Bideford, and the manuscript of them we had in our hands the other day at Weston. The handwriting of Mr. Hervey was beautiful, resembling copper-plate—small, neat, and well punctuated. He seldom made any erasures, at sometimes he crossed out a sentence, and occasionally substituted one word for another. The success of the volume encouraged the author, the following year, to send out a second, containing "Contemplations on the Night and the Starry Heavens, and a Winter eve." Between the publication of the first and second volumes he considerably enlarged the "Meditations," the first he laid the scene at Kilhampton Church, in Cornwall, where several of the monuments described in the pages really exist. But as he afterwards introduced other monuments to be found at Kilhampton, he omitted that name, in order, as he says himself, that "imagination might rate more freely." His other works were chiefly written at Weston, and at

his brother's residence near London. These comprise—"Remarks on the Athanasian Creed and the Thirty-nine Articles;" "On the Divinity and Personality of the Holy Ghost;" "On the Holy Ghost being the Object of Religious Worship;" "The Presence of Christ at the Marriage at Cana in Galilee vindicated against Objections;" "Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the history of the Old Testament, especially to the case of Noah denouncing a Curse upon Canaan;" "A Sermon at the Visitation of the Rev. John Browne, D.D., Archdeacon of Northampton, at All Saints' Church in that town;" and several other sermons. His principal and favourite work, which appeared in three volumes in 1756, and which had engaged the intervals of his leisure and convalescence for several years, was "Theron and Aspasio," which treats particularly of the mode of salvation by the imputation of the righteousness of the Saviour. This work met with great success, and some opposition. Three editions were sold in the first year, the impression of the first edition consisting of 5,750 copies. It was attacked by the celebrated John Wesley, Mr. Robert Sandeman, and Mr. Bellamy, and it was defended by Mr. Cudworth and Mr. David Wilson. Hervey himself defended it from the onslaught of Wesley in a series of eleven letters, which were not published until after his death, and which excited a sharp controversy in the polemical world when they made their appearance. Several of his writings were translated into Dutch, and are much prized in the Netherlands; and his "Meditations" were turned into blank verse by a poet of the name of Newcombe. Hervey, like most other eminent men, had his detractors during life and after death. Some of these severely criticised his style, found fault with the luxuriance of his imagination, and denounced his religious views; but Hervey's works have outlived these attacks, and even the grand doctrine which he broached in his "Theron and Aspasio" has been more firmly believed and maintained by Christians since his death than it was at any other period subsequent to the Reformation. But whatever may be advanced against his style or his views, no man denies that Hervey was a gifted, a pious, and an exemplary divine—that Hardingstone

may be proud of having given him birth—and that Weston Favell may rejoice that he spent the last years of his valuable life in the midst of her

rural population, and now quietly rests from his labours in the chancel of her deeply-interesting church until the morning of the resurrection.

The Christian Family.

THE PRAYING MOTHER.

“He heareth the prayer of the righteous.”—SOLOMON.

Mrs. L—— is a remnant of the first generation of Methodists in B——. She is still wending her heavenward pilgrimage, after many years of trial and change. Her husband was a sea-captain, of French origin, a Catholic in his earlier religious education, but a decided sceptic in his maturer years, tolerating, with affability, the religious opinions of others, but utterly reckless of his own.

Mrs. L—— consecrated her house to God; she erected the family altar and guarded its hallowed fire with the fidelity of a vestal priestess. Even her infidel husband was compelled to admire her Christian integrity, and during his stay at home, as well as his absence on the seas, she faithfully gathered her little ones in daily domestic worship. Sceptic as he was, he felt that that family altar shed a cheering and hallowed light on his hearthstone; that it was a moral mooring to his household during his frequent and long absence—an affecting, though it might be an illusive reminiscence of their early home to his children, when, in after years, they might be dispersed in the world. Nay, often, in foreign ports, amid the dissipated scenes of a sailor's life, did strange and affecting images of that home worship—the supplications and tears of his wife and little ones for their wandering father—pass over his memory; and often, in the perilous extremity of the night-storm, did the trembling unbeliever bethink himself that the evening prayer had gone up from affectionate hearts for him, and that good might it be with him if there should be a God to hear it.

Home! how salutary are its memories when sanctified by virtue! How do its dear images—the faces of sisters and brothers, fathers and mothers, though long since in the grave—follow the wanderer over the world, like the presence of blessed angels, ever and anon revealing themselves to his view as they hover over him with looks of sweet complacency or tender rebuke. Melancholy is the privation of those who have no such ministering memories, the record of whose homes, written on the heart, is only of estrangement and sorrow.

Mrs. L—— believed not only in the moral influences of domestic religion, but in the direct answer, sooner or later, of her prayers in behalf of her husband and children. Years passed away without the realization of her hopes; but she persevered, humbly and hopefully, at her altar, till God answered her, though in a way she could not have anticipated. She had occasion to correct her son one day by confining him to his chamber. The boy escaped by a window, and could not be found. Days passed away, weeks and months elapsed and no intimation of the missing child was heard. The mother, wrung with anguish, still clung to the domestic altar. Misgivings, painful misgivings, met her there during these anxious months. Had she not had reason to expect a different effect on her children from her efforts in their religious education? Had God disregarded her supplications? Was it in vain that she planned and prayed, and wept before Him for them? Ah! who has not had

such assaults of the adversary in dark hours? But "trust in the Lord, and wait patiently for Him." Know ye not that adverse providences are God's most common means of blessing? That He has led the church through the world, and His saints up to heaven in triumph by them? Her boy was wandering, she knew not where; but God's providence was following him, and leading him to His salvation.

He had embarked in a vessel, and after a long voyage arrived in Charleston, South Carolina. Here he remained, destitute and dependent, several weeks; but at the moment of his extremity his father arrived unexpectedly in the harbour, from Havre, France. The boy, subdued by reflection and sorrow, flew to the arms of his parent, confessing his misconduct with tears. The juvenile romance of adventure had died in his bosom, but the tender remembrance of his home still lived, melting his young heart, and disposing him to return to his deserted altar, and mingle there his tears with those of a mother's anxiety and love.

The vessel sailed for Havanna. It arrived at a time when the yellow fever raged in the city. In a few days the poor boy, predisposed perhaps by his anxieties and grief, was attacked by the dreadful malady. And now revived, in overpowering force, the recollections of his early religious instructions. The confused reveries of a fevered brain could not dispel them. The atonement, the duty of repentance and faith, the terrors of death, judgment, and hell, were ever present to his mind. Ah! even in this extremity the prayers of the desolate mother were prevailing in heaven.

One day, when all hope of his recovery had gone, the father, a man of strong feelings, entered, with a broken spirit, the chamber where he lay. The dying boy, with his tears dropping upon the pillow, was sobbing the name of his mother. "My mother! my dear mother! Oh that she were here to pray for me as she used to!"

The father bent over him, unable, for a time, to speak, but mingling his tears with those of his son. Claspings his trembling hands, and casting a look of appalling earnestness at his parent, the boy exclaimed, "Father, I am dying with my sins upon me! I shall be lost in my present state! Send, oh send for some one to pray for me?"

"My child," replied the father, trembling with emotion, "there are none but Catholic clergymen on the island, and they cannot help you."

"Oh, what shall I do, then, father?" exclaimed the son.

"Pray for yourself, my dear child," replied the father, unwilling to repose the destiny of his son on his own infidel views of the future.

"I do," replied the boy; "but I need the help of others; oh, can you not, will you not pray yourself, for your perishing son, father!"

The captain felt as if the earth shook beneath him. He had never prayed in his life; but his heart melted over his child; he felt, as by consciousness, the necessity and truth of religion. He felt that none but a God could meet this terrible emergency of man. As if smitten down, he fell on his knees by the bedside of his son. His spirit was broken; his tears flowed like rain, and, with agony, he called upon God to save himself and child. The family and servants of the house were amazed; but he prayed on, and before he rose his child's prayers were heard, if not his own. The suffering boy had found the peace which passeth understanding.

He died trusting in his Saviour, and full of tranquil hope.

Oppressed with sorrow, the father did not cease to pray for himself; he was deeply convicted of sin, and before long found peace in believing.

He returned to B——, his child a corpse, but himself a new man—the one in heaven, and the other on the way. He brought to his wife the first news she had received of her missing son. She wept, but with tears of gratitude as well as sorrow, acknowledging that, in

affliction, God had blessed her. Her prayers had not failed. Providence had overruled the misconduct of her child for his own and his father's salvation.

Captain L. lived several years after this incident; a devoted Christian, and died, praising God, aloud for His mercy to him at Cuba.

The impressions of childhood! how ineffaceable are they! How, amid the confusion and dissipation of later life, do they still abide, though concealed, like burning coals, smothered, but not extinguished, amid the rubbish that afterward they consume! Search the records of Christian biography, especially, of the Christian ministry, and you will find that a striking proportion were the children of Christian parents, or, at least, of Christian mothers. If there are any prayers which, more than others, must prevail with God, they are those of the devoted mother pleading for her wandering child.

REMARKABLE CONVERSION.

A few years since, a young American merchant with his accomplished wife located himself in the country. He was educated for a Catholic priest, but the providence of God hedged up his way to that profession, and he entered on mercantile business, in which he was very successful. His wife also had always lived with Roman Catholics; and though her friends mingled in the higher classes of society, and held free intercourse with Protestants, yet in their religious views they were bigoted.

The lot of this young and interesting couple, in their new location, was cast in the vicinity of a missionary station, and their politeness and acquaintance with the forms of society led them to treat the missionaries with kindness and attention. Thus they lived for some time, each enjoying their own religious views. The system of colportage was not then known in name, but the missionaries were tract distributors, and scattered the precious messages of love and mercy wherever they went. One of

them was returning a call to these Catholic friends, and left on the table the tract of Baxter, entitled "Heaven Lost." It lay some time untouched, but at last, to while away a lonely hour, this young and interesting woman took it up, and the perusal awakened a new train of reflections. She saw and felt that the course she was pursuing endangered her eternal happiness, and this led to a conviction that she was a sinner in the sight of God, and needed something more than the forms of Catholic worship to change her nature, and fit her to dwell in the presence of infinite purity.

But what should she do? She feared to tell her husband her feelings, for he had ridiculed the practice of the missionaries in thus scattering their books. She dared not go to the missionaries for instruction, for that would expose her not only to the disapprobation of her husband, but also to the anathemas of her own church; and this she considered an evil next in degree to that of the displeasure of God. Struggling with these feelings, and her heart ready to burst with a sense of its own vileness, she one night retired to bed before her husband came in from his business.

After a while he entered the house, and going to the room where she was tossing on her sleepless pillow, he opened the bookcase, and that same tract fell from off one of the shelves. He had before several times thrown it aside, and now taking it up vexatiously remarked, "I can go nowhere but what I must be tormented with this tract; but I'll be troubled with it no longer—I'll burn it." He caught it up impatiently, and was about putting his threat into execution, when his wife ventured to say, "I would read it first, Samuel." Influenced partly by politeness to the friend who had left it, and partly by complaisance to the wife whom he loved as his own soul, he turned, seated himself, and began to peruse it. Although his position was such that his wife could not see his countenance, yet she watched his movements with almost breathless

anxiety, and soon perceived he was devoting himself with earnestness to its contents.

He soon inquired, "Have you read this, Maria?" She tremblingly answered that she had. He became more and more absorbed, and at last said, with much apparent solemnity, "Maria, I don't believe you have read this attentively; shall I read it to you?" She assented; and he, changing his position, turned to the commencement of the tract and began reading it aloud. As he proceeded, anxiety was manifest in his countenance; his voice grew tremulous; and as the fear of his disapprobation was swept from her mind, her own bursting heart found vent in sobs and tears. Thus they proceeded through the whole tract, and when the last page was finished, he was not only convinced of sin, but of the inefficacy of his false hopes to relieve his burdened soul; and was ready to unite with her in inquiring the way of deliverance.

But they knew not what to do. Neither of them had ever offered a prayer to God through the Saviour, who died for sinners. Neither of them knew anything about the Bible, which will direct the inquiring soul aright; and that night was spent in such agony as can scarcely be conceived by a mind which has been instructed in the way of salvation. The morning dawned, but thick darkness reigned in that dwelling; and before the middle of the day their inward agony had so conquered not only their pride, but their fear of Catholic anathemas, that they ordered their carriage, and were taken to the mission-house. The scenes of that interview will long be remembered by all who were present. The husband, who carried there a rebellious heart, returned with a broken one, pleading with his still agonized wife to yield herself into the hands of the Saviour, whom he had found willing to receive him. A few hours only intervened before she could rejoice with him, and unite in heart at the family altar he had established. From that time their efforts in the cause of Christ were pro-

gressive, and many were led by their spirit and their conversation to exclaim, "What hath God wrought!"

Years have since passed, and the beloved Maria has, we trust, received from her Saviour her everlasting crown, and is now praising Him in the heaven she *did not lose*; while her husband still lingers on the shores of time, to glorify God by an active Christian course, and to train their babes for immortality.

ADVICE TO DYSPEPTICS,

BY JOHN P. PHILLIPS, M.D.

No drink but water should be taken, and, as a general rule, none, or very little, should be drunk at meals. The supper should always be light, and eaten about three hours before retiring to sleep.

The quality of a dyspeptic's food exerts a great influence either for good or evil. Want of good bread causes more suffering, perhaps, than the lack of any other article. Unleavened bread, made of unbolted wheat flour, is the best kind of bread that can be eaten by the majority of dyspeptics.

Dry, solid food usually agrees better with dyspeptics than soups or other liquid food. Good bread, mealy potatoes, ripe fruit, and lean broiled beef or mutton, should constitute the greater portion of the dyspeptic's dietary. Pastry of all kinds should be ignored, unless it be properly made. Sugar and molasses do not agree with dyspeptic stomachs, and should be used as little as possible. When the stomach is very sour and irritable, dry crackers thoroughly masticated are an exceedingly valuable article of food; in fact, they are better for general use than food which requires less mastication. Turnips, and other crude watery vegetables should not be eaten.

Care should be taken to eat no more than is strictly necessary, every additional morsel being a source of irritation to the stomach, and a means of retarding the patient's recovery. Dyspeptics

should never eat till their appetites are entirely satisfied, but cease with a disposition to eat a little more.

All habits that tend in any way to debilitate the patient should at once be discontinued. The higher point to which the general health can be kept the more vigorous will be the digestion. All the canons of hygiene should be complied with as closely as may be. If possible, the patient should have some occupation that will furnish him exercise in the open air. He must have either employment or amusement, or he will never recover; constant brooding over his own miseries, watching every pain, continually thinking about the quality and quantity of his food, and the effects of the remedies he is employing, are almost inevitable, unless there is some-

thing provided to occupy his mind. Nothing is more unfavourable to recovery from any chronic disease than for the patient to be meditating upon himself from morning until night. It is far better for him to eat a little too much, or to partake of food not the easiest of digestion, than to maintain his faculties on the alert lest a proscribed bound should be overstepped. Cheerfulness is all-important, and a hearty laugh should be indulged in as often as possible, even though it be at the cost of losing a dignified appearance. Dyspeptics need a good deal of sleep, and are generally benefited by going to bed early and *not* rising *very* early; especially is this true with those worn-out, exhausted business men and toiling women, who need rest above all things.

The Church.

CONGREGATIONAL REFORM.

THE address delivered by the Chairman, the Rev. J. G. Miall, at the Annual Assembly of the Congregational Union, held in May last (inserted in your number for June), appears to me one of the most important and valuable of the many excellent addresses that have been delivered on similar occasions; and its importance and value consist mainly in the eminently practical character of the suggestions which it contains.* The author of that address is highly to be

honoured for having boldly introduced to the notice of our pastors and deacons the subject which I will venture to designate Congregational Reform. As one of the founders of the Congregational Union, I have long deplored that its deliberations have not led to more decided results in the promotion and advancement of those great objects for which chiefly the Union was established, especially that to which deserved prominence was given—Home Evangelization.

I will quote a few of the remarks contained in the address on this important subject. After referring to the deep debt of gratitude which our body owes to Methodism, the speaker adds, "We must not be ashamed to confess that we should be none the worse of [might he not have said, 'We greatly need?'] a new and second awakening. Whether the effect could be produced by the transfusion into us of the blood of some other system, or by the rousing up of our own dormant energies, is there

* I cannot refrain from expressing my regret that Mr. Miall, referring to his predecessors in the chair, in the opening of his address, should have used the following language—"Thirteen out of the thirty presidents of this Union have already ceased to be." We do not wonder that writers in our daily newspapers should say of a departed statesman, "He is no more;" or of a man who deprived himself of animal life by committing suicide, "He terminated his existence;" but in speaking of deceased pastors, and Christian brethren, should we not employ at least the language commonly used in legal instruments in reference to deceased persons—"They departed this life;" or rather adopt the scriptural language, "They have fallen asleep," or "They have entered into the heavenly rest."

one among us all who does not earnestly desire so blessed a result?"—P. 244. Mr. Miall truly says, "The noblest aim of Congregationalists is to be useful; to be sound expositors of Scripture doctrine, and to translate that doctrine into the life of the world."—P. 245.

"But," he afterwards remarks, "the question will sometimes occur to us, whether, after what it has done, and may yet do, Congregationalism possesses all the capabilities it ought to possess for overtaking the penury, the guilt, the ever-clamouring wretchedness of this miserable world? If some loss were felt were it gone, how would it fare with the world did it stand alone? For if our system be, in every sense, God-sent, it will manifest its Divinity in nothing more than in this, that it will be able to measure every case, and to meet every want—every sin-want—every church-want—every society-want—every world-want. . . . It may well be a question whether, by any means we could employ, our church action could become more efficient than any one can now feel it to be?"—Pp. 245, 246. . . . "May it not be that, in some of our communities, the ramifications of church work might be greatly extended, not only without injury, but with benefit to our common and Christian cause? It is a glorious thing to stand upon some snow-clad eminence of the Alps, and to witness the summer's sun everywhere dissolving the snowy envelope which hides it, causing the crystal fluid to drop from every crag, and to trickle down every fissure, whilst he liberated waters form successively he runnel, the streamlet, the brook, he torrent, the lake, the river, the estuary, the sea, the ocean; but more glorious still is it to see the warmth of Divine love melting in a Christian community the hard and winter's frost of worldliness and selfishness, and setting every individual into motion to take his place and to do his work in the great cause of general benevolence, whilst each feels that a necessity is laid upon him as absolutely as upon the drop to find its way

to the ocean."—P. 248. These extracts clearly indicate the one thing that is wanting in most of our churches to render them what the primitive and apostolic churches unquestionably were—centres of holy light, and sources of spiritual influence to all around them. The way to "rouse up our own dormant energies," to bring on "that blessed result—a new and second awakening in our churches," is for every individual member reverently to hear, and lovingly to heed, the Divine voice, which says to him or her, "Son, daughter, go work to-day [every day] in my vineyard." We have had many appeals from the press on the subject of working churches, but we shall never have working churches till all the members of which they consist shall become workers actively engaged in the service of the Great Master. Let every one feel it to be a duty solemnly pressing upon him or her to engage actively and energetically in some work of service for God—to "labour in the Lord," and if greater leisure and wider opportunity are afforded, to "labour much in the Lord," to be "steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as we know that our labour in the Lord shall not be in vain."—1 Cor. xv. 58. This should be "the law of the house" in every one of our churches. They should all be hives of working bees, in which no drones should be admitted or retained; for in no other way can any one vindicate his claim to be of the number of those whom Christ has "redeemed from all iniquity, and purified unto Himself a peculiar people," than by being "zealous [performers] of good works."

The late Richard Knill, himself an admirable specimen of a working minister, in his Memoir of Walter Venning, Esq., the worthy successor of Howard, as a British philanthropist in Russia, tells us, "It was a maxim in the polity of the church over which the late Dr. Winter presided, that all the members should, according to their ability, engage in some work of benevolence. All

have their appropriate spheres."—(Page 19.) I may here insert a quotation from an article which appeared many years ago in the *Quarterly Review*:—"It is one of the principles of the Madras schools that every boy shall find his level; it is one of the principles of the Jesuits that every member of their Society shall have his appropriate place found for him. To the first of these principles the school owes much of its effect; to the other, the Society (the most efficient that has ever yet been established) no small part of the mighty influence which it has exercised." But who is to set our church members to work and to find suitable employment for them? I trust there are very few, if any, in our churches who may justly be described as "to every good work reprobate," (Titus i. 16); but are there not many at present unemployed in any department of active service, who, if the question were put to them, "Why stand ye all the day idle?" might reply, "Because no one hath hired us." It is, indeed, the duty of church members to "exhort one another daily," and to "excite one another to love and to good works." But the fellowship between members of the same church is generally far from being intimate, especially in the metropolis and the large towns. We must look to the pastor to be in this, as in other matters, the leader and the guide of the people. Paul thus admonishes Titus, "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful," (iii. 14). Who is to inculcate this lesson but the pastor? In a preceding verse the apostle had said, "This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works" (verse 8); and in his first epistle to Timothy, vi. 17, 18, he thus writes: "Charge them that are rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate." Mr. Miall quotes from an

eminent transatlantic preacher the following:—"No minister has done his duty who is in himself the central power in a congregation. He is to be a power-producer."—Page 248. And he says himself, truly, "The pulpit moulds the people far more than the people the pulpit."—Page 243. Whether it is a right state of things that the prosperity and useful efficiency of a Christian community should depend so largely, I might almost say, so entirely, on the administrative tact and the laborious diligence of one man, may be questionable; but I will not say more on this point at present. Happily that Popish figment,—the priest is the sole doer, the people are mere passive recipients—has passed away. Even bishops of the diocesan church are seeking the active services of persons belonging to what they call the Laity, as appears from the remarkable passage in a charge of the Bishop of Rochester, quoted by Mr. Miall, pp 247, 248.

But in order that every member may find his or her proper place, and occupy his or her appropriate sphere of labour, our churches must be, much more than hitherto they have been, places of training for work and service in the Great Master's vineyard. In the valuable critical Commentary on the Epistle to the Ephesians, by Rev. Dr. Eadie, Professor of Biblical Literature in the United Presbyterian Church (1854), he adopts the exegesis of those critics who explain the twelfth verse of chapter iii. as a statement by the Apostle that the office-bearers specified have been given to the church "for the preparing of saints in order to the building up of Christ's body." "The Christian ministry," he says, "is designed to mature the saints, not to confer upon them absolute perfection, but to furnish them with that preparation which should qualify them for active labour. . . . The idea is, that the saints as a body enjoy this perfecting, and, as a body, are prepared for this work of service. The espousal and carrying on of Christ's cause by the church is a service ran-

dered to the ascended Lord, and to that ministry the saints are to be excited and furnished by the Christian pastorate. . . Apostles, prophets, evangelists, pastors, and teachers were given so to mature and discipline the saints as to fit them for such work of service, and for securing in themselves, and by their efforts, the enlargement and spirituality of the Redeemer's kingdom."—Pp. 293, 294.

I have lately met with some striking remarks on this subject, in the work of an eminent American Baptist minister, the Rev. Dr. Wayland, which has lately been reprinted in England. These remarks appear to me equally applicable to our churches as to the Baptist churches in America; and as it is not likely that the work, being denominational in its general character, will find its way into the hands of many of your readers, I will transcribe some passages from its pages:—

"The fact is, that our most intelligent, able, middle-aged private brethren have little to do, and they do little. The broad distinction which has grown up between them and the ministry, has reduced their effort for the cause of Christ to its minimum. Our lawyers, merchants, men of business in the several departments of active life, our teachers and professors, have no spiritual work before them beyond caring for their own souls. Hence their piety languishes; they become entangled in the world; they follow its customs; they adopt its maxims; they share in its amusements, simply because they have no spiritual work to do, by which their religious principles may be invigorated. . . . Monopoly is a curse, either in State or Church. This growing monopoly must be broken up, or the whole church will sink into fatal worldliness.

"The private members of the church have rights. Jesus Christ has called them to be His servants, and He has conferred on every one the privilege of working in His vineyard, and has promised to each labourer a rich reward. He has given to each servant some

particular gift, and permitted him to use that gift for Him. Of this right, no man or body of men, or ecclesiastical authority, may deprive him. Every Christian is Christ's freeman, and he has a right to labour for Christ in any place where his Master opens a door, and he is to seek diligently to ascertain where the door is opened for him. If the private brethren of our churches have rights, then it follows that they have also duties. If Christ has given them the right to labour for Him, then He has imposed upon them the corresponding duty.

"Our progress, nay, our very existence, depends upon the vitality which pervades the whole mass. If every individual disciple would devote himself to the work of extending the kingdom of Christ, relying on the promised aid of the Holy Spirit, we should need no more organization than existed in apostolic times, when they that were scattered abroad went everywhere preaching the word, and when, within a single lifetime, the civilized world was filled with the knowledge of Christ. . . . So soon as individual effort relaxes, and we trust to means of our own advising [devising?] we shall inevitably fall."

"Brethren, it is a more solemn thing to pray than we are commonly aware of. If we really pray for the extension of Christ's kingdom, we must live like men who make the extension of that kingdom the great business of our lives. This will require the sacrifice of many an idol. It will cost many a self-denial, and will expose us to many a scoff and reproach. But will not the object be worth the sacrifice? Is there not a crown of righteousness in reserve for those who fight this good fight? If the Saviour gave Himself for every one of us, is it much for every one of us to give up himself to Christ? If we pray, 'Thy kingdom come,' can we do less than live so that the kingdom of God may come? Were this accomplished—were any denomination of Christians—nay, were a single church—thus to arise from the dust, and put on its beautiful

garments, how vast would be its moral power! Every disciple would be a witness for Christ. The gifts whereby the body of Christ is perfected, and the work of the ministry accomplished, would be poured out abundantly. Saints—now buried under houses and lands, and stocks and merchandise, and aspirations for political office and leadership in fashion—would arise as if from the dead, and Christ would give them life.”

J. W.

Tunbridge Wells, July 15, 1861.

P.S.—Having mentioned Richard Knill as an energetic worker, I may also present him as a “power-producer,” in the following extracts from the brief but admirable Memoir of him, by the Rev. C. M. Birrell:—

When he settled at Wotton-under-Edge as a pastor, he nobly undertook to “do also the work of an Evangelist,” and to set others on doing the same work. Soon after he had settled at that place, “there was an almost general revival of religious feeling among Christians; and numbers who had been dead in trespasses and sins were ‘added to the Lord.’ The heart of the system being animated, the warmth was quickly transmitted to the extremities. All converts were urged to bear some part in their Master’s work.” The facts appended to this statement show to how great an extent he succeeded in this.

On his removal to Chester, he acted in the same spirit. “Immediately on his settlement, he addressed himself to the task of becoming acquainted with the people individually, at their own homes, and establishing between them and himself, as far as possible, sympathy and unity of purpose. He then showed them that what he had in view could not be accomplished, if their efforts were limited to those who already attended the chapel, but that they must conjointly go forth to the desolate wastes around them. He very soon proved that he had no intention of sparing himself in this enterprise; for, in addition to the exhausting labours of

visitation, he opened places in the neglected parts of the city and its suburbs, for preaching [three of these places are mentioned], and which became new centres of light and power, and many persons who had resigned themselves to a total neglect of religious ordinances were awakened and introduced to the Christian course, which they still pursue. This activity told powerfully on the members of the church themselves, whom he was most anxious to make ‘fit company’ for the new converts. ‘No man,’ he said, ‘likes to go into an ice-cellar—it is too cold; few people like to be in a room with dead bodies—there is death; and a sleepy, lukewarm church has something in it so repelling, that I wonder how any one can remain in it. Let the members of this church shine forth in all the splendour of holy living, and the influence of it on others will be astonishing. Look on them; their heads planning for good—their hands working for God—their tongues crying ‘Behold the Lamb!’ Is there nothing in all this to attract an inquiring youth?—nothing to catch the sympathies of a sinner just brought out of darkness into marvellous light?’”—*6th Edition*, pp. 214, 219, 220.

THE AMERICAN CONGREGATIONAL UNION.

It is matter for surprise that our American Brethren, of the Congregational order, should be quite as backward, to say the least, as the British churches in organizing for common purposes. The Annual Report, presented at the recent meeting, has just reached us, and we find it prefaced as follows by the Secretary:—

“The amount required is comparatively small. If ALL our churches would give this object a place every other year even, we should be in funds, and from seventy to one hundred sanctuaries would be completed every year. If it could receive annual contributions from only those churches which now know and admit the importance of this work, then our Treasury would not, as now,

'groan being empty.' There would be no more, nay, rather less expense, if from 25,000 to 80,000 dollars came unsolicited to our Treasury, than now, when we have less than half that amount—pressed, too often, from reluctant churches,—under the appeals of the Corresponding Secretary. Quite an item of travelling expenses would be saved, if this matter could be taken in hand by those to whom it belongs, viz., all our Congregational churches. Those asking this help through us, are their offspring, their household, and can look for help from no other earthly source. It is in hope, that we call the attention of pastors to this subject, so often and so easily passed by. Experience has abundantly taught us that our churches, business men especially, are interested in this mode of doing good, when their minds are called particularly to look into its merits. It is so immediate in its results, so direct in its action, so economical in its workings, so effective in developing and making available otherwise impracticable resources, so certain to give success and prosperity to the struggling church, and so enduring and prolific in blessings to the community at large in which the sanctuary is reared, that all can easily see how a little money thus appropriated will do an incalculable amount of good. Will you not give this cause a place this year?"

Now these things surely ought not to be. How is it that, while the American Methodists, Presbyterians, and Baptists organize so thoroughly for common objects, that the lineal descendants of the Pilgrim Fathers should be so averse to it? It is strange, that they should rest satisfied with their present position, when they behold other bodies number-

ing churches by 10,000 or 12,000, and members by 1,000,000 or 1,200,000!

Surely it is time to awake out of sleep, to arise from the dust, put on their strength, and go forth for the regeneration of their country.

The address of the session was delivered by the Rev. Dr. Thompson, of the New York Tabernacle, and it was worthy alike of the speaker and the occasion. The subject he elaborates is the "Primitive Church," and the conclusions he arrives at are the following:—

I. It is a principle of the New Testament that Christians make churches, not that churches make Christians.

II. A second principle of the New Testament, upon this subject, is, that no individual Christian is deprived of any rights which belong to him as a Christian, by entering into a church organization.

III. Another principle of the New Testament is, that Christians are associated in church fellowship on the basis of fraternal equality.

IV. In the New Testament polity, each local society of believers, or *ecclesia*, is complete in itself, and independent of all authority, save that of Christ alone, as declared in His Word.

V. Another principle of the New Testament polity is, that church officers do not constitute a distinct body of Christians—an aristocracy, a hierarchy, a self-perpetuating class, like the tribe of Levi—but are chosen by each church, for guidance and administration, and are such only as are needed for these ends.

VI. Under the New Testament polity, particular churches maintain fellowship with one another by acts of intercommunion, and exert upon each other the moral influence of advice or opinion.

Now as to the substantial accuracy of these propositions, there will be little dispute among the readers of the *Christian Witness*. We could only wish that the orator had given greater prominence to this duty—this paramount duty—of church union for church action.

TRACTARIAN COMMUNION OF THE SICK.
—A "London Priest," writing to the *Union*, describes his ministration of private communion as follows:—"I have had an oak box made, perfectly plain, 13 inches long, 8½ broad, and 6 deep, with a drawer at the bottom, secured by a pin with a brass handle at the back, by which it can be easily carried. In this box are:—1, the sacred vessels, of silver,

and moderate size; 2, a silver pyx; 3, an ebony cross; 4, two small brass candlesticks and wax tapers; 5, a damask napkin; 6, a silk burse, with silk veils of the colour of the season; 7, a stock of cambric veils and corporal. When I am about to celebrate in a sick room, I take the articles required out of the box, close it, cover it with the linen cloth, and proceed to arrange it as an altar."

The Christian Ministry.

PASTORAL REPUTATION.

THIS is a subject of the very first moment, and yet it is one which is almost wholly excluded from the pulpit; if, therefore, it be touched at all, it must be from the press. Its importance can scarcely be over-estimated to the interests of religion. The pastor's character is public property, the property of the church. Every individual, who attends on his ministry, suffers. His particular friends are grieved, and perhaps some of them are vexed, while suspicion is excited in the minds of others, and the hostility of his enemies is strengthened and increased. The desponding, the anxious, and the afflicted are injured, because they cannot go to him for instruction with the confidence they could but for your assertion on his character. **You injure their souls.** By your sin against him, the anxious may drive off their serious thoughts, entertain erroneous views of religion, rush into carelessness, and stumble over you into perdition. The church suffers. Its union may be disturbed, perhaps destroyed, its efficiency decreased, and its usefulness for a time put in jeopardy. Pecuniary embarrassment may arise, and the church may be obliged to struggle as with a millstone fastened to its neck. The evils which follow a careless, not to say a wilful use of ministerial character, are not to be told; they are immense, and disastrous in full proportion. By injuring your minister, you will injure yourself and family. By it you will beget within yourself an indifference to the truth, to the souls of your family, as well as the souls of others. Did you ever see an individual who felt deeply for his own soul, and for the souls of others, that had a disposition to find much fault with a pious, godly minister? Never. Let your children hear you speak lightly of your minister, see you disposed to injure him, and you may pray with them, and send them to chapel, but they will grow none the better, but rather worse.

You may injure him by slandering him. Thy "tongue deviseth mischief like a sharp razor, working deceitfully." "My soul," says David again, "is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and

their tongue a sharp sword. He that backbiteth not with his tongue, nor doeth evil to his neighbour, in whose eyes a vile person is contemned, shall abide in the tabernacle of the Lord." How great, then, must be the sin of slandering, or injuring in any way the character of your minister, or that of any other man! The slanderer is called an assassin at the midnight hour, the worm that crawls on beauty's cheek, the enemy that steals on the slumbers of secret innocence, a coward in a coat of mail, that wages war against the brave and wise,

"And like the long lean lizard that will mar
The lion's sleep, it wounds the noblest breast."

It may be done by insinuation. This, in some respects, may be worse than open slander. Its workings are noiseless, but sure, and astonishing.

It may be done by withholding from him your support. When you do this, it is generally understood that you care little for his preaching and labours. You may say what you will, you cannot convince your neighbours, or family, that you value his labours, or care to have him remain. Your influence is against him. You will profit little by his preaching. Let others follow your example, and he is gone; the church is destitute of preaching, perhaps of harmony, the Sabbath-school diminishes, teachers are irregular, the children are wandering hither and thither on the Lord's day, the enemy comes in like a flood, saying, "So would we have it." Evils are being entailed on your family over which you may mourn on your death-bed. See the curse you can easily entail upon all around you for years; *it will endure in eternity.* Let Christians be careful of their minister's influence and character; even if he is not *their* favourite, he may be the favourite of others, and we should hear of a less number of removals of ministers, of a less number who are in great distress at times for their families, as well as for the church; we should see far greater prosperity than now, more sinners turning from the evil of their ways, Christians refreshed growing in grace, God glorified, instead of wounded, so often in the house of his friends.

A HINT TO CHURCHES.

A YOUNG man was once settled in a large and popular congregation, under very flattering circumstances. The church had chosen him with the belief that he was a young man of more than ordinary talents, and with the expectation of his becoming eminent. After a year or two, when novelty had worn off, the current seemed to change, and the feeling prevailed that Mr. B. was not, nor was he likely to be, quite the man they expected. He did not grow as they thought he would; nor did he perform that amount of labour that was needed to build up the church and interest the congregation. Things dragged heavily. The young man felt the influence of the chilled atmosphere which thus surrounded him. His spirits sunk, his health failed, and it was whispered around in the society that Mr. B. would probably have to leave, as he was not the man for the place,—he was not the man of talent which they had anticipated. While things were in this state, at a meeting of the church, when the pastor was absent, Mr. Q., an intelligent member of the church, arose and said, "Brethren, I think we have been in fault respecting our minister. I think

he is a young man of superior talents, and will, one day, be a distinguished man. But we have not sustained and encouraged him as we should. We have not spoken of him to others with esteem and confidence as we should. We have been standing and looking on, expecting him to raise both himself and us to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our sympathies, and efforts. Let us speak of him with esteem and confidence to others, and say that we think him a man of talent, and bide fair to be a useful man." The thing was agreed upon. The leading men set the example. Very soon every one was speaking in favour of Mr. B. His people visited him, sympathised with him, encouraged him; and people out of the society began to see how Mr. B. was rising in estimation. The young man felt the change. The cold, damp chill, by which he had been surrounded, and which had benumbed the energies of his soul, was exchanged for a warm genial atmosphere. His spirits rose, his health returned, his energies awoke; and he soon showed to all that he had within him the elements of a man.

ALLOUIS.

Education.

THE CONGREGATIONAL BOARD OF EDUCATION.

THE Report of this Institution is highly satisfactory. From 86 reports received from male teachers, and 103 from female teachers, the average attendance of children in schools conducted by the former is 7,652, by the latter 7,170. Allowing for schools from which reports have not been received, and for irregular attendance, the total number of children under instruction may be estimated at about 18,000. It will be understood that this number has reference, not to voluntary schools generally, but to schools conducted by teachers trained by the Board. One teacher, a native of Berbice, returned to that colony last summer; and three daughters of missionaries, having passed through a course of training, have rejoined their parents, and are successfully prosecuting the work of Christian education.

During the past year, 33 young persons having satisfactorily completed

their course, have been appointed to schools. Forty-two students are at present in the College.

The model and practising schools are conducted with great efficiency, of which the following statement is a satisfactory proof. The average number of children in attendance is 592, on the books 786. The fees received from the scholars during the past year have amounted to £163 10s. 2d.; and £120 5s. 11d. have been paid by them for books and materials, making a total of £583 16s. 1d. The plan which has been so successfully carried out in these schools, of inducing parents to provide for their children all the books they require, is strongly recommended, as reducing the incidental expenses, securing home lessons, checking to some extent the too prevalent disposition to a change of school, and interesting the parents in the processes of instruction. During

the past year a library has been formed for the use of the elder scholars, and three concerts of vocal music have been given by the scholars, assisted by the students of the College, which have drawn large meetings of the parents and their friends. During the past year the schools have been examined by the Rev. John Thomas, B.A. The Board has great pleasure in referring to this branch of its operations, as a practical exemplification of its principles, and tenders its acknowledgments to the teachers, to whose earnest work and mutual co-operation the results are to be attributed.

As might be supposed, the Committee have scanned, with a careful eye, the Report of the Commissioners of Education. They state with pleasure the following facts:—

The provision made for popular education, and the extent to which the people take advantage of it, is proved to be most satisfactory.

School-room accommodation.—This would be largely in excess, even if the entire juvenile population were in regular attendance. For every hundred scholars in average attendance accommodation exists for 146·7.

School attendance.—This has more than kept pace with the increase of population. In 1818, the proportion was 1 to 17·25. In 1833, 1 to 11·27; in 1851, 1 to 8·36; and the estimate of the Commissioners is 1 to 7·7. In relation to other countries there is cause for congratulation; in France, the proportion is 1 to 9·0; in Holland, 1 to 8·11; and in Prussia, where a compulsory system obtains, 1 to 6·27.

The anxiety of parents to obtain elementary instruction for their children is attested by decisive evidence. If this feeling exists so strongly, notwithstanding the defective character of our popular schools in respect to those things which parents most highly value, we have but to meet their views more satisfactorily in order to secure from them a larger support.

THE RELATION OF THE SCHOOL TO THE CHURCH.

The Congregational Board of Education originated in a deep conviction of the paramount importance of religious culture in the training of the young, and of the indispensable necessity of entrusting this work only to persons of decided piety, whose example and

instruction should combine to instill into the minds of their youthful charge the principles of evangelical truth, and form those habits which would fit them for the life that now is, and for that which is to come. Hence the work in which it is engaged comes within the range of the church, and ought to enlist the sympathy and co-operation of associations which have been called into existence for the special object of bringing men to the obedience of faith. The Board would respectfully call attention to the way in which the help of the church may be afforded, and the advantages which would thereby be secured.

I. The way in which the church may advance the cause of education.

1. The selection of suitable agency. The success of an educational enterprise depends very much on the character of its teachers. This should not be left, as it is, to the operation of accidental circumstances. Whatever agency the church requires in connexion with its objects should be called forth by its own direct efforts. An immense amount of available capacity is now lying dormant and undeveloped. No greater service could be rendered by the ministers and officers of our churches than the adoption of systematic efforts to secure for Christ the instrumentality that is needed. In relation to the school we are anxious to enlist such efforts as indispensable to our success. Homerton College is now the only institution open for the reception of this class of candidates.

2. The superintendence of the school. Whatever value may be attached to the inspection of schools by any official agency, we believe that this operates injuriously if it diminishes the visits which a minister and the members of his congregation may so advantageously make. We have reason to fear that our schools are suffering from the want of this supervision.

3. The enforcement of parental obligations from the pulpit. Nonconformity owes much to parental care and training. In this respect have we not departed from ancient practice? We would suggest that one Sabbath in the year should be specially devoted to the enforcement of parental obligations. The simultaneous reference to this subject would add much interest to the engagement. The operation of a State system renders it more than ever im-

portant that the duty and privilege of parents to educate their offspring should be made most prominent.

4. The sustentation of the school. There is, it is to be feared, a tendency to regard day-schools as slightly connected with our other religious operations. Hence they are allowed to languish, when a moderate effort would suffice to place them in a satisfactory position. Now, if it is the duty of the church to care for the young—if no effort is calculated to be more productive—if the day-school is the buttress of the Sunday school, and both ought to be the nursery of the church, economy here is the worst policy.

5. Care for destitute localities. The voluntary principle, properly understood, implies not only the support of institutions in the richer localities, but an arrangement by which the more prosperous districts may help the poorer. If our churches generally are to have the advantage of schools in connexion with them, help must be afforded to the thinly-populated and poorer parts of the country.

II. *The advantages that would result to the church from the intimate relation between the church and the school for which we plead.*

1. It would elevate the position of the teacher. The true dignity of any vocation is its relation to the highest interests of humanity, and the advancement of the Divine glory. Just as you divest the teacher of his religious functions, you lower his position. Just as you identify him with the church, you give him honour, you subject him to the elevating inspirations of religion, and obviate, as far as you can, the danger of his being left to the stimulus of mere worldly motives.

2. It would elevate the character of the school. A minister and his congregation naturally have considerable influence. Their judgment cannot fail to have weight. In a neighbourhood much may be done to raise the character of the school, and to sustain the teacher, by a distinct recognition, on all suitable occasions, of the school as an essential part of the arrangements of the church with which it is connected.

3. It would give a church access to the population in which it is situated. A large portion of the scholars in our schools are the children of parents who do not attend our chapels. Now, the school gives great facilities of commu-

nication with the surrounding population. Parents are always interested about their children, and a minister who visits his school may find a ready access to many he could never otherwise reach.

4. It would have an important influence on the education of the young in our families. Our children are too much neglected, not only in our schools but at our firesides and in our sanctuaries. Any movement of our churches in the direction pointed out, must necessarily act with power in other directions. Parents will be stimulated to take a new interest in the education of their offspring, by means of a school system that forms an essential part of the plan of the church.

The church and the school are co-ordinate agencies in the Christianizing of the human family,—it was thus in the early period of the history of the church; it was thus at the era of the Reformation; it has been thus very largely in more recent times, and most conspicuously so in relation to missionary enterprise; and we earnestly desire for our Nonconformist churches the restoration of the school to the place which it ought to occupy. We cannot more appropriately close these observations, than by availing ourselves of the remarks of M. Guizot, delivered last month at the meeting of the Society for the encouragement of Primary Instruction among French Protestants:—

“I am desirous, gentlemen, of pointing out a fact which is brought to light, both by the reports of our agent, and by all our letters—the activity and effectual labours of the pastors of our churches for the benefit of primary instruction. It is almost everywhere they who excite, support, and direct the different efforts; they are the real patrons of the schools; they encourage, assist, and effectually replace the teachers. There is nothing in this to astonish us; the Protestant clergy have always been favourable to popular instruction; far from regarding it with mistrust and coolness, they have always recommended and promoted it. Their zeal and active influence in this great work are now more necessary than ever. Every one admits, and every one says, that primary instruction ought to be religious; but it must not be a simple and barren commonplace, it must become a practical reality. Now, what is popular religious instruction? It is not merely

repeating the catechism, and at fixed hours listening to the fundamental dogmas and precepts of the Christian religion; it is the constant and always active presence of faith and religious

influence in the schools; it is popular education given in the midst of an atmosphere, and in presence of a life essentially religious."

Colleges.

LANCASHIRE INDEPENDENT COLLEGE.

THE sessional anniversary of this College was held on Thursday, June 20th. The occasion was rendered more than usually interesting by the presentation of the Jubilee Testimonial to the Rev. Dr. Raffles, of Liverpool. The testimonial consisted of the foundation of a scholarship in the college, worth £30 a year, to be called "the Raffles Scholarship," and the addition of £500 worth of books to the college library. The testimonial is intended to commemorate the 50th year of Dr. Raffles's connexion with his congregation at Liverpool, and also the year of his retirement from the direct pastorate of the church.

Previous to the presentation, the usual sessional business was transacted. Dr. Raffles presided, and the library hall was crowded with ladies and gentlemen.

After singing and prayer, the Chairman called upon the Rev. P. Thomson, M.A., moderator of the examination committee, to read the reports of the examiners who were absent. The examiners were the Rev. John Kelly, in systematic theology; Rev. G. B. Bubier, Greek Testament; Rev. H. W. Parkinson, logic and metaphysics; Rev. R. Harley, mathematics; and the Rev. A. Thompson, M.A., Hebrew and the classics. Professor Rogers proposed a vote of thanks to the examiners. Their labours were very arduous, and had taken up much valuable time. The result of the examinations had been highly creditable to the students themselves, who had been out preaching nearly every Sabbath-day since Christmas, and consequently had had to work very much harder, to make up for the time occupied in travelling. Mr. Henry Lee seconded the resolution, which was carried. The Rev. G. B. Bubier acknowledged, on behalf of the examiners, the thanks of the meeting. The Rev. J. G. Rogers, B.A., of Ashton, then delivered an address on the importance of intellectual culture for the work of the Christian ministry. Thanks were voted for the address, on the motion of the Rev. A. Thompson, seconded by Charles Potter, Esq., of Manchester, and its publication was earnestly requested.

PRESENTATION OF TESTIMONIAL.

The Rev. James Gwyther, of Stretford Road, was then called to the chair, which had been vacated by Dr. Raffles. He said he felt very much pleasure in being called upon to occupy the chair on so interesting an occasion. When he was requested by the committee to take the chair, he did not allow any modesty, real or assumed, to deprive him of accepting the privilege, while there was honour attempted to be done to one whom all their churches

delighted to honour. Rejoicing as he did that the kind providence of God had spared their venerable and much-beloved friend to his period of life, to enter upon the jubilee of his labours as a pastor in the county, they at the same time desired a permanent record, and no record could be more suitable than one in connexion with that college. If there were two names which more than others were always thought of by those who had to do with the rearing of the building and the establishment of that Institution, those two names were Dr. Raffles, and George Hadfield, Esq.; and he was very pleased that both gentlemen were met together in that room that day. He would not detain the meeting longer than to say that for about thirty-seven years he had had the privilege of knowing Dr. Raffles, and every year he had only learned to love him more warmly.

George Hadfield, Esq., M.P., was then called upon to make the presentation. He said it was a rule with him, of long establishment, never to pretend to apologize on a public occasion like that for which they were then called together, but to proceed to business and stick to the subject. For once in his life he would, however, bespeak a little indulgence, because he had on the previous night been witness of an excited scene, in a worse atmosphere, and following it he had had a night's travelling. But it must have been something extraordinary that would have prevented him from the gratification to which he had been invited of witnessing that day. His first association with his old and honoured friend was fifty years old. At his own apartments in Ridgesfield Place—a solitary man as he then was—he was introduced to him, as he had been in the same humble dwelling to his predecessor a few weeks before. The introduction of Dr. Raffles to Liverpool was a most extraordinary one. Forty-nine out of every fifty present could not form any adequate idea of the state of the world then, and the present state of the world. First of all, the population of England and Wales in 1811 was about half what it was now. Worse than that a great deal; they were at war with all the world, he would say America excepted, for that war had not then broken out. He remembered, though very young at the time, when the last request of Charles James Fox was accomplished. Fox had two dying wishes—one was peace with all the world; the other was the abolition of slavery. It was then asserted, and supported by demonstrable evidence, that if slavery were abolished, Liverpool would be ruined. He

and Dr. Raffles had lived to see both wishes now accomplished. Slavery was abolished (Liverpool was not ruined), and they were at peace with all the world. A sad event immediately preceded the call of Dr. (then Mr.) Raffles to Liverpool—the death of the Rev. Thomas Spencer, a boy 18 or 19 years of age, who had been sent down to Liverpool by his old friend Thomas Wilson, of London. He was pastor of what was afterwards Dr. Raffles' church only for five weeks, but during that time he won for himself a reputation for pulpit eloquence and evangelical piety never exceeded. The call given to Dr. Raffles, his arrival in the town, and subsequent labours, were then described at some length. The efforts of Dr. Raffles and himself to establish a college, first at Blackburn, and afterwards in Manchester, were also detailed; and the speaker, after congratulating those present upon the possession of a college free from debt of any kind, concluded by reading an address to Dr. Raffles, written upon vellum, which he afterwards handed to him, and resumed his seat amid loud applause.

Dr. Raffles then rose, amid loud applause. He said he felt sure that they would give him credit for sincerity when he said that he was really overwhelmed by the munificence of the gift which they enabled him that day to present to the Institution within whose academic walls they were then assembled. He could not find words by which to express the sense of obligation by which he was penetrated by such a token of regard from so many whom he honoured and esteemed. However accustomed he had been throughout the whole course of his life to the use of language, and however well it might have served him hitherto in the communication of his thoughts and feelings to others, he confessed it failed him then; and it would have been an unspeakable relief if at that moment he might be permitted to sit down and ponder in silence and in solitude on the interesting circumstances connected with that valuable present. Nor could he conceal from them the fact that, large and splendid as was the gift he had received at their hands, and which he felt himself unable to acknowledge, its value was greatly enhanced in his esteem by the gratifying medium through which it had been conveyed to him. Little did he or could he anticipate, when first the idea of that noble edifice arose, and Mr. Hadfield honoured him, amongst others, by placing him to his aid in his (Mr. Hadfield's) indefatigable efforts to obtain the necessary funds, that they would live so soon to witness the complete accomplishment, see it disencumbered of every fragment of debt, and assist of all for himself, that he should be the object of such a celebration as was held that day within those walls. He congratulated Mr. Hadfield, his dear old friend, as he congratulated himself, and rendered unfeigned thanks to God that they met each other beneath the roof of the college that morning. They met with the assurance that they owed no man anything on its account, whether as it respected the building or its future; and so they could rejoice in it as their own, and give the praise to Him to the promotion of whose glory it was devoted. If men demanded an evidence of the sufficiency of what

is called the voluntary principle with regard to the maintenance of religion and the diffusion of the Gospel, with how much fitness could they point them to that edifice, erected and sustained without the imposition of anything in the shape or form of a rate or tax, or that could be regarded as in any sense, or to any degree, compulsory. Long, long might it continue to occupy the happy position in which it was then placed; and, free from all pecuniary embarrassment, receive within its walls a succession of pious youth, endowed with competent abilities, and fired with ardent zeal for the glory of God and the salvation of the souls of men, who should there be trained in sound learning and mental discipline for the work and service of the holy ministry. The Institution would, doubtless, deem itself honoured should it be privileged to send forth such a throng of adherents to the truth to do battle, if need be, for the faith once delivered to the saints; men of simplicity and earnestness; men with great plainness of speech, who would have intense zeal in preaching the Gospel, and showing to their fellow-men all around them sunk in ignorance and sin the way of salvation. There never had been yet a period in the history of the world when such men were more needed than they were at present. Nor was the necessity likely soon to cease; and he hoped that Institution never would fail to supply its due proportion of such men. He would have to check himself, or his address would become a lecture or a sermon, rather than what it ought to be—a brief and heartfelt acknowledgment of the great kindness done to him that day. He thanked God, whom he had served so long but so imperfectly in the Gospel of His Son, that He had permitted him to see that day, while all the honour which was brought to him he would lay with fervent humility at His feet. Though painfully conscious at that moment how unworthy he was to receive the magnificent gift which they had presented him, he rejoiced in the presentation, as another testimony to the great principles on which that college was founded, and which it had been the entire business of his life to inculcate, and which were dearer to his heart at that hour than they had ever been; he would not resign them, nor one essential connected with them, for ten thousand thousand worlds. He thanked Mr. Hadfield for his presence amongst them that day, which had been at the cost of much comfort and convenience. The professors of the college he congratulated, because the college had at no previous period of its history been in such a satisfactory condition and so full. The students he congratulated upon having the privilege of sitting at the feet of such men, receiving knowledge from lips so able and so ready to impart it. Before sitting down, he alluded to the operation of the Lancashire Congregational Union, and said he regarded his connexion with it as one of the most happy and honourable circumstances of his life. With regard to the future, he believed that an evangelical ministry through successive generations would preach the Gospel with an earnestness and success, such as he had never known.

On the motion of Reece Bevan, Esq., of Wigan, seconded by the Rev. George Smith, of

London, a vote of thanks was accorded to the committee who had promoted the Jubilee Raffles Testimonial. The Rev. R. M. Davies, the secretary to the committee, responded to the vote. A vote of thanks was then passed, on the motion of John Cheetham, Esq., seconded by the Rev. John Kelly, of Liverpool, to the chairman; after which the benediction was pronounced, the proceedings terminated, and the company adjourned to lunch.

SPRING-HILL COLLEGE.

THE twenty-third anniversary of the opening of the Spring-hill Independent College was celebrated on Tuesday, June 25. The subscribers and their friends, to the number of nearly a hundred, assembled in the large dining-hall of the Institution at one o'clock. Alderman Manton was called upon to preside. The meeting having been opened with prayer by the Rev. C. Vince, the Report of the Committee was read. The following are the most important paragraphs:—

"The accession of Dr. Alliott to the professional staff was hailed with much gratitude and hopefulness. The occupation of all the departments of study you have established here, after the anxieties of a vacancy, has been the happiest relief to your Committee and your Board of Education; and confidently do they expect that each succeeding session will furnish the highest evidences of the worth of your Institution, under the direction of your respected professors." After stating that the Rev. E. W. Dale had been elected chairman of the Board of Education, the Report proceeded to say that "At the first meeting of the Board, the Rev. John Hammond resigned his secretaryship, constrained to do so by the infirmities of his years. The following resolution expressed the feelings of the Board respecting his faithful and valuable services, and they are persuaded that the constituency of the college will be pleased by its record to testify their respect and gratitude to Mr. Hammond:—'That, in accepting the resignation of the Rev. J. Hammond, the Board desires to express their very grateful sense of the punctuality, fidelity, and diligence he has manifested in the discharge of his secretarial duties through so many years; and their earnest hope that he may long continue to enjoy the health and strength which will enable him still to promote the interests of this Institution.' The Rev. G. B. Johnson was elected in the place of Mr. Hammond. During the year, six new students have been admitted. In the last Report your thanks were given for a costly gymnasium; this year they are called for again: to its liberal donor for the offer of a first and second prize for the best two essays, written by the students, on 'The Advantages of Physical Culture to the Student and the Minister.' At the desire of that gentleman, the Board appointed adjudicators—viz., Rev. R. W. Dale, M.A., Rev. R. D. Wilson, and Dr. Heyworth. The first prize was stated by the adjudicators to have been awarded to Mr. E. W. Clarke, and the second to Mr. H. Allen. The expenditure of the year has been unavoidably great. It is very satisfactory, however, to remark that a

portion of the increase had been incurred by the addition to your number of students. More furniture has been found necessary, and the domestic outlay has been augmented. But your Committee feel assured that you will deem this an occasion for congratulation, and that you will cheerfully make what efforts are incumbent, not only for present necessities, but for such an income as shall sustain the full occupation of the college buildings. The financial year commenced with a balance in hand of £48 11s. 5d., and the income from the various sources has reached the large sum of £2,463 6s. 1d. Of this sum, the trust property has yielded £1,552 11s. 7d., or £470 7s. 6d. more than the preceding year, the collection of the proceeds at the close of that year being considerably in arrear. 2. The scholarships have produced £250, against £242 10s., an increase of £7 10s. 3. Payments on account of students amounted to £120, against £87 10s., an increase of £32 10s. 4. Subscriptions and donations give an aggregate of £445 4s. 6d., as compared with £414 11s., being an increase of £30 13s. 6d. 5. And the congregational collections have only contributed £95 10s., against £109 11s. 6d., or a decrease of £14 1s. 6d. Thus the total income of the year, with the balance brought forward last year, amounts to £2,511 17s. 6d., and the expenditure, including £261 13s. for interest on loans on account of the college buildings, to £2,465 8s. 6d., leaving a balance in the treasurer's hands of £46 14s. The new building account:—The balance of this account has been reduced to £4,701 19s. 4d. by the receipt of three donations, and the appropriation of the proceeds of £500 Consols (with interest thereon), the last remaining part of £5,000 Consols, contributed by a munificent friend at Bristol many years ago."

Professor Barker then read his report, concerning the course of study pursued by the students, and their progress, which was stated to have been on the whole satisfactory. At the London University examination last year one of their students took the M.A. degree, four the B.A. degree, and one received the prize of books for the Scripture examination. This year one had taken the M.A. degree, and three had matriculated.

Dr. Alliott's report was equally satisfactory as was also that of Mr. Goward, the professor of mathematics.

CHESHUNT COLLEGE.

THE ninety-third anniversary of this college was celebrated at the college, Cheshunt, on Thursday, June 27th.

Edward Baines, Esq., M.P., took the chair. The following is the Report:—

"In classics and mathematics the following subjects have been studied by the class during the session which is now closing:—In Greek the *Crito*, and a part of the *Apology* of Socrates, part of the ninth book of the *Odyssey*, and of the first book of *Xenophon's Memorabilia*, with portions of Grecian history in Latin, portions of *Tacitus's* third book of the histories, of the ninth book of *Ovid's Metamorphoses*, and of the *Catiline* of *Sallust*, with portions of Roman history; in mathematics, *Euclid*, books 1, 2, 6, 11, with the

elements of algebra, and a portion of the elements of trigonometry. During the session, also, portions of the Greek Testament have been studied; the senior class have read the Epistle to the Ephesians, and the junior class a portion of the Gospel of St. John." Mr. Reynolds then went on to say, "that in the theological studies of the past year much time had been spent in painstaking and reverent study of God's Word. The exegetical class had consisted of sixteen students, who had carefully gone through the Epistle to the Galatians, and large portions of the Epistle to the Hebrews. A course of lectures had been delivered by Mr. Reynolds to this class on the doctrine of justification by faith, and on the entire history of that doctrine, and also lengthened excursions on the dogma of apostolical succession, the relation of St. Paul to the twelve apostles, the evidence of Christianity deducible from the conversion of St. Paul, and the authorship of the Epistle to the Hebrews. A large number of essays had been written on the questions that had arisen, and the progress of the class had been tested by occasional examinations. The junior theological class had been occupied with the various subjects arising out of a close perusal of Butler's 'Analogy of Religion,' including the elements of moral science, natural theology, and Christian evidences; whilst the senior class had been engaged in a more extended course of study, involving the Christology of the Old Testament—the preparation for the Gospel in Hebrew literature and Alexandrian philosophy—the canon of the Old Testament—the genuineness, inspiration, and characteristics of the four Gospels, and the various theological questions involved in the early portions of the life of our Lord Jesus Christ. A lengthened course of lectures had been delivered to all the students on rhetoric as applied to preaching, and on homiletics and pastoral theology. A course of lectures had been delivered before the senior students on that department of mental philosophy embracing the history of ancient Greek philosophy. The Rev. S. Newth, professor of ecclesiastical history at New College, had with great kindness delivered a course of lectures on church history in the first three centuries. Twelve lectures had been delivered to eight of the senior students by Mr. Arthur J. Bell, professor of elocution, on the principles and practice of correct speaking. Five of the students had been admitted during the year to the degree of Bachelor of Arts in the London University,—namely, Mr. William Clarkson, Mr. Septimus Skinner, and Mr. Septimus March. Mr. Essery, the senior

student of the year, had received and accepted a unanimous invitation to the pastoral office in Marlborough Chapel, Old Kent-road. Mr. Wells had accepted a unanimous and gratifying call to become co-pastor with the Rev. Archibald Jack, of North Shields. Mr. Clarkson, B.A., had received the unanimous and cordial invitation of the Congregational church at Market Harborough; and Mr. Davis, B.A., had yielded to the earnest and persevering request of the Congregational church at Godalming to take the pastoral oversight of them in the Lord. Three other gentlemen—namely, Mr. Skinner, B.A., Mr. Deane, and Mr. Shearer, M.A., had also completed their course of study. Numerous applications for admission to the college had been received during the session, and, after much inquiry and examination, eight candidates had been admitted by the committee to a probationary course of three months."

A letter having been received from the Rev. J. Sherman, supposed to be in dying circumstances, Dr. Tidman moved the following resolution:—

"That this assembly has heard with deep regret of the serious illness of the Rev. James Sherman, for so many years the beloved and invaluable secretary of the college; and, while it humbly bows to the will of God concerning him, it rejoices to hear its beloved friend has been kept in perfect peace and in calm and expectant joy. This assembly would assure Mr. Sherman of its tender sympathy with him in his weakness and sufferings, and of its fervent prayers that He whom he has so well served in the Gospel of His Son will still be with him and comfort him, and abundantly fulfil, in continued spiritual strength and joy, His own exceeding great and precious promises."

The Rev. Joseph Beazley seconded the resolution, and it was adopted by every person present holding up a hand.

The Rev. Henry Allon then made a statement respecting the fund for building a president's house, with a view to the use of the existing residence for the purposes of the college, which was not nearly large enough to accommodate all the young men who applied for admission. About £1,040 had been obtained of the £3,000 required. Mr. Allon concluded by proposing, in the name of the tutors, students, trustees, and committee of the college, and of the assembly, a cordial vote of thanks to Mr. Baines for his kindness in taking the chair on the present occasion.

The Rev. F. Soden seconded the resolution, which was unanimously adopted.

HOME AND SCHOOL FOR THE SONS OF MISSIONARIES, BLACKHEATH.—On Friday noon, June the 21st, the friends of the Institution assembled in the large school-room to hear the recitations and witness the distribution of prizes and certificates to the pupils. The pieces, in English, Latin, and Greek, were well selected and admirably recited; evincing, in most instances, considerable proficiency in elocution. The certificates and prizes, the latter consisting of valuable books and a writing desk, were distributed by Thomas Spalding, Esq., the

chairman, who addressed to each recipient a few appropriate words of counsel and encouragement. The examinations had been conducted by the Rev. Professor Newth, M.A., Rev. J. Kennedy, M.A., Rev. W. J. Unwin, M.A., and Rev. T. Marzials, B.D. The reports of these gentlemen were of a very satisfactory character, bearing strong testimony to the efficient educational training of the youths. At intervals anthems were sung by the pupils, who were addressed by the Rev. J. Beazley, and the proceedings closed with prayer, offered by the Rev. Dr. Tidman.

Literature.

Poems: Sacred, Didactic, and Descriptive; with a Tribute of Friendship.

By the Rev. J. GRAHAM, Minister of Craven Chapel, London. Judd and Glass.

THE announcement of this volume took us quite by surprise. We had no idea that Mr. Graham was a votary of the Muses. We knew that he was a powerful speaker, an admirable preacher, and a most vigilant pastor; but it never entered our heads that he had been accustomed to invoke the Nine. We have, however, been amused at being reminded, by a most intimate friend, of saying on a certain occasion, after hearing Mr. Graham make one of his best speeches, "the man is a poet." This, however, arose solely from the brilliant hues of his address. With the modesty which is characteristic of the author, he had kept his secret so well that we never heard of it. The following passage will interest our readers. In dedicating his work "To the Friends whom it is his joy to love on earth, and his hope to meet in heaven," he says,

"Some of you have long known my love of poetry and my efforts at poetic composition, and have been pleased to urge me to publish pieces that have come to your notice. Some of you have been surprised by the notice that such a volume was about to be published; some have said, 'How can you, with all your stated and occasional engagements, find time to write poems?' I reply, I do not think that I deserve either much praise for poetic industry, or much blame for pastoral neglect, so far as this volume is concerned. It is a selection from original poems, several of which were written before I had reached my twentieth year, some of them written twenty years further on in life, and most of them written in the parenthesis between these dates. Some of them were written in holiday hours, in groves and by streams—some in moments of relaxation in the study—some when I desired to get rapt away from earth and its concerns—some, when in the glow consequent on the composition or delivery of sermons, and when imbued with their subject and spirit. Some were written when sorrowing for the dead, or when trying to comfort sorrowing friends. The longest of these published poems—'Visions of Science and Faith'—I wrote when

a convalescent after a severe attack of fever. When most of these poems were written, I had no idea they should ever be published; and if they never confer on me a farthing of wealth or a ray of fame, I shall still feel a debtor to poetry for many of the most really happy hours of my life. If my harp cannot command such materials or attendants as did that of Orpheus, it has often banished unpleasant thoughts, and winged the moments and hours with joy. Thanks to the God of my life for poetry!"

These words supply the rule by which the volume is to be judged. It occupies a position somewhat analogous to Byron's "*Hours of Idleness*," although in spirit, matter, and character infinitely superior. The volume is one of a very large class, and of that class it stands in the first rank. Its spirit is always pure, generally devout; its matter often instructive and uniformly pleasing. The pieces, which are numerous and various, are mostly brief, and varying in tone with the circumstances of the writer. Some are vigorous and elevated, others are gentle and tender. The volume is to be viewed rather as a small specimen than as a complete development of what is within the writer. It may be entitled, "*Ministerial Recreations*," rather than viewed as a proud appeal to the dispensers of renown, and a candidate for immortality.

Placed in other circumstances, Mr. Graham would probably have essayed a more adventurous flight, and he might have taken an honourable place among the bards of his country. But he has chosen an infinitely nobler vocation and its fruits will be attended with infinitely more glory. A time will come when it will be found to have been of more importance to convert on soul than to have been the author of all the Epics in the world.

Theological and Homiletical Commentary on the Gospel of Matthew. Specially designed and adapted for the use of Ministers and Students. From the German of J. P. Lang D.D., Professor of Divinity in the University of Bonn. By the Rev. Dr. EDERSHEIM Vol. I. London: T. and T. Clark; Hamilton and Co.

THIS is an exceedingly elaborate performance a wonderful specimen of the erudition

patience, and perseverance of the great school from which it comes. After much preliminary matter, all of a highly instructive character, we are introduced to the Gospel by Matthew, of which only twelve chapters are exhausted by the present volume of 463 pages, from which it will be seen that the work, when completed, will be one of considerable magnitude. As avowedly for the use of ministers and students, it makes no attempt at popular character, but, with prodigious elaboration, it endeavours to get at the mind of the Spirit in every one of the inspired utterances. It consists very mainly of critical notes, doctrinal reflections, and homiletical notes. Did space permit, we would present specimens of each, the bulk of which are admirable; but we must leave our readers to examine the volume for themselves. The work has our very cordial recommendation. While thanks are due to the excellent publishers, they are not less so to Dr. Edersheim, for the admirable manner in which he has performed his part.

History of the Development of the Doctrine of the Person of Christ. By Dr. J. DORNER, Professor of Theology in the University of Lausanne. Division, from the end of the Fourth Century to the present time. Vol. I. Translated by Rev. D. W. SIMON, Manchester. London: T. and T. Clark; Hamilton and Co.

THE subject of this work lies at the foundation of Christianity. The person of Christ is necessarily connected with his work. From His dignity results the value of His atonement for sin. Had He been only a mere man, although wise and perfect, He never could have "borne the griefs and carried the sorrows" of a lost world. He might, as the Socinians tell us, have died a martyr to the truth; He might have exhibited purity and patience, wisdom and piety unparalleled; but He never could have taken away the guilt of the human family, or any portion of it. From this it will be seen that the greatest moment attaches to the Divine testimony concerning this vital question. The present volume is not the first of the entire series; that is still to come, and may be expected in the ensuing winter. The work has been long promised, and the publishers are anxious that it should be no longer delayed.

The range of inquiry is very extended. The present volume stretches from the year 381 down to the year 1800. The structure of the work is peculiar and thoroughly German—complex, erudite, solid, and heavy. It is the result of great learning, and not a little labour; and when completed it will constitute a monument of erudition and of industry, and more

than that: it will form one of the most ponderous demonstrations on behalf of the truth that the world has seen.

The Pleading Saviour. By JAMES SMITH. Nelson and Sons.

THIS is one of Mr. Smith's very best books. Of all the good things he has done, we doubt if there be any better.

A Course of Elementary Reading. By J. M. McCULLOCH, D.D. Oliver and Boyd.

A VOLUME in the thirty-ninth edition is lifted far above the sphere of criticism. Its character is determined. It has taken a hold on the public, which will not be easily relaxed. The volume is one of a very high order, exhibiting readings in natural history, physical science, geography, language, literature, religion and poetry. The selections are admirable, and the variety very great.

Gleanings from the Poets. London: Tract Society.

THE selections are very comprehensive, exhibiting portions of the best productions of all our best poets. The little book will bring the peasantry of the land into profitable communion with the sons of genius, and awaken in the minds of many a spirit of which they were not previously conscious, which will lead them to walk abroad through all the realms of polite literature.

Truth through Fiction. By JACOB ABBOTT. London: Ward and Co.

WE are happy once more to meet with Jacob Abbott, whose name for a long time has been a stranger from the British public. His old friends will be glad to find that his bow still abounds in strength, that he continues to love truth as fervently as ever, and recommends it with all his wonted felicity of thought, expression, and illustration. The object of the volume is to promote the practice of true religion—that religion which prompts the duty of repentance towards God, and faith in our Lord Jesus Christ—implicit trust in His all-sufficient atonement for the sins of men. Those who have read the author's "Young Christian," and "Corner Stone," will know what they have got to expect. The book is thoroughly Yankee, and, as such, has a raciness and a freshness about it much fitted to arrest the attention of the English reader.

The Unsearchable Riches of Christ. By J. STEVENSON, D.D. London: Seeley and Co.

THIS pretty volume consists of select extracts from Scripture on the left-hand page, and appropriate verses on the right. It is an excellent pocket companion.

Congregational Intelligence.

DR. ISAAC WATTS.

THE statue erected to the memory of Dr. Watts, in the Western Park of Southampton, was inaugurated on Wednesday, the 17th of July, amid great public rejoicings.

HIS LIFE AND WRITINGS.

On July the 17th, in the year of our Lord one thousand six hundred and seventy-four, Isaac Watts was born, in Southampton, in a house now occupied as an eating-house, in French-street. His father—the son of a navy captain—kept a respectable boarding school, and was a strict Nonconformist. On account of his religion he was imprisoned, and it is said that his wife, with little Isaac in her arms, used to sit on a stone at the prison-door during his confinement. Brought up with a knowledge of these circumstances, and under the strict tutelage of a rigidly devotional parent, young Watts soon gave evidence of following in his father's footsteps. At an early age his taste for books was so apparent that it became the subject of remark, and a life of study was mapped out for him by his parents. Accordingly, at the age of four years, the prattling child commenced the study of Latin, and his abilities were great. His education was entrusted to the care of a clergyman who was the master of the free grammar-school of the town, which Watts attended. It is pleasing to know that the school lately revived at the bottom of Bugle-street is the self-same. As years increased the poetical talents of the youth were developed, and neighbouring gentlemen began to turn their attention towards him. Dr. Speed, a physician of the town, generously proposed to support him by subscription at one of the English Universities, but, as might be expected, he sided with the cause for which his father had suffered. Shortly after this he was placed under the care of the Rev. Thomas Rowe, of Haberdashers' Hall, London, who kept a seminary for the education of students in divinity. At the age of twenty Mr. Watts terminated his studies at this institution, and returned for a couple of years to his father's house, to improve himself still further in the arduous duties connected with his profession. As a student, Mr. Watts laboured most laboriously to master the difficulties which beset the scholar's path, and persevering, he succeeded so as to elicit from Dr. Johnson an observation to the effect that he had acquired a degree of knowledge, both philosophically and theologically, such as few could attain even by a longer course of study. While in Southampton Mr. Watts attended the place of worship at which his father was deacon—the church now occupying the Above-Bar Chapel. The hymns sung here were of a very rude kind, and the young poet—who from the age of fifteen had tried his hand at verse-making—was desired by his father to make an endeavour to remedy the evil of which he complained. He did so, and had the satisfaction of hearing his hymn, "Behold the glories of the Lamb," sung during Divine worship. In

1698, at the age of twenty-four, he preached his first sermon, and was shortly after chosen assistant to Dr. Chauncy, minister of Mark-lane Chapel, London. The doctor resigned in 1702, and, after carefully counting the cost, Mr. Watts accepted the charge so unanimously offered to him. As a preacher he was eminently successful, and attracted the attention of the thinking men of the day. His sermons are now within the reach of the reading public, and may be judged of by their own merits; but there was one great drawback to a proper fulfilment of the preacher's pastoral duties, and that was ill health. As an author, Dr. Watts will be known when other names are silent, and it has been remarked by one of his biographers that, while he is "an author of the first eminence in a certain line, he is of great respectability in almost every walk of literature." His poetical works are their own commentators. They are indispensable to public worship, and are used as "household words" by the bishop and the peasant—by the Christian of hoary experience and the lisping infant of the village school. The following summary is from the pen of that High Tory Churchman, Dr. Johnson, and is a generous and just tribute to honest worth:—"Such Watts was, as every Christian church would rejoice to have adopted; eminent for literature and venerable for piety; gentle, modest, and unaffected; his orthodoxy was united with charity; tender to the poor, and attentive to children. To the poor, while he lived in the family of his friend, he allowed the third part of his annual revenue, though the whole was not a hundred a year. For children he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion and systems of instruction, adapted to their capacities, from the dawn of reason through its gradations of advance in the morning of life. Every man acquainted with the common principles of human action, will look with veneration on the writer who is at one time combating Locke, and at another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is, perhaps, the hardest lesson that humility can teach. Few men have left behind such purity of character, or such monuments of laborious piety. He has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning and the science of the stars. There is, perhaps, nothing in which he would not have excelled, if he had not divided his powers to different pursuits." In 1696, Watts became a tutor in the family of Sir John Hartopp, and having, in 1712, been invited to spend a week with Sir Thomas and Lady Abney, at Stoke Newington, they were so charmed with his society, that they prevailed upon him to reside at their house till his death, a period of thirty-five years. In 1728, he received an unsolicited diploma from Edinburgh and Aberdeen, by which he became doctor of divinity. His works are too numerous

to particularise; too valuable to be merely touched upon; and for further information respecting them, we must refer our readers to the memoirs written of their talented author. After a well-spent and honoured life of nearly seventy-five years, often pained by sickness, Dr. Watts died on the 28th of November, 1748—peacefully and calmly, without a struggle or a groan. Emphatically his end was peace. His mortal remains were interred in Bunhill-fields, and Lady Abney and Sir John Hartopp erected a handsome tomb over his grave, upon which is written a suitable inscription. A few years ago, a small marble monument was erected to his memory in Westminster Abbey, but at length a movement was commenced for the inauguration of a statue in Southampton.

THE PRELIMINARY ARRANGEMENTS.

In the year 1858, the movement was first set on foot. Two public meetings were held, over which the Hon. R. H. Dutton, M.P., and Archdeacon Wigram, now the Lord Bishop of Rochester, respectively presided, and the greatest enthusiasm was evinced. A resolution was adopted that it was desirable to erect to the memory of Dr. Watts an appropriate statue, with the view of perpetuating a remembrance of the excellences and genius of that eminent Christian poet, philosopher, and Non-conformist divine, and of marking his connection with his native town.

The following gentlemen formed the committee for carrying out the work:—President, the Lord Bishop of Rochester; Vice-President, the Rev. Thomas Adkins; Treasurer, Mr. Henry Buchan; Acting Honorary Secretaries, Mr. William Lankester and Mr. Josiah Roe; Honorary Secretary, Mr. George Guillaume; Rev. Geo. Bradshaw, LL.D.; Rev. A. B. Burton; Rev. H. Carey, M.A.; Richard Coles, Esq., Mayor; Dr. H. Clark; Rev. H. H. Carlisle, B.A.; Rev. R. Cavan, B.A.; Mr. George Dowman; Rev. G. S. Fitzgerald; Mr. Fulvey; Mr. Robert Lankester; Mr. W. G. Lankester; Mr. Alderman Palk; Mr. A. Pegler; Mr. Phippard; Mr. George Phillips; Mr. Henry Pond; Rev. Wm. Roberts; Rev. F. Russell; Mr. W. B. Randall; Mr. J. K. Sampson; Mr. J. R. Stebbing; Mr. James Sharp, jun.; Rev. Peter Turner; Mr. Edward Thompson; Rev. W. H. White, M.A.; Mr. W. C. Westlake; Mr. E. D. Williams.

The following gentlemen formed the sub-committee to communicate with Sunday schools:—Chairman, Mr. Robert Lankester; Secretary, Mr. W. T. F. Ellis; Mr. Dowman; Mr. Fryer; Mr. Grant; Mr. T. G. Gutch; Mr. G. B. King; Mr. W. G. Lankester; Mr. W. B. Randall; Mr. C. C. Smith; Mr. Edward Sharp; Mr. E. Titchmarsh; Mr. E. D. Williams.

Subscriptions were at once commenced, and so strenuously did the committee and their indefatigable acting secretary apply themselves to their duties, that they were enabled to give orders for the execution of the work, which they confided to R. C. Lucas, Esq., sculptor, of Chilworth Tower, near Southampton, and at length Wednesday, July 17, being the 18th anniversary of the poet's birthday, was appropriately chosen for the inauguration. Great preparations were made for celebrating

the event, the proceedings of which we must now record.

THE PROCESSION.

By one o'clock the streets of the town began to wear an animated appearance, and the various balconies above the High-street shops were gradually becoming occupied with spectators, anxious to catch a glimpse of the procession as it passed along. It had been originally decided by the committee that the place of starting should be the Audit-house; but as the great day of inauguration approached nearer and nearer, the magnitude of the affair so increased that other arrangements had to be made. Consequently, a portion of the people who came forward to take part in the inauguration assembled at the platform, while the municipal authorities met at the Audit-house. Shortly before two o'clock the Earl of Shaftesbury, accompanied by Joseph Payne, Esq., Assistant Judge to the Middlesex Sessions, arrived, and a formal introduction to the Mayor and other gentlemen took place. The Mayor of Ipswich, — Grimwade, Esq., was also present. Exactly at two o'clock the division from the platform commenced marching, headed by the magnificent band of the Second Hants Rifles, under their able director, Mr. D. Crook. The tunes played were of a sacred character, and inspired the crowd in the streets as they were heard above the din of the masses of the people. At a given time and place, according to a very well-managed arrangement, the Mayor, Corporation, and visitors fell into the ranks, and the procession then assumed the following form:—

Band of the 2nd Hants Volunteer Rifles.
The officers and corps of Royal Engineers, by permission of Col. Sir H. James, R.E.
The gentlemen of the Ordnance Survey, Civil Department.

The united choir of the town, four abreast.
Sunday-school teachers, of all denominations, four abreast.

Flag.	Town Crier.	Flag.
Mace-bearer.	Silver oar.	Mace-bearer.
The Recorder.	The Sheriff.	
The Aldermen and Town Council of the Borough.		
Officers of the Corporation.		
Magistrates of the Borough and neighbourhood.		
The Clergy and Ministers of Religion.		
The Contractor for the granite pedestal.		
The Contractor for erecting the work.		

The Sculptor, R. C. Lucas, Esq.	The Worshipful the Mayor, Richard Coles, Esq.
Rev. Mark Cooper, M.A.	Right Hon. the Earl of Shaftesbury.
The Honorary Secretaries.	Rev. Thomas Adkins.
The Members of the Committee, four abreast.	
The Subscribers to the Memorial, four abreast.	
The Board of Guardians.	
The Committee of the Polytechnic Institution.	
The Committee of the Athenæum.	

The pavements and road were literally lined with human beings, and from the top of the Bargate, nothing but a moving sea of heads could be observed as far as the eye could reach. Flags floated from the public buildings, and from the establishments of Messrs. Gutch and Lankester a wreath of garlands, mottoes, and flags extended to the opposite portion of the street. The bells merrily pealed out a welcome, and nearly every available window and balcony was taken possession of. The principal shops were for the time closed. The excitement was intense, and to add to the

glory of the whole spectacle, the sun, which during the morning had been lurking behind the clouds, shone out clearly and brightly, as if to gild the undertaking with golden approbation. It was especially gratifying to see our principal Church ministers mingling with their Nonconformist brethren, and frequent allusion was in the after proceedings of the day made to the circumstance. More favourable auspices never rested over a procession, and the people who saw it will not easily forget the sight. Notwithstanding the thousands upon thousands of people, the West Marlands was reached without a single stoppage. At the entrance to the enclosure around the statue, a triumphal arch was erected, and the grounds, as well as those in the upper park opposite, were crowded with people of all classes.

The proceedings in the Western Park were commenced about three o'clock, p.m., by the united choirs of the town singing the following beautiful composition by Watts :—

I.

"From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

II.

"Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more."

The Mayor then asked the Right Hon. the Earl of Shaftesbury to inaugurate the statue. He said it was always a pleasing circumstance when a great community desired to acknowledge the services of a deceased townsman. It was always a gratifying circumstance when they met in such numbers to do honour to his memory. Such a gratifying circumstance—such a privilege—was theirs that day. They had met to do honour to the memory of one who had done more for the good of his fellow-creatures than any man, he believed, who had ever lived in England before. That day was the natal day of Dr. Isaac Watts, who, 187 years ago, was born in Southampton, and he ventured to say that no one throughout the history of this town had done so much for his fellow-countrymen as Dr. Isaac Watts. By his holy life, by his labours of love during that life, by the rich legacy of learning, and the genius which he bequeathed to us in his published works, he has left such a name—revered, remembered, and so widely known—that it had become a household word in every land where the English language was spoken. The glorious example which Dr. Isaac Watts had set them had, he was glad to say, for the honour of our native country, been well followed, and by none more so than by the noble lord who had that day come amongst them to inaugurate this beautiful monument. He commended the exertions of Lord Shaftesbury, when Lord Ashley, to maintain the interests of the working men when the Ten Hours' Bill was introduced, from which time to the present he had strenuously exerted himself to benefit the poor and the working men, and especially the young. In fact, he believed that the beautiful monument before them, which represented Dr. Isaac Watts among the children, would be applicable to the Earl of

Shaftesbury, who had ever been the friend, not only of the poor and working men, but essentially of the children. It was his pleasing duty to request the Earl of Shaftesbury to inaugurate the statue, and he felt assured that he expressed the sentiments of a great majority of his fellow-townsmen, when he said that the act which he would that day perform, would be viewed by them with great pleasure and gratitude, and that by associating his name with this great work, and the memory of the great and good Dr. Watts, he would by no means dim the lustre by which his own was surrounded.

The Earl of Shaftesbury then directed, amid enthusiastic cheering, the uncovering of

THE STATUE.

The whole monument is rather over 19 feet high, having a base of 8 feet 6 inches square, standing upon a slightly elevated mound. The statue itself, which is about 8 feet high, of the finest white Sicilian marble, faces the south, looking towards the town. There are three basso-relievos, also in Sicilian marble, on three sides of the shafts of the pedestal; one of them, in the front, represents Dr. Watts as a teacher of the young, surrounded by a group of lovely children, who are repeating to him their first lessons, and under which is inscribed the following words :—

He gave to lisping infancy its earliest and purest lessons.

Another, on one side, represents him as a philosopher, with the following quotation from Dr. Johnson, in his life of Dr. Watts, inscribed beneath,—

"He taught the art of reasoning and the science of the stars."

While a third, on the other side, represents him as a youthful poet, with upturned look, under which is placed the following appropriate line from one of his own hymns :—

"To heaven I lift my waiting eyes."

On the fourth side is a marble tablet, with the following inscription :—

A.D. 1861.

Erected by Voluntary Contributions,
IN MEMORY OF DR. ISAAC WATTS, D.D.,
A Native of Southampton.
Born 1674: Died 1748.

The pedestal is of the finest polished grey Aberdeen granite. The statue itself, which the sculptor has so well executed, conveys an expressive likeness of Dr. Watts, obtained from the most authentic sources, and represents him in the attitude of a preacher of the Gospel, "proclaiming glad tidings," while an archaic, or early honeysuckle, worked round the upper part of the pedestal in white marble, is emblematic of the simplicity and purity of his character. The whole design has been most carefully studied, and the details worked out with the most scrupulous care. It is considered that this work, for delicacy of treatment, and beauty of finish, combined with the durability of the material, will not be excelled by any in the kingdom, and, while an ornament worthy of the nation, will also be the means of making his high ex-

ample of the most general public utility, by exciting a proper emulation, and the cultivation of a kindred spirit (the great end of all monuments); and, as such, the composition, in its detail and as a whole, has received the highest praise from critical judges. The site selected is a most happy and commanding one; and the portion of the park in which it is intended to be placed will hereafter be designated the Watts Park.

THE INAUGURAL ADDRESS.

The Earl of Shaftesbury then came forward, amidst loud and continued cheering, and said:—Mr. Mayor, ladies and gentlemen, men and women of the town of Southampton,—the announcement made in the programme of to-day, in stating that I should be called on to deliver an "inaugural address," has, I think, done some disservice to myself, and, I fear, some to the object also. I find that I am expected to deliver that for which I am not prepared; and I also much fear that a great deal will depend on what is said by the speakers in furtherance and praise of the great cause for which we are assembled; but, as I am required so to do, I will endeavour to address to you a few words in aid of the ceremonial which we are now met to perform. Ladies and gentlemen, I am a stranger in your town—"No, no!"—although resident in your neighbourhood; and I consider that you have invited me, although a stranger, for the purpose of showing the catholic spirit in which this noble statue is erected, and the sentiments with which you desire it should ever be regarded. You claim, and claim most justly, for the town of Southampton, the honour of being the birthplace of the great and good Isaac Watts; but you know, and you admit, that his personal value and his services belong to the country at large. You have judged well and you have done rightly, for the name and works of that man are the inheritance of the British race—the inheritance of that great population that has descended of the British race; and there is not a land now—and there never will be a land—where the English language is spoken, where in every act of devotion, and whenever people sit down to an open Bible, they will not call to their aid the writings, the psalms, the hymns, and the spiritual songs of that great man whose statue stands before you. Aye, my good people of Southampton, and I rejoice much—ay, more, I will thank God for the circumstances of this inauguration—Southampton is of entering upon some spasmodic effort to recover the notoriety of a sinking town. You are not coming to try if you can regain fame or position lost, but in the high tide of your prosperity, when your port is thronged by wealth, in the fulness of power, and when art and science decorate your capital, then you member Jerusalem in your mirth, and come forward to acknowledge that this great city ill derive as much honour from our departed Christian citizen as she would obtain from merchant princes, wealthy bankers, powerful navy, or warehouses groaning with the accumulated stores of every region of the earth. Now, gentlemen, a statue is of no use except it be to recall the memory of something great and good. That statue is

here, not to do honour to Dr. Isaac Watts—for no human effort can do honour to him—but it stands here as a record of the benefits received by you and by all mankind—a record of the gratitude we feel, and which, by the blessing of God, we will ever express. Well, now, I cannot think that any oration, however studied or however laboured, can do any honour to the memory of such a man. But, if I wished to collect a panegyric on so excellent a person, I would go into all the cottages of the realm, I would go to the ragged schools of this town and of the Metropolis, and I would gaze on the death-beds of many departing saints, and catch the last words of many expiring Christians, and on that would I ground the honour and reputation of this great and good author. Aye, it has been said that the evil a man does lives after him—the good is often buried with his bones; but Dr. Watts presents the reverse of this. The evil he did in life—and who is there that sinneth not?—departed with his body; but the good which he has done has survived, and will survive through many successive generations. Well, now, we bestow public honours for public services. Private virtues are regarded and rewarded with private esteem; but for public works, such as those of Dr. Watts, we come forward with a public testimonial. Were not his works the property of the public? Pass in review the voluminous writings he presented to the world. Take his sermons; they are most admirable, and yet they have been equalled by those of others. Take his treatises; his treatises are of the highest order, and yet others have done as well. Look at his works for children or grown men; others have written as well. Take his songs and his hymns; although they are not unrivalled, and in some instances are equalled, what do they present? Dr. Watts affords us the happy and wondrous combination of all these put together, and which render him pre-eminent in his own generation, and pre-eminent in those of almost every generation that is yet to come. When we regard what he has done, when we regard all that has ensued, then may we well give Almighty God humble and hearty thanks; first, that a man with such great and various talents, and such powers to do mischief, had been so inclined, was a Christian; and, secondly, that he was an Anglo-Saxon. I know it was said by an ancient writer, speaking in high commendation of a philosopher whom he admired, "I would rather go wrong with Plato than be right with any other man." Although I will not go so far as to say that even of Dr. Watts, this I will say, I would rather err with Dr. Watts than err with any other man. For this reason: his faults, such as he had, were nearer to virtue than those of any other person; and his errors were nearer to truth than that which is maintained by most people. But now, my good friends, we are engaged in another town, and another part of the country, in inaugurating a statue to another man of equal fame and equal services—a man of unrivalled excellence—and one who lives, like Dr. Watts, in the heart of every thinking man and woman, and every child who has attained the faculty of reason,

—we are now inaugurating elsewhere a statue to the memory of the great John Bunyan. Well may we put these men in juxtaposition. They give rise to reflection how they both surpassed in talent and knowledge for doing good or evil. Observe the different fate that befell these individuals. See John Bunyan amidst trial, sorrow, and difficulty, in bonds and imprisonment—separated from the earthly object to which he was most attached—separated from his dear and cherished little girl; but, nevertheless, amidst suffering, disappointment, and what to others would have been despair, full of faith and the assurance of joy, writing that work which has given wisdom and consolation to hundreds of thousands and millions of millions of the human race. In that prison it was that he wrote the "Pilgrim's Progress"—and amidst all his trials endured as "seeing Him who is invisible." Observe the contrary destiny allotted to Dr. Watts: he passed his days in comparative ease and comfort; he passed his days under the cherishing roof of his friends the Abneys, and there, in peace and quietness, he produced those rich and luscious treatises with which we rejoice and enrich our souls. Observe what lessons they both present. John Bunyan, in the order and wisdom of Providence, was intended to exhibit the power of faith, patience, and resignation under suffering; Dr. Watts, to show how a man filled with the Spirit of God, caring for nothing but the honour of his Saviour and the welfare of mankind, can resist the temptations of affluence and luxury, and, undisturbed and undiverted from his great and noble course, work as though every line he drew and almost every word he uttered were essential to his own welfare, and necessary to keep him from starvation. So it is that God produces His saints to show the way they may be led, and the manner in which we are called to advance His present honour and final purpose. One word only in respect of the statue and the motives with which I hope it is erected, and, I trust, will in future be regarded. To erect statues for no other purpose than to be gazed on is idle and prejudicial. Let every statue and work of that kind recall, to those who pass by, the memory of something great and good; and let those who look on it strive to see if they cannot go and do likewise. Men and women of Southampton, you may convert this, not only into an honour to your town, but a mighty benefit to yourselves and your children. Bring them here; make them to look at the statue; and when they shall say to you, "What mean ye by this service?" say that that is the resemblance of a great and good man, who, from his earliest years to his latest breath, thought of nothing but the honour of God, and, through God, the welfare of the human race. Say to them, "My children, here is your earthly pattern and example; let this be your model for imitation;" and then we believe—aye, confidently hope and believe—that if you shall do as he has done, and if you shall so improve the grace of God as he improved it, then every one of you will hear, on the great day of account, that which we doubt not your great departed saint has already heard from the lips of his Lord and Saviour—"Well done, thou good and

faithful servant; enter thou into the joy of thy Lord."

The choir next sang Dr. Watts's Patriotic Psalm—

"Shine, mighty God! on Britain shine,
With beams of heavenly grace;
Reveal thy power through all our coasts,
And show thy smiling face."

The Rev. Mark Cooper, M.A., offered a dedicatory prayer.

PRESENTATION OF THE STATUE AS A FREE GIFT TO THE TOWN.

The Rev. Thomas Adkins then addressed the assembly as follows:—Ladies and gentlemen of the town of Southampton, and from the neighbourhood at large,—Tradition, and tradition well sustained by the corroborating facts of contemporaneous history, tells us that in the year 1674 there was seen a solitary mother, folding in her arms a feeble babe. She sat on a stone in front of the common gaol of this town, and whilst she gave to her babe the nutriment which nature supplies, she looked up with anxious solicitude to a window in that gaol, and behind it there was seen the face of a man, looking down, as you may suppose, with an intensity of emotion on the object there presented to his view. The name of that man was Watts; he was the husband of the mother and the father of that child; he was a good citizen, a pious man; he possessed considerable erudition; he was a loyal subject, but he had the moral courage to worship God according to the dictates of his conscience, and his interpretation of God's holy word; and for this crime he was incarcerated within the precincts of a felon's cell. He belonged to a class of men—a religious denomination of which I prefer rather on this occasion to speak in the language of one who is no common authority on a question of this nature—I mean the Lord Brougham. He said, on a memorable occasion, "These men—(referring to the denomination to which the individual belonged to whom I have adverted)—they were men to whom this country will ever acknowledge a boundless debt of gratitude so long as freedom is prized amongst us, for they, with the zeal of martyrs, the purity of early Christians, the skill and courage of the most renowned warriors, obtained for England the free constitution she now enjoys." But, ladies and gentlemen, brighter days soon dawned on the sire and the son; the star of the house of Brunswick arose; that star that shines with undiminished ray, with increased lustre in the forehead of our noble royal sovereign, and long may it continue there, undimmed and undiminished, shedding a lustre down to generations yet to come. Ladies and gentlemen, the rights of conscience were now better understood, and more carefully observed. Freedom of worship was obtained. The unfettered mind could walk forth, as it does now, in the glorious liberty of the children of God. After two years of exile from his family, the father was restored to his home. The son grew in wisdom and stature. He received a classical education in the grammar-school of this town, which recently has been revived, and will be revived under the auspices of its erudite master. Having obtained the acquisition of classical

literature to a very great extent, he sought additional learning in the metropolis of the land, and he found it there in a school of learning where, in philosophy, in theology, in the belles lettres, and in general literature, he went onwards and upwards to that sublime altitude to which he afterwards attained. His mind, thus gifted by nature and improved by education, was directed to almost every subject that could be brought under the supervision of the human mind. He trod the whole cycle of knowledge, as it was then known, with an astonishing versatility: his developed faculties could look down to the profound and awful as with the keenness of an eagle's vision, and soar to the loftiest as with the vigour of an eagle's wing. But that versatility showed itself in an addition, to the psalmody of those days, of poetry in various forms, and it was as varied in its character as it was beautiful in its result. He could weave a sacred song for the infant to learn in the nursery, and repeat in lisping accents at the mother's knee; he could pour forth those strains in which we have often joined, and of which it is not too much to say they form no unhappy harmony with the choral music of the skies. He threw over the whole a veil of unaffected piety, and a benevolence that knew no bounds. The time came when he was called to choose his course of life, and whilst he had as his companion in study, and his bosom friend (Archbishop Secker), one who attained to the highest point of eminence in the ecclesiastical establishment existing in this country, whose praise was in all the churches, and who deserved the honour which he had thus acquired, he continued his position amongst those in the midst of whom he was born, and by whom he was educated. And now, Mr. Mayor, in the absence of my revered and honoured friend—for he allows me to call him by that name—the Lord Bishop of the diocese of Rochester, he has devolved upon me, as the Vice-President of the Managing Committee, to present this statue to you, Sir:—to you, as representing the magistracy, and the corporation, and the population of this happy town in which it is our privilege to dwell, and may I say to you it is presented, as it meets us face to face, as one of the most beautiful specimens of genius, of artistic skill, of propriety of adaptation, that has ever come from the hand of a sculptor; but it is not merely in this form—we present that statue to you as a living proof that virtue never dies, that it will live to animate, to elevate, to ennoble, when the frail fabric in which it once dwelt has long since crumbled to its parent dust, and the spirit by which it was animated has passed to the region of the blest. It is presented, Sir, as a proof of the estimation in which a man is held who lives in the world only to bless it, for that was the character of Dr. Watts, who was a living embodiment of the principles that he received and of the precepts that he approved, and who has left us, in his life, and in his death, a luminous track to point to all succeeding generations the passage to the skies. It is presented as a visible demonstration of love to God and goodness in the person of one of his most devoted servants, from the peer of the realm down through all intermediate gradations of society, even to the cared-for

beggarling of the ragged school. Such a concentration of thought, such a unity of feeling, at once so sacred and so combined, I verily believe, with all deference to what has been said by the noble peer who has addressed us, cannot be surpassed by any who have ever lived in this world to make it their passage to a glorious immortality; and here I am urged to take up the thought of that nobleman, of whom I may say, without, I hope, giving him offence, in the language of the bard of Olney, "He wears a coronet, and prays." It is presented as a living testimony and proof to the rising youth of this town that the path to honour and usefulness is open to all, and that by industry, early piety, and devotedness to God, they may attain a position that will make them useful while they live, and their memory long cherished when they have passed to their last account; and if I may conclude this brief address by one thought suited to the office and character which I sustain, and to the importance of the occasion upon which we are convened, may I not say it is a living proof that in the end true virtue shall receive its reward. However long delayed it may have been, it shall come in the result, and it carries us forward, therefore, to that period—to that scene which we shall all witness—the final audit; when the dead, small and great, shall stand before God; when all nations shall either be convulsed with terror, or wrapt in the visions of the Lamb. Then shall be brought forth those who, being wise, shall shine forth as the firmament in its brightness, and those who, having turned many to righteousness, as the stars for ever and ever. As, therefore, a pastor of the church, the same church of which the father of Dr. Watts was an office-bearer—into which he himself was born and baptized—to the principles of which he adhered to the latest period of his life—for whom he wrote those sacred metrical compositions that were there first sung, and which have still been continued, and have expanded on all sides, like the echo from the forest, till in the lofty fabrics of our Establishment—and I rejoice that we have such men as he who offered that dedicatory prayer—I say not only in the fabrics of our Establishment, but in the humbler edifices of a Nonconformist sanctuary, those hymns are employed, to aid the devotion, to elevate the thought, and to sing the praises of Him who loved us, and gave Himself for us.

The Mayor, on behalf of the corporation, accepted this magnificent work of art in memory of a departed townsman, to whom they owed so much. He could say for himself, and he believed for all his colleagues, that it would be regarded as a sacred trust. They would look upon it as one of the greatest treasures they possessed, and hand it down, as they received it, to their successors. He could say for himself that he esteemed it as one of the greatest pleasures he could express, that during his mayoralty he should be permitted the privilege of receiving so great and glorious a work to the memory of so good a man as Dr. Watts was. So long as he remained in office, he should zealously guard the statue, and he was sure, from what he knew of his fellow-townsmen, that they would carefully preserve it from accident.

THE SCULPTOR AND HIS VIEWS.

Mr. R. C. Lucas, the sculptor, then addressed the assembly, and said he thanked them that they had mounted his work on a pedestal consisting of a material the surface of which had not been damaged during a lapse of 3,000 years. The material of the statue itself was Sicilian marble; in this country it had already stood the test of upwards of 100 years undamaged, and the probability was that in this clime it might remain as long as the pedestal. His earnest aim had been to deserve the approval of his own mind; and in conclusion he assured them, amid loud cheers, that, but for Mr. William Lankester, the pedestal would never have had a statue.

The choir then sang the Hallelujah Chorus, accompanied by the band.

PRESENTATION TO THE EARL OF SHAFTESBURY.

The honorary secretary, Mr. William Lankester, then presented the Right Hon. the Earl of Shaftesbury, on the part of the committee, with an elegantly-bound edition of Dr. Watts's Psalms and Hymns, and said: My Lord Shaftesbury, I am desired, on the part of the committee, whose servant I have been in the prosecution of this work for more than three years past, and all of whom have laboured with great activity and assiduity towards the event that has culminated here this day, to present your lordship with this elegantly-bound volume of the works of Dr. Watts—his Psalms and Hymns. We are thankful to you to have the honour of your presence on this occasion, and it is the earnest desire and prayer of us all that your life may be long spared in the career of usefulness God has marked out for you, and which you have so ably filled; and we earnestly pray that, when your coronet may be laid low, you will receive a crown of glory in an upper and a better world. I present you with this volume, and trust you will find in its perusal solace, satisfaction, and joy; and that, when you pass from time to eternity, the sweet words on the singer of Israel's lips may be yours, to waft you into the regions of heaven.

The Earl of Shaftesbury replied as follows:—Ladies and gentlemen, members of the committee for the inauguration of the Watts' Testimonial.—Be assured that I have received with deep gratitude the book that I now hold in my hands—gratitude for the kindness that you have manifested towards me, and deep satisfaction with the character of the book itself. I cannot be indifferent to the sentiments that have been uttered by your friend and mine, Mr. Lankester. I am deeply impressed by their kindness, and I ought to be deeply impressed by all I have heard to-day; but I feel that I have conferred an honour upon myself, and you have conferred an honour upon me—you by inviting, and I by accepting the invitation. No honour has been conferred by me, either upon you, or upon the memory of that great man, and I thank God that I have been called to this work. I thank God I have been called to the work to which it has pleased Him to say I must devote my life; and let me assure you that one of the greatest, the truest, the sweetest rewards a public man can receive, is

to see before him a large body of his fellow-townsmen, animated by the same spirit, and coming forward to join him in the attainment of those objects to which, by the grace of God, he has been called to devote the whole of his existence. And now let me say of this book, I shall cherish it with the utmost care and affection, and shall place it among the things most valuable that I possess; and I trust that those who come after me will not require the force of an Act of Parliament to make it an heirloom, or to give it permanence and value so long as it shall please God the family, and the name of my family, shall exist. And now, good people of Southampton, in taking leave of you, I do and ever shall offer up my most hearty prayers for the prosperity of your noble town, and that, in your prosperity and progress, true religion and wholesome learning may ever flourish and abound.

"Praise God from whom all blessings flow" was sung by the choir, and the Rev. Thomas Adkins pronounced the benediction, the interesting ceremonial concluding by the band playing the National Anthem, when the procession re-formed, and returned to the Audit-house.

The united choirs then adjourned to the Wesleyan School-room, where a bountiful tea was provided for them.

THE EARL OF SHAFTESBURY AND THE RAGGED SCHOOLS.

In order that the poor and destitute children comprising the Southampton Ragged Schools might bear the day in pleasant remembrance, the Worshipful the Mayor gave them an invitation to visit his beautiful lawn at Woolston, and Mr. W. Lankester arranged that they should have free passage across the Itchin in the floating bridge. At half-past four about 520 children of both sexes, from eighteen down to three years of age, arrived at Woolston Lawn in several vehicles, and were forthwith conducted to the field adjoining the house. Temporary seats were here provided, and when the children had fairly seated themselves they sang some of their favourite pieces. After having rested for a few minutes, they were again placed in marching order, and conducted to the carriage-drive leading to the house. The boys were then ranged along on one side, while the girls formed a line opposite. When the carriage containing the noble Earl, Mr. Payne, and the Mayor arrived, they were greeted with a chorus of cheers, which increased in volume as the vehicle passed along to the front door. After the party had entered the house, the children were brought up under the drawing-room window, and sang one of Dr. Watts's well-known hymns. This being done, they again proceeded to the field, where a great number of guests had assembled, and seated themselves for tea and cake, with which they were liberally supplied by the ladies and gentlemen present. Meanwhile the Mayor was entertaining a large party—amongst them the Earl of Shaftesbury, Mr. Payne, Mr. Lankester, Alderman Palk, Mr. Bachan, the Revs. T. Adkins and Mark Cooper, &c., to a sumptuous dinner. After the juveniles had taken their fill, they commenced playing, and enjoyed themselves to their hearts' content.

On the arrival of his lordship on the ground, they were brought together to receive an address.

The Mayor having offered a few observations,

The Earl of Shaftesbury spoke as follows:—My good children, your worthy friend the Mayor has told you to be grateful to me, and I must in return tell you to be very grateful to him, for his kindness in calling you together here to-day, to let you run about in the fields, and have a good tea and plenty of cake; and I think I am quite right when I say that there is not a ragged-school boy or girl, or any British and Foreign or National school child, who does not think cake a very excellent thing upon fit and proper occasions. You know you have been called here to-day, as the Mayor has told you, because it is the birthday of a great and good man of the name of Dr. Watts, who wrote very many of those beautiful hymns which you often sing, and which, I trust, you will never forget. Now, we have this day been attending a ceremony for the purpose of giving to the town of Southampton, through your friend the Mayor, a very beautiful statue of this said Dr. Watts, and I have come here now to speak to you a few words about that statue. Remember that you, as little boys and girls, must do no mischief to it. You must not go and scratch it, or throw stones at it, or do foolish and naughty things; and when you are older than you are now, you must take care that others do not do it, for recollect that it was said to-day at the ceremony, that this statue was given to the Mayor to keep and take care of for the people of Southampton, and, although you are little folks now, by God's blessing you will, by-and-by, be the people of Southampton. I cannot stay with you very long, because if I do I shall lose the train, and I am afraid you will be drenched to the skin by the rain. But I do hope and trust that you will read the hymns which you will find in the beautiful book the Mayor is about to give you, and get them by heart, and then you will thank God that there ever was such a good man as Dr. Isaac Watts; and you will thank God that there are good people into whose hearts He has put a desire to take care of you; and to instruct you to walk in the ways of happiness and peace, and make you good boys and girls—useful to one another, and useful to your Queen and country, and to every creature that God has made. Therefore I hope that when you read these hymns and study your Bibles, that you will be good and happy children, and endeavour to teach others to be even as you are; because, recollect this, that every good thing that you have you must endeavour to communicate to others. It is not meant only for yourselves. God gave you all these blessings to be used for the benefit of others as well as yourselves. Do you understand this? (Shouts of "Yes, Sir.") Very well. Now, I am sure you are all very good, attentive, well-behaved children, and this I know by your manner now, and I am delighted to hear you scream and make a noise when you are out in the fields. You have a right to do so then, and if you scream so loud that I shall hear you when I get to Waterloo Station, I shall not think that you are not good boys and

girls. All I can now say is, that I pray God to bless you from the bottom of my soul, and I sincerely trust you will be happy and good children in this life, and stand before the throne of God when you die.

Mr. Payne, the well-known friend of ragged-school children, then gave one of his own peculiarly happy addresses, impressing, as usual, his lessons in verse.

The Mayor then proceeded to distribute over 200 beautifully bound and illustrated editions of Dr. Watts's divine and moral songs.

THE SOIRÉE AT THE VICTORIA ROOMS.

At seven o'clock in the evening, a *soirée* was held at the Victoria Rooms.

The choir sang, "Come let us join our cheerful songs."

The Rev. Mr. Hildyard (Episcopalian), of Grantham, was then announced by the chairman as the gentleman who wrote the inscription upon the Newton monument. The rev. gentleman, who had travelled 200 miles to be present, said he had no wish to speak, but had felt a great wish to see the inauguration. Although a Church of England clergyman, he was introduced to Dr. Watts forty years ago by being taught his hymns upon his mother's knee. He supposed there never was a man who wrote so much, and he must confess he never knew a tenth part of his works until he saw the account of them, which had been so ably compiled by Mr. W. G. Lankester. He took part in the inauguration of the statue erected to Sir Isaac Newton at Grantham, Lincolnshire, six years ago, and he was pleased to write an inscription in the book that was presented that day to Lord Brougham. His lordship, at the inauguration, read a long scientific address, but the people were nearly asleep before he got to the end of it. It read all very well in the *Times* next morning, but very few understood it then. But that afternoon they had heard that wonderful man, the Earl of Shaftesbury, speaking from the very heart words which he felt, and which found their way to the hearts of all who heard him. The whole of the speeches delivered at the statue were to the point, and Mr. W. Lankester (be he who he may) made a speech superior to Lord Brougham's at Grantham. They had no idea of the work the hon. secretary had to do in getting up a thing of that sort. A poet had said that there lived many brave men before Agamemnon, but there were no bards to sing their praises; and so there were many great men before Dr. Watts, but there was no Mr. Lankester to perpetuate their names. People had said to him (the speaker), "Do you know what you are going to do? Why Dr. Watts was a Nonconformist!" And so he was. But why? He would speak words which none of their own clergymen dared to say. Why was Dr. Watts's father imprisoned in the gaol at the time the babe was in his mother's arms? It was because, with 2,000 ministers of the Church of England, he could not all at once give his consent to a book which perhaps he had no time to read. They all knew that that Prayer-book, which was forced upon the nation on Bartholomew's day, 1662, was forced with a precipitation and haste

that did not give those men time to see and read it; and yet 2,000 ministers were suddenly dispossessed of their preferments, and scattered broadcast over the land, because they did not subscribe to its contents. That was the seed from which the bud of Nonconformity came. By some it had been designated a schismatical Act, and a living prelate of the Church had said it was "an Act passed two centuries ago, of doubtful propriety, and questionable expediency." As a clergyman of the Church of England, he did maintain and hold that it was a very hard case upon the Nonconformists of olden days, that that Act was passed as it was. But the time was ripe when it ought to be amended, re-considered, and submitted to a very careful examination by the liberal spirit of the kingdom. One of the most pleasing features of the day was that there was no jealousy between the parties who took part in its transactions, and there had not been the least allusion, direct or indirect, which could be offensive to the Church of England. It was gratifying to know that Lord Ebury was endeavouring to bring about the desired change. He said it with a feeling of deep regret, that there was a certain party in the Church who said, "We will not have the Prayer-book touched. If it is, we will go." He would not say where they would go, but against this spirit of opposition it was almost impossible for one person to stand; and if any one was surprised that Lord Ebury did not renew his motion this year, it was because he was not well supported by his own friends outside. Next Monday, however, he believed Lord Ebury would rise in his place in the House of Lords, and he spoke the sentiments of the noble lord when he said, that the spirit of his speech would be as follows:—"My Lords and Bishops, you have had every opportunity to accept my previous offers. I am supported from behind by strong feeling, and shall move in the next session of parliament that persons shall no longer be called upon to subscribe to these stringent terms, which keep many out of the Church." His

lordship did this in the spirit of Isaac Watts, wishing to imbue all with a similar feeling.

Choir—"And the glory of the Lord," from Handel's *Messiah*.

The Mayor: In my hand I hold a book which I am about to present to one of the worthiest citizens of Southampton—Mr. William Lankester—for all that he has done, which no words of mine can explain, in bringing about this successful work to perpetuate the memory of our townsman, Dr. Watts. The present assumes the form of a beautiful edition of "Milner's Life of Dr. Watts." May you live many years to read and enjoy it! The inscription within the cover is—

Presented to

MR. WILLIAM LANKESTER,
By the Committee of the Watts Memorial Statue,
In recognition of his indefatigable and
successful efforts as their Honorary
Secretary.

Southampton, July 17th, 1861.

Mr. W. Lankester was received with loud cheering. He said: It would be the greatest affectionation on my part if I did not say that I felt deeply sensible, on the present occasion, and to such a degree that I find no words adequate to express my sense of the kindness that has dictated to my brethren of the committee the presentation to me of this beautiful and useful work. I accept it with all kindness, and with the deepest gratitude. I accept it as the expression of their satisfaction with the earnest and constant labour that I have, from a deep sense and conviction of duty, performed during the last three years, in bringing onward and forward to its culmination this day, the opening and inauguration of that beautiful statue that we now have, I feel satisfied, permanently fixed, I hope never to be injured by any man's hands, in the public park of this town.

We are compelled to omit the excellent address of the Rev. W. Roberts, and a good deal besides, notwithstanding the great space we have accorded to this extraordinary event.

CONGREGATIONAL RECORD.

BURNLEY.—The Rev. George Gill, late missionary in Mangaia and Rarotonga, South Pacific, has accepted a most cordial and unanimous invitation to the pastorate of the New Independent Chapel, Burnley, Lancashire, which is to be opened on the 31st instant.

CHESHAM, Bucks.—The Rev. J. H. Snell having accepted the unanimous invitation of the church and congregation to the pastorate, it was resolved to celebrate his coming by a tea-meeting, to which only the members and subscribers should be invited. This meeting was held a few weeks since, when the school was well filled. After the tea the meeting was adjourned to the chapel, when the senior deacon being called to the chair, a number of warm-hearted speeches were delivered, and a right earnest welcome given to the new pastor. Mr. Snell has entered on his new sphere evidently having the prayers and sympathies of his flock, and with a prospect of much success.

CODDICOTT CHAPEL.—The memorial stone of a new chapel was laid at the above place on Wednesday, June 12, by John Hay Puget, Esq., of Totteridge-park, amid a large and respectable assembly. After singing an appropriate hymn, the Rev. W. L. Brown, of Totteridge, read the Scriptures, and the Rev. G. Johnson, of Harpenden, offered up prayer; after which, the memorial stone was laid by J. H. Puget, Esq. A statement was then read by the Rev. W. Wainwright, describing the origin and progress of the movement. After singing and prayer, this part of the ceremony was concluded. The company then adjourned to a meadow kindly lent for the occasion. After the tea, a public meeting was held; the chair was occupied by Charles Bartlett, Esq. Interesting speeches were then delivered by the Rev. W. L. Brown, of Totteridge; Rev. G. Short, of Hitchin; Rev. W. Upton, of St. Alban's; and the Rev. G. Hind, of Bendham, Suffolk; all of whom expressed their deep sympathy and interest. The fol-

lowing lay gentlemen also delivered addresses:—J. C. Thoroughgood, Esq., of Totteridge; H. Parsons, Esq., of St. Alban's; Messrs. Strange and Robinson, of Luton; and Messrs. Penn and Banks, of Hitchin.

EBLEY, GLOUCESTERSHIRE.—The Rev. T. Lloyd having just resigned the pastorate of the Countess of Huntingdon's Chapel at Ebley, a farewell tea-meeting was recently given to the reverend gentleman. The proceedings derived additional interest from the fact that Mr. Lloyd is the successor and son-in-law of the late Rev. Benjamin Parsons, who was so widely known for his total abstinence and strong political opinions, and whose zealous labours made Ebley so celebrated. There were a large number of the church and congregation present at tea, and a large and interesting meeting was afterwards held in the chapel. The Rev. W. Wheeler presided, and the meeting was addressed by the Revs. J. Barrall, F. Overbury, J. Whiting, T. Maund, J. Williams, and Messrs. Handel Cossham, of Bristol, and H. Webb. Mr. Lloyd, who has lived at Ebley for five years, has gone to St. Ives, in Huntingdonshire, and is succeeded by the Rev. E. Jacob, of Swansea. Both gentlemen addressed the meeting.

MILTON, NEXT SITTINGBOURNE.—Thanksgiving services were held on May 19, in the Congregational Chapel, to commemorate the extinction of the chapel-debt, when two sermons were preached by the Rev. W. E. Parrett, the minister of the place. This place of worship, which cost nearly £1,300, was only opened in September last, and the removal of the debt is regarded as a proof of the efficiency of the voluntary principle amongst a willing-hearted people. The congregation is much indebted to the English Congregational Chapel-building Society for its advice and assistance. The sum of £185 was voted towards the expenses of the erection. The new chapel is well filled, and the work of the Lord appears to be prospering amongst the people.

NEWENT, GLOUCESTERSHIRE.—Mr. Thomas Gough, for a short time student at Spring Hill College, Moseley, and late assistant-tutor to the Rev. J. Lumb, Malvern, Worcestershire, has accepted the cordial and unanimous invitation of the church and congregation in this place to become their pastor.

NEW TABERNACLE, LONDON.—During the past month, a number of the friends of the Rev. S. Wilkinson (who has just resigned his pastorate at the New Tabernacle, Old-street-road) met to take farewell of their esteemed pastor. After partaking of tea, the business of the evening was proceeded with, when a very handsome time-piece, and a beautifully engrossed testimonial on vellum, signed by more than 200 members and seatholders, were presented to the rev. gentleman, as an expression of love and regard towards himself, and their regret at his removal from their midst. Mr. Wilkinson returned his acknowledgments in suitable terms, assuring them that to the latest day of his life he should cherish a feeling of deep gratitude for the numerous proofs of affection and attachment he had received. The rev. gentleman then offered prayer, and the meeting separated.

PRESTON.—LANCASTER-ROAD CHAPEL.—The school buildings connected with the church and congregation purposing the erection of the above chapel, were opened for congregational and school uses on the 30th of June. The buildings form a pleasing architectural feature in the locality where they are erected, and stand in the rear of the proposed chapel, the site being in one of the leading thoroughfares of the busy town of Preston, and a considerable distance from the existing Congregational chapels. The upper room, which measures internally 68 by 88 feet, and which will accommodate 500 worshippers, will be used for the present for Divine worship. The forms, which have reclining backs, and which have been made by workmen connected with the congregation gratuitously, are comfortably arranged, and face the dais on which stands the preacher's desk. The lower room, which is of the same size, and will ultimately be divided into about a dozen classrooms, infants' class-room, and teachers' meeting-room, is fitted up for the school, which numbers upwards of 300 scholars, while contiguous, and forming part of the proposed chapel, stand the minister's vestry, &c., &c. Messrs. Poulton & Woodman, of Reading, are the architects. On the opening day, the Rev. W. C. Stallybrass, of Wavertree, Liverpool, preached in the morning and evening, and the Rev. Andrew Reed, B.A., of Cannon-street Chapel, from which church the members forming the nucleus of the new church withdrew, preached in the afternoon, the room being quite full at all the services. On the following evening, Monday, July 1st, a social tea-meeting was held in the same room, the trays being provided by the ladies of the congregation, who not only furnished them most abundantly, but decorated the tables with a profusion of choice flowers. About 500 sat down to tea, the proceeds being upwards of £20. At the meeting, Thos. Simpson, Esq., presided, and, after devotional exercises, addressed the audience, as did also the pastor of the church, the Rev. G. W. Clapham, and the Revs. C. Williams, C. Garrett, W. Webb, R. Slate, W. Roaf, W. C. Stallybrass, A. Reed, W. Knox, W. Hodges, R. Ellingham, J. Briggs, and Messrs. J. Crook, J. Briggs, treasurer, &c., &c. The choir of the church, under the able conductorship of J. A. Bell, Esq., added much to the interest of the meeting by singing several choice anthems, &c. The services were brought to a close by a meeting of the parents of the Sunday scholars, who were invited by the teachers to meet them at tea on Tuesday evening, July 2nd. About 250 accepted the invitation. The pastor presided, and addresses were delivered by Messrs. J. Crook, Parnaby, Peasgood, Lindsay, Parkinson, M'Millan, Bridge, &c., &c.

SURBITON, SURREY.—The pastorate of the Congregational church in this place has been filled up by the appointment of the Rev. Alexander Mackennal, B.A., of Burton-on-Trent, who will enter upon his new duties on the second Sunday in August.

STANSFIELD, SUFFOLK.—On the 20th June the Rev. D. W. Evans was publicly recognised as the pastor of the above church. The Rev. T. Sower, of Sudbury, introduced; the Rev. J. Steer, of Sudbury, delivered the intro-

ductory discourse. The Rev. H. Coleman, Wickhambrook, offered up the designation prayer, and the Rev. E. Jones, of Ipswich, addressed affectionate words of counsel to the pastor. In the evening, the Rev. T. Anthony, B.A., of Bury St. Edmunds, introduced, and the Rev. D. Thomas, Stockwell, preached to the people. The Revs. J. Rutter, B. W. Evans, Yelvertoft, and other ministers, took part in the services.

WOOLWICH.—On Thursday, June 20th, the second anniversary of the Congregational chapel, Rectory-place, Woolwich, was celebrated by a series of services. The chapel, with commodious school-rooms and other offices attached, was built in 1859, and publicly opened on the 28th of June of that year, under the pastorate of the Rev. William Gill, formerly missionary in the South Sea Islands. The purchase of the freehold site cost nearly £1,200, which, together with chapel, large school-rooms, and furniture, involved an outlay, including payment of interest, &c., of about £6,500. The services of the day were commenced by an early prayer-meeting. At twelve o'clock Divine service was held in the chapel, the ministers officiating being the Rev. J. Beazley, of Blackheath, the Rev. J. Bowery, of Shadwell, and the Rev. William Tyler, of Mile End. The sermon was preached by the Rev. Newman Hall, LL.B., of Surrey Chapel. At the close of the sermon, a dinner was provided at two o'clock in the large lecture-room, to which about seventy persons sat down. The Rev. W. Gill presided. The Rev. Newman Hall addressed the meeting. From the finance report it appeared that £549 had been expended in payment of the final demand of builders, &c. These payments had been met by donations and subscriptions from the congregation. Mr. Pearce then reported that besides the £1,500 mortgage, there were debts to building society, architect, and others, to the amount of £1,068 15s. 1d., but towards this £250 were promised by the building society. Towards the reduction of this debt, donations had already come in, which encouraged the hope of its speedy liquidation. At half-past five o'clock, a much larger number of persons assembled in the lecture-room for tea, and at seven o'clock a large and influential congregation was assembled in the chapel for the evening service. The Rev. W. M. Thompson, of the Presbyterian church, read the Scriptures, and the Rev. J. Marsh, of Erith, and the Rev. J. Bolton, of Bromley, took part in the service. The sermon was preached by the Rev. James Hamilton, D.D., of London. A supper was provided, at which upwards of a hundred persons remained. On the following Sunday sermons were preached—that in the morning by the Rev. R. Vaughan, D.D., and that in the evening by the Rev. E. Paxton Hood. The congregations were good, and the collections, added to the previous amounts, make a sum of £319.

CONGREGATIONAL SCHOOL, LEWISHAM, FOR THE SONS OF CONGREGATIONAL MINISTERS.

THE Midsummer examination of the pupils took place on the 20th June. The classical

department was presided over by the Rev. Nathaniel Jennings, M.A., of St. John's-wood, who expressed at the close his great gratification at observing the attainments of the pupils. The English department was conducted by R. Saunders, Esq., of the British and Foreign School Society, who examined the boys in English history, geography, and mental arithmetic; and the answers to his searching questions elicited an amount of knowledge that afforded great satisfaction both to the visitors and the examiner. After tea the company assembled on the lawn, and listened to various recitations by the senior scholars; and after the bestowment of the various prizes for classics, English, good conduct, &c., together with Bibles to those boys who were finally quitting the school, the company departed, expressing their great interest in the proceedings of the day. The buildings now in process of erection are in commemoration of the jubilee year of the school; and it is proposed that a public meeting shall be held when these are completed, and the school is re-opened in August next. The necessity of laying on water, and providing drainage, &c., will, however, involve a larger outlay than was anticipated; but it is hoped that the liberality of the friends of the Congregational ministry will enable the committee to re-open the building entirely free from debt.

CONGREGATIONAL UNION OF CANADA.

THE annual meeting of this body was held at Kingston. Thirty-four ministers and nineteen delegates were present. The annual sermon was preached by Rev. Mr. Clarke. The retiring chairman, Rev. Dr. Lillie, delivered an address on the distinctive principles of Congregationalism. The Rev. J. Elliott, of Ottawa City, was elected chairman for the ensuing year. The Congregational College report stated that there were fourteen students on the roll, and that the financial condition of the Institution was encouraging. Delegates from other ecclesiastical bodies were present. The *Canadian Independent* was reported in a prosperous condition. No claim had yet come upon the Widows' and Orphans' Fund. Resolutions were passed on Temperance, recommending ministers to preach on the subject on the third Sabbath of December; on the University question, condemning the Hon. J. A. MacDonald's scheme; and on the Vancouver Negro-pew question, expressing satisfaction at the action of the Colonial Missionary Society in requiring the Victoria congregation to permit free access to all parts of the church to persons of colour. Days of special prayer for the outpouring of the Holy Spirit, and for schools and colleges, were appointed. The Revs. Dr. Wilkes and F. H. Marling were appointed a delegation to England, to confer with the Colonial Missionary Society, relative to the future co-operation of that Society with the Canada Congregational Home Missionary Society. It being stated that the Rev. W. F. Clarke was going to England, his name was associated with the Revs. Dr. Wilkes and F. H. Marling as delegates. The Union adjourned on Tuesday, to meet at Hamilton, C.W., in June, 1862.

Christian Doctrine.

THE LORD'S SUPPER: ITS NATURE AND DESIGN.

BY THE REV. A. RUSSELL, M.A., BRADFORD.

THE account given by the sacred writers of the institution of the Lord's Supper is to the following effect:—"The Lord Jesus, the night in which He was betrayed, as He and His apostles were eating the Passover, took bread, and blessed, or gave thanks, and gave it to the disciples, saying—Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup; and, when He had given thanks, He gave it to them, saying—Drink ye all of it; for this cup is my blood of the New Testament, which is shed for you—for the remission of the sins of many: this do, as oft as ye drink it, in remembrance of me: for as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

The symbols which the heavenly Saviour thus directs His people to employ, in commemorating His dying love, are bread and wine; the one designed to represent His body, and the other His blood. The bread was broken to indicate that He was to be "wounded for our transgressions, and bruised for our iniquities;" and the wine was poured out, to show that His blood was to be shed for the redemption of ruined man. His disciples, in breaking the bread and drinking the wine, were taught to view their sins as the procuring cause of the Redeemer's sufferings, and to contemplate His atoning death as the sole ground of acceptance with God, and as the only source of peace, and comfort, and joy. It is of no little importance clearly to understand the import of these simple but significant emblems—to apprehend distinctly the great truths which, when sitting at the table of the Lord, they are intended to impress upon our minds.

Many, it is to be feared, even of the genuine followers of Christ, approach the Lord's table with very inadequate and unscriptural views of the nature of the ordinance. It needs not, therefore, excite our surprise that they fail in obtaining that comfort and spiritual improvement which the proper observance of the sacred supper is designed and fitted to impart. They approach this blessed well of salvation with an eager desire to obtain large draughts of its soul-satisfying waters, and they return from it again and again in the bitterness of disappointment.

Not a few, for instance, appear to imagine that a change takes place upon the bread and wine when the Lord's Supper is observed, and that it is in consequence of this change that believers derive benefit from the ordinance. This notion has had the effect of surrounding the institution with an air of deep and awful mystery. It is the origin of the Popish dogma of transubstantiation. The Roman Catholics, as every one knows, imagine that the bread and wine that are employed at the celebration of the Eucharist are really turned into the body and blood of the Lord—an idea so absurd, so entirely opposed to Scripture, to reason, and to common sense, that one cannot help expressing astonishment, that it should have obtained so long and so extensively among mankind.

The practice of consecrating the bread and wine that are used at the Lord's table—of "setting them apart from a common to a holy use"—is fitted to convey a very erroneous idea of the nature of the ordinance. This practice is derived from an expression that occurs in the account which is given in the New Testament of the institution of the supper. The Evan-

gelist Matthew informs us that, "as they were eating, Jesus took bread and blessed *it*." Matt. xxvi. 26. It has been inferred from this, that the bread is to be consecrated. But the reader, on consulting the passage, will observe, that the pronoun *it* is in italics, which indicates that there is no corresponding term in the original language. All that Matthew avers, therefore, is, that Jesus took bread and *blessed*. By the word "blessed" is meant merely the giving of thanks. This is rendered apparent by the following verse, where it is said, that "He took the cup and gave thanks." Our Saviour did not bless the bread and the wine—He did not consecrate them—He did not set them apart from a common to a sacred use; He simply presented thanksgiving to the Lord. That this is the legitimate meaning of the word, is evident also from the account which Paul gives of the ordinance in the eleventh chapter of first Corinthians, v. 23-28. If those who cast their eye over these pages, will take the trouble to consult the passage by turning to it in their Bibles, they will not fail to be satisfied that the term "bless" means simply the giving of thanks. The truth is, there is not one word said in the New Testament about blessing the elements; the blessing of the elements, therefore, is an addition that has been made by man—it is a something that men have superadded to the simple institution. The bread and wine that are used at the dispensation of the Lord's Supper are the very same as the bread and wine that are left. There is no consecration in the matter.

The ordinance of the supper is a *commemorative* rite; and the bread and wine are merely the memorials of the Saviour's dying love. There is nothing in these symbols themselves that is possessed of the least efficacy. They are merely helps to our faith, they assist our spiritual vision, they aid us in calling to remembrance the wonders of redeeming mercy—the closing scenes of the Saviour's history—his excruciating agonies—his atoning death. "Do this

in remembrance of me," is the dying command of Jesus to all His followers. "Take your places around my table—take into your hands the memorials of my dying love—think of all that I have done and suffered for your redemption—of the wounds and bruises to which I was subjected for your sakes—think of my untold agonies in the garden and on the cross—all which were endured that you might be delivered from sin, and hell, and wrath, and introduced to the enjoyment of eternal blessedness in the sanctuary above." The bread and wine that are employed in the celebration of the sacred supper are thus to be received as the memorials of redeeming love, and nothing more.

The Lord's Supper being simply a commemorative institution, it is very improperly designated a *Sacrament*, as the term is calculated to convey rather an erroneous idea of its nature. This word is improper on various accounts. In the first place it is not *scriptural*; it is not to be found in the Bible. The only forms of expression that are employed in the New Testament to designate this ordinance are—"The Lord's Supper,"—"the breaking of bread." 1 Cor. xi. 20; Acts ii. 42; and xx. 7. It is of very great importance to adhere as closely as possible to Scripture phraseology in the names that are given to the institutions of Christianity. Much injury has arisen from the neglect of this; and not a few of the mistaken notions that obtain on religious subjects are to be traced to the use of unscriptural terms. Words, it is true, are but names; but then, it is to be recollected, that very erroneous ideas are frequently attached to words; and hence arises the danger. But there is a stronger objection than even this to the use of the term *sacrament* as a designation of this ordinance. The word literally signifies an oath; being the name that was given to the oath that was administered to the ancient Roman soldiery on entering the army of the commonwealth. Now, there is nothing that bears the most distant

analogy to this in the Lord's Supper. No oath is administered, no oath is taken. There is something, indeed, that has resemblance to an oath in the ideas that are frequently attached to the ordinance. It is no uncommon thing to hear people speak about the *vows* that are made at the Lord's table. Now, the practice of vowing in connexion with this ordinance has its origin in the term sacrament. Many who cast their eye over these pages will be ready to ask, Are vows at the table of the Lord to be viewed as improper? The question is answered by proposing another—Is the practice of vowing at the Lord's table *scriptural*? Is it countenanced by the New Testament? Is there one word said about it in the accounts that are given there of the institution of the supper? If so, where? Let the reader search and examine for himself. He will not find the shadow of an allusion to any thing of the kind. But it may be asked, Do you regard all holy resolutions to serve the Lord as unlawful and improper? By no means. But why connect these with the Lord's Supper, and confine them to this ordinance? It is this that we deem improper and unscriptural; it is this that is fitted to give an erroneous idea of the nature of the ordinance, to hold it forth to view as if it were something more than a *commemorative* rite. It is of unspeakable moment distinctly to understand that a believer does not enter on an engagement to be the Lord's at His table;—that engagement was made before he approached the table. The engagement is made at conversion. When the sinner is awakened to a sense of his guilt and danger, and turns his eye to the cross of Christ as the source of pardon, and peace, and joy, he devotes himself to the service of the heavenly Saviour, and determines, through the strength of divine grace, to live to His glory in the world. It is then he solemnly resolves to live, not to himself, but to Him who loved him, and gave Himself for his salvation. When he appears at the Lord's table he appears

as a professed servant of Jesus, and earnestly prays that he may be strengthened to continue in the ways of righteousness. He makes no vow; but meditates on the dying love of his Lord, that he may learn to hate sin with more perfect hatred, and devote the remainder of his days to the glory of Him who hath called him out of darkness into His marvellous light.

It is obvious, then, that the ordinance of the Lord's Supper, when divested of the trappings which men have thrown around it, is an institution that is distinguished for its admirable simplicity. But, beautifully simple as is the institution itself, the objects which it is intended to serve are of the noblest and most important nature. It bears a striking analogy in this respect to all the other arrangements connected with the Christian economy. In these the most sublime and magnificent ends are accomplished by the simplest means. What can be simpler, for example, than the way which God has appointed for sinners to obtain salvation through Christ? It is neither more nor less than the belief of His own testimony concerning His Son. "Believe, and live," is "Heaven's easy, artless, unencumbered plan." How grand, how magnificent the object—the salvation of unnumbered myriads of the ruined and apostate family of man! How unutterably simple the means—the belief of the truth concerning Jesus! In the Lord's Supper we discover the same beautiful simplicity blended with the same magnificence of design.

1. The ordinance of the supper is intended to serve as a *memorial of Christ's dying love*. The sacred command, in obedience to which believers approach the table of their Lord, implies that their hearts are apt to be occupied with other objects, and to forget Him who loved them and died for their salvation. This may appear very improbable; but it is too true. Can it be that those who have tasted that the Lord is gracious—who have rested their hopes for eternity on His

finished work—who derive all their peace and hope and joy from His precious blood;—can it be that *they* should forget their redeeming God? Strange it must appear to angels; to the young disciple, who is experiencing all the glow and fervour of his first love, it will appear impossible; but all who have spent any length of time in the divine life have felt it to be true. They lament it—they mourn over it; but they feel a constant proneness to forget their Lord. Depravity, though subdued, is not eradicated,—the world, with its cares, and temptations, and enchantments, often draws their eye from the cross,—and Satan employs all his wiles to lead them from the Saviour. Jesus knew all this, and He provided for it. “Do this,” said he, “in remembrance.” Take into your hands the memorials of my dying love—call to remembrance my sufferings and death—think of Gethsemane and of Calvary—and let my matchless love be constantly present to your minds.

“He knows what wandering hearts we have,
Apt to forget His lovely face;
And to refresh our minds He gave
These kind memorials of His grace.”

Believers, when celebrating this sacred ordinance, approach, as it were, within sight of the cross; by the eye of faith they obtain a glimpse of the suffering Saviour; the symbols of His broken body and shed blood bring vividly to their recollection what He endured for their sake. These are times of refreshing from the presence of the Lord; Jesus makes Himself known to them in the breaking of bread; His blessed Spirit takes of the things that are His, and shows them to their souls; and hallowed is the communion which they are privileged to hold with their Divine Lord. Then they feel that they are not their own—they feel that Christ has loved them with an everlasting love—they feel that they are His for ever. This, then, is one glorious design of the institution of the sacred supper, to keep the followers of Jesus in remembrance of His love in dying for their salvation.

2. The Lord's Supper is intended also to serve as a *means of spiritual growth to believers*. The work of sanctification is carried on in their souls through the instrumentality of the truth; but, in order that the truth may sanctify, it must be exhibited to the mind. In the ordinance of the supper it is presented through the medium of the symbols that are employed; and what is so well fitted to promote the life of godliness in the soul as the truths that are vividly brought before the mind at the table of the Lord? The lesson of holiness is best learned at the foot of the cross; it is there that we are taught to contemplate sin as the cause of the Redeemer's woes; it is there that we learn the paramount importance of holiness, and feel the power of the love of Christ sweetly constraining us to live, not to ourselves, but to Him who died for us and rose again. Believers in every age have appreciated the Lord's Supper as a most precious means of advancement in the Christian life. When sitting at the Lord's table, they have beheld sin to be indeed exceedingly sinful; they have seen the emptiness of the world; and their hearts have been impressed with the paramount importance of a holy life.

3. The Lord's Supper is designed also as a *manifestation of the union that subsists among the followers of the Lamb*. It is to the exhibition of this blessed union that Paul refers when he says,—“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread.” Believers who are united together in the fellowship of the Gospel, are here represented as the body of Christ. This beautiful image indicates the close and endearing relationship that subsists among them. Christ Himself is their head—from Him they derive all their strength and all their nourishment, and without Him they can do nothing; and they are joined together

by the closest ties. Love is the life-blood that circulates through the system; it flows through every vein, and gives strength to every member.

This oneness of soul is never so powerfully felt by the followers of Christ as when they sit down together at the table of their common Lord, and with the memorials of His love in their hands, meditate on the wonders of redeeming mercy. They feel that they are one in Him; and this union the sacred supper is designed to show to the world. When they sit down together at Christ's table, it is a public manifestation of its reality.

If the Lord's Supper be thus intended as an exhibition of the union that subsists among the people of God, two inferences of very great importance necessarily follow, to which we invite the diligent and prayerful attention of the believing reader. The first is, that *none but those who have been converted to God should sit down at Christ's table.* The second is, that *those Christian societies only, whose members walk together in love and harmony, can observe, in a scriptural manner, the ordinance of the supper.*

4. Another great object which the Lord's Supper is intended to serve, is *the exhibition of Christ's death for the salvation of men.* This we deduce from the words of Paul to the Corinthians: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." The death of Christ is to be exhibited or held up to view, not only as the source of peace, and comfort, and edification to believers, but as the sole foundation of hope to the ungodly. This is accomplished by the preaching of the Gospel. The preaching of Christ crucified is the grand instrument for the salvation of a ruined world. And when a church assembles to celebrate the dying love of the Lord, Jesus is set forth as the Saviour of men. Not a word may be uttered to the ungodly, but the good news are silently made known. By the bread and wine that are employed, the death of Jesus

is held up to view as the ground of hope to the sinner. The church points, as it were, to the wounds which Christ received when He suffered and died as the substitute of guilty men, and to the blood flowing on Calvary; and, as they take the bread and wine into their hands, they in effect say to the ungodly, "These are the symbols of the broken body and shed blood of our Lord. For us He left the mansions of glory—for us He sorrowed and suffered on earth—for us He pleads in heaven—through Him we have obtained the pardon of our sins, and acceptance with our offended God. This all-perfect atonement, this efficacious blood, is sufficient also for your salvation. Look to Him suffering on the accursed tree—look to Him whom your sins have pierced, and mourn—look to Him now, for He is able and willing to save to the uttermost—look to Him, for why will ye die?" The Gospel is thus exhibited, not only in the written word and by the living voice, but also by the significant emblems of the Saviour's sufferings; and every time the ungodly witness the celebration of the supper of the Lord, they see Him, as it were, set forth crucified before their eyes.

When we look, therefore, at the ends which the Lord's Supper is intended to serve, we see objects of the highest importance accomplished by means of the simplest possible kind. God is thereby glorified—the work of holiness is advanced in the souls of His people—and sinners are saved. When these ends are not accomplished, the failure arises, not from any defect in the institution; but from the improper manner in which it is attended to. These glorious objects the ordinance is designed and fitted to promote; and when they are not promoted, we may rest assured there is something wrong with those who take their place at the table of the Lord.

Many, alas! it is to be feared, partake of the symbols of Christ's body and blood who have not been renewed in the spirit of their minds. They are not only ignorant of the nature of the insti-

tion and of the ends which it is designed to serve, but their hearts are not right with God; they are unpardoned and unregenerated. It needs not excite our surprise, therefore, that they should derive no benefit from the Lord's Supper; for they cannot discern the Lord's body. This ordinance is intended exclusively for the benefit of those who have tasted that the Lord is gracious, and who feel the constraining power of redeeming love. The unbelieving and unconverted can derive no advantage from it. They may sit among the followers of Christ at His table, and take into their hands the memorials of His love; but their hearts are unsubdued; they are enemies to Him in their minds. It must never be forgotten, that the Lord's Supper is a feast to which none but the Lord's people are invited. Those only who have believed the truth concerning Jesus, whose hearts have been regenerated by the Spirit of grace, and who have devoted themselves to the service of Christ, are welcome to approach the table. All others are prohibited by the King of Zion. Reader! be entreated to "examine yourself whether you be in the faith." Have you experienced a change of heart? Are you born again? Have you passed from death unto life? Have you given yourself to the Lord? If so, your Redeemer expects you to cast in your lot among His people, and to unite with them in commemorating His dying love. But, if you are still in a state of nature—if you are unconverted—O! do not dare to approach His table. By taking the symbols of His love into your hands while you are living at enmity with Him, you will injure your souls—you will "eat and drink judgment to yourselves, not discerning the Lord's body." If hitherto you have been in the habit of coming to Christ's table, you have thereby fearfully aggravated your guilt. O! never approach that table again, until, by believing on the Son of God, you have obtained the forgiveness of your iniquities, and have experienced that change of heart, without which no

sinner shall be permitted to enter the kingdom of heaven.

PRAYER A NECESSITY.

ACTS xii. 5—12.

NECESSITY is the parent of prayer. It was guilt, fear, misery, want, and danger, that gave birth to prayer. Prayer was unknown till these by sin came upon man. In heaven, where sin is not, there is no praying; nor was prayer known on earth while man was sinless. Prayer, therefore, is a badge of disgrace hung upon us by sin. No one but a child of God will pray unto Him till necessity drives him to it. Prayer is the sinner's last resort. The woman who came behind Christ, and touched the hem of His garment, that she might be made whole, had first spent all her living seeking health and cure by other means. Some men will try every other method to obtain help rather than prayer; nor will they till every other prop fails them, and the last ray of hope leaves them in the darkness of despair. Necessity alone brings them to their knees. What but necessity brought the woman of Canaan to the Saviour in behalf of her daughter?—the man also who was a leper, and the blind way-side beggar? What but necessity brought back the prodigal to his father, the publican to the temple, and the dying thief to supplicate on his cross? And it was necessity that had convened this infant church in prayer, as recorded in Acts xii. 5—12. Its beloved apostle, Peter, is cast into prison, bound with two chains, and Roman guards set over him to keep him till he should be brought forth for execution; but prayer—the only means of rescue it could command—was made without ceasing of the church unto God, and the iron doors, the chains and guards, were vain to keep him in. "And when he had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark, where many were met together praying."

But apart from every other consi-

deration that might be offered, prayer is a privilege of the highest order, as it brings God to man, and man to his God. Oh! it is the key to His throne, His heart; the gate of heaven, and the foretaste of its bliss. Viewed in connexion with the nature and perfections of God, the atonement and mediation of Jesus Christ, and the exceeding great and precious promises, there is no privilege of equal importance to man as prayer. These first Christians knew this, and improved it, by having resort to it in all cases of trial and difficulty. And now was a time of sore trial. Herod had commenced a rigorous persecution against them, had slain with the sword their beloved James, and cast their zealous missionary bishop, Peter, into prison; "but prayer was made by the church unto God without ceasing."

This praying was as it should have been, when we take into view the nature and perfections of God. Are we weak?—but He is strong. Are we in danger?—but He is mighty to save. Like these first Christians, are the doors of courts shut against us, and the ear of justice deaf to our wrongs?—but we have a higher court to which we can go, in which is an "Advocate whom the Father heareth always," and who "ever liveth to make intercession" for the injured and oppressed; and who meets them as they approach, saying, "What is thy petition, and what is thy request?" "What wilt thou that I should do unto thee?" To this court they repaired, and to this Advocate they carried up their appeal, and were heard and helped. So also may we; nor shall we do so in vain while it is written, "Whoso toucheth thee toucheth the apple of mine eye."

Injured Christian—all whom men have wronged—make prayer a necessity. Carry up to the highest court, and best of Advocates, the wrongs done to you, and you shall hear Him say, "I will help thee—I will repay."

Are we sinners and guilty—who are righteous before God? Let us make Prayer a necessity. "He delighteth in

mercy." Are we pressed by want, and bowed down under a load of care—let prayer be felt a necessity; "the Lord will provide." Hear Him say, "Your Father in heaven knoweth what ye have need of." "Let all your wants lie on me." "God shall supply all your need."

This praying was as it should have been, when we take into consideration the great and precious promises made to prayer. And were there but this one, who need restrain prayer, or say, There is no help for me in God?—"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." And what is this, and all the multitude of promises made to prayer, but as so many cheques given us of God to present by prayer, to be cashed at Heaven's Bank of Faith? But let us not forget that the promises are made to prayer; therefore, prayer is a necessity laid upon us, if we would have them fulfilled. The cheques which God gives us on Heaven's Bank of Faith read thus: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "Open thy mouth wide, and I will fill it."

It is ours to pray, God's to answer prayer; nor need we expect His aids and interpositions on our behalf if we restrain prayer.

This praying was as it should have been, when we take into notice the design of the atonement of Christ, and His character as Mediator. By His atonement, the law is magnified, justice satisfied, God glorified in the highest. These things being so, all sin can be pardoned; guilt of deepest dye cancelled; and for the worst of prodigals and sinners, even the chief, a way to the "mercy-seat" is opened, to which they may come—yea, are invited; yea, commanded to come—that they may "obtain mercy, and find grace to help in times of need."

"Not the righteous, not the righteous—Sinners Jesus came to call."

Necessity of prayer is laid upon all who would be saved. See the publican

in the temple smiting on his breast, the returning prodigal, and the dying thief. These all felt the necessity of prayer; nor did they pray in vain—prayer saved them. And who are forbidden to pray? Glory to God! none; but all are encouraged, invited, commanded to “call on the name of the Lord, and be saved.”

This praying was as it should have been, when we take into account the encouragement given to prayer. Look back on the history of prayer since Adam's first transgression. Was there ever a history of such wonders wrought—showing its necessity, and affording such encouragement to abound in it—“being careful for nothing, but in everything, by prayer and supplication, making our requests known unto God?”

These first Christians knew its history—knew what battles it had won, what seas divided, what rivers driven back, what walls and fortifications it had levelled to the ground, and how many great and wonderful deliverances it had wrought—and that, through God, it was the same, mighty to save from the prison and from death their beloved Peter, then, as in the former times of its history. Pressed on by their sore trial to its necessity as their last and alone resort, they assembled themselves together, and prayed to God without ceasing; and while they were yet praying, God, in answer to their prayers, despatched an angel from His throne, who brought Peter forth, and set him in their midst, safe and sound.

All true prayer honours God, but especially such prayers as these were, that had such power of faith in God as to fetch angels from heaven, and open prison-doors of iron; and as God honoured these prayers, so will He always and everywhere honour every prayer of faith.

There are times in the history of every man when prayer becomes, and ought to be made, a special necessity. At these times God expects it, and waits to answer. Hear Him, O reader! hear Him saying, “I wait that I may be

gracious unto you.” This praying church found Him waiting; the prodigal, the thief, the publican, found Him waiting to be gracious to them, and so will you. Try Him, try Him. Nor will He turn away your prayer, nor put your hope to shame.

There are times in the history of nations and churches when prayer is a necessity resting on every one who seeks or desires their peace and prosperity. And who that loves England and her churches but must see and feel that the present is a time when the necessity of prayer in their behalf is loudly called for? Let such not forget that

“Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above,”

and, as lovers of our country, her institutions, and her churches, “pray unto God without ceasing,” that at this trying moment He may guard and keep, bless and prosper them. Amen and Amen.
J. G.

THE PIT OF CORRUPTION, AND HOW TO GET OUT OF IT.

“Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.”—ISAIAH xxxviii. 17.

Our text forms part of a king's song on recovering from a severe illness. “When we are raised from deep distress, our God deserves a song.” But it points beyond temporal deliverance—to salvation from the power and punishment of sin.

The figure used is very expressive. A pit of corruption suggests loathsomeness, helplessness, and increasing danger.

I. LOATHSOMENESS.—What can be more loathsome than a pit of corruption? Yet, is it not a fit simile of the world in which the unconverted live, move, and have their being? It is not a quagmire, but a pit; not a dry pit, but one full of corruption—filth, death, worms. In the eyes of a God who is

"glorious in holiness," every man in the pit of corruption must be loathsome. He may be educated, loving, philanthropic, and worldly wise; but being "dead in trespasses and in sins," he is fit only for being buried out of the sight of God and good men.

Reader, what are thy thoughts, thy words, thy acts, thy maxims? Are they what God can look upon without abhorrence? If not, thou art in the pit of corruption.

II. **HELPLESSNESS.**—A man in a pit is helpless. Like Joseph, he may cry, and try to climb its perpendicular sides, but all in vain without help from above. Unconverted men talk proudly of the power of mind, of knowledge being power, and of men of mettle overcoming every obstacle. No man ever yet got out of the pit of corruption by his Latin, his logic, or his mother-wit. No man can say, "I will leave the pit in a year, a month, or a day." It is not for him to postpone the date of a deliverance once vouchsafed.

III. **INCREASING DANGER.**—As a whole, the pit is probably becoming better through the salt thrown into it from various quarters; but most certainly the atoms become worse. Men who once wept, dry their tears for ever; sins which once caused anguish in the perpetrating, become rolled like sweet morsels under the tongue. Men never mend in the pit. They are either drawn out and saved, or drawn out and damned.

Our text also teaches us

IV. **THE HELPER AND HIS MOTTO.**—"Thou hast in love to my soul," &c. With this agree other passages of Scripture. "When I passed by thee that time was a time of love." "We love Him *because* He *first* loved us." There is nothing in a man wallowing in a pit of corruption to draw out love. Where it is shown it is a *free gift*.

V. **THE FULNESS OF THAT LOVE.**—"Thou hast cast all my sins behind thy back." Some wink at our sins; others cast them into our teeth on all occasions. God does neither. He abhors sin; but

when He forgives the sinner, He forgets the sin. He casts it "behind His back," "into the depths of the sea;"—not into brooks or rivers, from which the devil might fish it. "When the sins of Judah are sought for they shall not be found." "Who can lay anything to the charge of God's elect?" "Blessed is the man to whom the Lord imputeth not sin." But to the wicked God saith, "I will set thy sins *in order* before thee"—day, date—every aggravation. What a fearful exposure!

VI. **THE SINNER'S DUTY.**—He is not to lie quiet, but to follow what no doubt Joseph did when in the pit—to cry for a deliverer. Wishing, hoping, thinking about it will not do. There must be crying—crying from the very soul—crying from a sense of danger, of helplessness, and of the power and willingness of Him who is "mighty to save," saving all who cry. The crying, to be effectual, must be *now*—now, while you are reading this. *Now* or *never* it may be with some. *At present*, we feel authorised to say that God is at the mouth of the pit, "*waiting* to be gracious," looking down upon you, and saying in words of loving-kindness, "My arm is not shortened, that it cannot save; my ear is not heavier, that it cannot hear." He may not remain there long; and, when once gone, to all your cries His reply will be, "*Because* I called, and no man regarded, therefore I will laugh at their calamities, and mock when their fear cometh." Who can blame Him for doing so? Every sinner's mouth will be stopped; and the righteous will say, "Even so, Amen."

Unconverted reader, God has drawn very many wicked men out of the pit of corruption, and set their feet upon a rock. Why not you? Why not have salvation from the *power* and the *love* of sin? Bring forth your strong reasons against salvation. Why will you die? God's arm is stretched down the pit; do at once lay hold of it. It gives eternal life—the gift of God alone.

Warrington.

M.

"THY WILL BE DONE."

THIS is the language of adoring minds, acknowledging God's right to rule amongst the armies of heaven and the inhabitants of the earth with undisputed sway. It is the homage of the soul to Him who "made all things for His glory, and for whose pleasure they are and were created." It is the offering of praise, and the breathing of hope: "O, let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth."

"*Thy will be done.*" Here we confess that we ourselves are individually and personally bound to obey and glorify the Lord our Maker; and we so approach Him afresh, to testify our dependence—to submit ourselves unto His all-wise disposal—to be dealt with accordingly, as seemeth good in His sight, saying, "Here are we, O Lord, thy creatures and servants: help us to recognise thy claims upon us; and truly and rightly throughout this day, with all the powers thou hast granted us of body and mind, heartily to engage in thy service; seeking to advance thy glory by Christ Jesus, through whose great sacrifice on the cross we are made the subjects of redemption; and by whose grace we are dedicated unto thee in a newness of life—to live, not unto ourselves, but unto Him who died for us, and that rose again."

"*Thy will be done.*" We often hear these words enunciated in public prayer, in "the great congregation." And we ourselves frequently adopt it in our approaches in secret, or at the family altar before God. But it may be questionable whether we always understand what we say, or are really sincere in the professed submission of our spirits unto Him. "*Thy will be done*" virtually subjects our own will, yields it up unto the divine pleasure, and even gives sanction unto a course of providences which may really pain our minds, afflict our bodies, crush our hopes, and take away "the desire of our eyes" from

us as with a stroke! That we are not always sensible of the nature of the petitions we offer, and are not always sincere—although, perhaps, we do not know it at the moment—is proved by the effect an unexpected trial sometimes has upon us. We seem surprised by what has befallen us. We did not calculate on those disappointments. We had no idea that we should be called to endure this deprivation—to suffer this loss—or to pass through this bereavement in the providence of God. Our minds droop, our spirits languish. We mourn, and lament, and cry, "Oh, why has this stroke fallen upon me!" instead of remembering that we have, virtually, and by lip, consented unto any arrangement of things God's will and wisdom may ordain for us; and that, perhaps, His providence is in this way and manner but complying with our own prayer, "*Thy will be done.*"

If, indeed, we truly had meant what we said, we should now humbly, passively, adoringly bow before the dispensation. We should say, "Even so, Father, for so it seemeth good in thy sight." "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." And, following the example of our Divine Saviour himself, surrender ourselves thereunto with humble meekness, saying, "Father, not my will, but thine be done."

The fact is, that we often pray without a clear apprehension of what we ask for. We pray with some restriction, when professedly we make no reservation or abatements. We apparently lay down our wills at the feet of the Almighty, when it is but a partial surrender. And it is with no intentions that God should try our faith, and put our submissiveness unto a test, that we say, "*Thy will be done.*" If it is the will of the Lord to chasten our spirits, that we shall pass through deep waters of tribulation for His glory, and He signifies it to be His divine will that we shall part with this or that beloved object, or surrender this or that idol of

our heart's affection; if it be His will that we shall "eat the bread of adversity," and drink the cup of affliction and tears, ought we not then to look up to Him in a meek spirit, and with unshaken confidence and trust in Him say, "*Thy will be done!*" Ought we not to recollect that we have actually said those words countless times before the mercy-seat? Ought we not to believe, too, that verily God hears and answers our petitions in the severing stroke of His divine hand as in the multiplied and enriching blessings which, in manifested kindness, grace, and love, He has showered down upon our path? Oh, let us never think hardly of the ways of Providence, or be restive under any burden or cross which may be laid upon us, whilst the great Exemplar of the saints, the great Example in prayer, teaches us to say, "*Thy will be done,*" and we come with His words, and appropriate them in our supplications, lest we but tempt the Lord, and He should send some peculiar trial to prove the sincerity of our hearts, and reveal unto us that we but thoughtlessly adopt the words, and

thereby grieve, or mock, His Holy Spirit!

There is a day coming when we shall clearly comprehend the propriety of our earthly afflictions, and see in how many ways they were designed by Infinite Wisdom "to humble us, and prove us, and to do us good;" and when the words of Scripture shall receive their blessed fulfilment, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ," (1 Pet. i. 7.) Let us, therefore, listen unto His word now, which says, "Submit yourselves unto God;" and by a readiness to do, or to suffer, as it may best be for His glory here and hereafter, say, "*Thy will be done,*" and let us ever vividly keep in remembrance the solemn declarations of His inspired servant (Ps. lxxv. 5.), "By terrible things in righteousness wilt thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea."

Heavittree.

E. B.

Biography.

THE DEATH OF FAITHFUL MINISTERS A CAUSE OF LAMENTATION TO THE CHURCH;

Being the Substance of a Sermon delivered in the Congregational Chapel, Musselburgh, 7th July, 1861, on occasion of the Death of the Rev. Henry Wight, of Edinburgh,

BY W. LOTHIAN.

"And devout men carried Stephen to his burial, and made great lamentation over him."—ACTS viii. 2.

"The righteous perisheth," says the prophet, "and no man layeth it to heart;" he ungodly may even feel glad when a faithful monitor is removed, whose pointed reproofs disturbed them in their guilty pleasures. So it is said of the witnesses in the Apocalypse, when they shall be slain—"They that dwell on the earth shall rejoice over them, because they tormented them" with their faithful warnings. But, however such events may be regarded by a giddy world, we know that the true servants of God are not for this reason over-

looked or forgotten. "Precious in the sight of the Lord is the death of His saints." True, we mourn not on *their* account. To them to live was Christ, and to die is gain. They are mercifully taken away from the evil to come; they are delivered from the burden of the flesh, and from the miseries of this sinful world; they are no more harassed with doubts and fears, or exposed to the assaults of Satan, or called to struggle with inward corruptions, or assailed with the temptations that beset their path through life. They have

escaped the perils of the wilderness, have crossed the Jordan of death, and have reached the heavenly Canaan; they are gone to be with Christ, which is far better, and though absent from the body, they are present with the Lord. They possess a fulness of joy in the Divine presence, and taste of those pleasures which are at God's right hand for evermore. But though on their account there is no cause for lamentation, it is not so with the survivors—they are the losers, and Christianity does not forbid us to feel and lament their loss. We are not, indeed, permitted, nor is there any cause to sorrow for them, as those that have no hope; but it is right that we should mark the hand of God in these afflictive dispensations, and while we are not to faint under His rebukes, we must also beware of despising the chastening of the Almighty. The death of eminent or useful ministers, in particular, ought to be regarded as a public calamity, both to the church and to the world—their memory ought to be revered, and their names held in grateful remembrance.

In the case of Stephen, we see what a high esteem the primitive Christians had for those that were over them in the Lord; as they honoured them while living, so they bewailed them when dead. They had every reason to believe that he whose career of usefulness had been so suddenly and prematurely closed, had made a happy change—they wept not for him, but for themselves. This illustrious martyr had shortly before been chosen as one of the seven deacons of the church in Jerusalem, and is described as "a man full of faith and of the Holy Ghost;" he had greatly promoted the cause of Christ, by his miracles and preaching (ch. vi. 8), and by his bold defence of Christian doctrine had incurred the resentment of the church's enemies, who, unable to refute his arguments, had had recourse to the common artifice of unprincipled persecutors, by resorting to calumny and violence. They suborned men to represent him as a blasphemer, and dragging him before the Council, charged him with conspiring against the religion and laws of his country (ch. vi. 11-14). Meanwhile, the meek and holy man stood unmoved amidst the clamours of his accusers, and maintained a dignified composure and celestial serenity of countenance, which nothing but a consciousness of innocence, and a firm dependence on

the grace of God, could have inspired (ver. 15).

His Christian brethren had witnessed the good confession he had made before many witnesses. They had seen with what fortitude and boldness he had borne testimony to the truths of the Gospel, and refuted the sophistries of his accusers, who were unable to resist the wisdom and spirit with which he spake. He had shown that, with all their pretended zeal for Moses and the prophets, their fathers had treated both the one and the other with marked contempt, and that they were treading in the same steps, by becoming the betrayers and murderers of that Just One, "of whom Moses in the law and the prophets did write;" and now they were filling up the measure of their iniquities by imbruing their hands in the blood of His unoffending followers. Stung with this pointed reproof, they stopped their ears, and gnashed upon him with their teeth, while he stood among those ravenous wolves, "mute as the peaceful, harmless lamb, when brought to shed its blood" (ch. vii. 54). Far from fearing their threats, his courage and energy increased, as the danger became more imminent and apparent; and being full of the Holy Ghost, he looked up steadfastly into heaven, and declared that he saw the glory of God, and Jesus standing at the right hand of His Father, as if He had risen from His throne, ready to succour His suffering servant, and to welcome him into the joy of his Lord (ver. 55, 56). His Christian brethren had further witnessed the serenity of his soul, amidst the agonies of a cruel death; they had seen him calmly kneel down, amid the shower of stones, and commit his departing spirit into the Redeemer's hands; and they had heard him, after the example of his Divine Master, with his last breath praying for his murderers. In fine, they had seen him meekly "fall asleep" in Jesus, and they knew that to such the grave has no terrors, and death no sting (ver. 59, 60).

They were now about to commit his precious remains to the dust, but it was in sure and certain hope of a blessed resurrection to immortal life. Yet, we cannot be surprised that they should greatly lament his death, when they reflected on his eminent gifts and extensive usefulness; when they recalled to mind the privileges they had enjoyed under his ministry, and considered that

they should see his face and hear his voice no more. He was cut off in the midst of his days, for it is probable he was but a young man when he died; the church was still exposed to the storm of persecution, and stood more in need than ever of such brave defenders; and they felt like a flock of sheep, when a watchful shepherd has suddenly been cut down by the hand of violence. Can we wonder at the grief of these "devout men," when they took up his poor body, all battered and bruised as it was, and viewed his mangled limbs, his pallid cheek, his eyes now deprived of their lustre, and his eloquent tongue and persuasive lips sealed in the silence of death? Their feelings could no longer be restrained, and they gave way to the deep emotions which agitated their breasts in tears and lamentations.

Nor were they afraid or ashamed to show their respect for his person, by paying the last honours to his memory; they conveyed his body to the grave with due solemnity, while the most eminent and pious members of the church seem to have vied with each other who should have the privilege of bearing the remains of their departed brother to their last resting-place. Thus Stephen was honoured to lead the van in that noble army of martyrs, who were called to seal their testimony for Christ with their blood, and to rear the standard of the cross, by perilling their lives in the high places of the field—the first witness for the truth under the new dispensation, as Abel was under the old.

The *lesson* taught by this passage is, that the death of pious and useful ministers is a subject of "great lamentation." Their loss is felt, not only by their families and personal friends, but by the flock over which they presided, and by the church at large. The Christian community forms but one body, and a mutual sympathy should pervade the whole, so that if one member suffer all the rest should suffer with him; hence the Apostle to the Hebrews thus exhorts his Christian brethren—"Remember them who *have had the rule over you*" (i.e., your deceased pastors, as the words plainly signify)—and bid them follow their faith, "considering the end of their conversation," or the close of their life; and no doubt he includes Stephen among these, whose end was so glorious, and whose faith so nobly triumphed. Nor is this lamentation causeless or unreasonable, for—

1. When pious and faithful ministers are removed, the church and the world *are deprived of the benefit of their instructions*. No doubt the written word of God is sufficient of itself to make men wise unto salvation—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple;"—it is a fire to melt, and a hammer to break the flinty rock in pieces. It is also the duty of private Christians to admonish and edify one another, and it is the privilege of those who have tasted the good word of God, to teach every one his neighbour and his brother, saying, "Know the Lord," and to spread the savour of the Redeemer's name, as opportunity is afforded, wherever their influence extends. Still, it cannot be denied that the institution of a Gospel ministry is a special blessing to the church, and has been eminently honoured of God, for the conversion of sinners, and the building up of believers in their most holy faith. It has pleased the great Head of the church, in all ages, "by the foolishness of preaching, to save them that believe." Now, it must be a serious loss to a Christian society to be deprived of the services of those who are possessed of suitable talents for the efficient discharge of that office, who study to show themselves approved of God, workmen that need not to be ashamed, rightly dividing the word of truth—good stewards of the mysteries of God—scribes well instructed into the kingdom of heaven, bringing forth out of the treasury things new and old. Such men know how to adapt their instructions to the ever-varying cases and circumstances of their hearers. They can say with Paul, "We believe, and therefore we have spoken;" or with John, "that which we have seen and heard, declare we unto you." They know from experience how to speak a word in season to them that are weary; they are able to encourage the timid—to comfort the feeble-minded—to direct the perplexed—to fortify the tempted—to cheer the mourner—to stimulate the slothful—to rouse the lukewarm—to reclaim the backslider, and can have compassion on the ignorant, and them that are out of the way; especially they are to be highly valued when they are able by sound speech both to exhort and convince the gainsayers—to command the attention of the careless—to proclaim the terrors of the law, as well

as to win souls to Christ by the attractions of the cross, and by the invitations and promises of the Gospel. Such individuals are the stars of the churches—the lights of the world—the salt of the earth—the glory of Christ—living witnesses for God and His truth, amidst a crooked and perverse generation. The benefit of their instructions is incalculable, especially in a period like this, when ignorance, error, immorality, and sinful conformity to the world, so much abound. When they die, it is as when a standard-bearer falleth—as when one of the luminaries of the moral hemisphere is extinguished—as when one of the pillars of society is removed. There is one fewer left to plead the cause of God—to stand in the breach, and make up the gap against the inroads of the common enemy—to stem the torrent of corruption, and to defend the bulwarks of Zion. It is impossible to estimate the amount of evil prevented, and of good accomplished, by the public labours of one faithful and devoted minister. Such persons are the true defenders of their country. Like Elisha, we are ready to exclaim, when we see them take their flight from earth to heaven, “My father, my father! the chariots of Israel, and the horsemen thereof;” or with David, “Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.”

2. When faithful pastors are removed, the church and the world are *deprived of the benefit of their example*. It is especially incumbent on the Christian minister that he study to show himself a pattern of good works—that he give no offence in anything, that the ministry be not blamed—that he be “an example to the believers in word, in deportment, in charity, in spirit, in faith, in purity;” he must have a good report of them that are without, and endeavour to embody in his own character those holy principles which he inculcates on others. How much injury has been done to the cause of Christ by the inconsistent lives of Gospel ministers! How has the enemy triumphed, while the friends of religion have hung down their heads with grief and shame! Without a holy and consistent example, the most eminent talents, profound learning, and commanding eloquence, are but sounding brass, and a tinkling cymbal; the most popular preaching will fall powerless on the ear; and though unconverted men may have been useful in the conversion of

souls, we have no right to expect the divine blessing on their ministrations. On the other hand, when both piety and talent are combined, how bright and attractive the exhibition! What lustre is shed on the cause of truth! The mouth of the righteous is then as a well of life, conveying the streams of salvation to refresh and beautify the moral waste around. Better have piety, with moderate abilities, than the most towering intellect, where the graces of the Spirit are wanting. Happy the church where the pastors can say with Paul, “Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.”

3. In the removal of faithful ministers, the church is *deprived of the benefit of their counsels*. We do not mean to say that Christian pastors have a right to be consulted by their people on all occasions, especially in relation to the things of this life; but they should be easy of access, affable in manner, the friends and advisers of all. The poor, the widow, and the fatherless, have a special claim on their attention and sympathy; the tempted and disconsolate require encouragement and consolation, the young inquirer and the newly awakened stand in need of guidance and direction, and how welcome to the sick and dying the kindly and seasonable visits of the man of God!

4. Finally, the church and the world *lose the benefit of their prayers*. “The effectual, fervent prayer of the righteous man availeth much;” and who can tell what blessings may be dispensed in answer to the prayer of faith, poured forth by the devoted pastor from the fulness of his heart, in the retirement of the closet, or in the midst of the worshipping assembly! Such earnest intercession may open the windows of heaven, as when Elijah prayed, and there was heard “a sound of abundance of rain;” the benefit may be extended, not only to individual Christians, but to their families, to the society with which they are connected, to the church universal, and to the world at large. Who can tell what numbers have been converted, in answer to the supplications of God’s servants? The intercession of Abraham would have saved Sodom, had ten righteous persons been found in it.

The loss may be aggravated by certain adventitious circumstances, peculiar to the person lamented, as when, like

Stephen, he is cut off in the vigour of his days, and in the midst of his usefulness; or when he is animated by extraordinary zeal for the prosperity of the cause to which he has consecrated his life; or when Providence enables him to befriend others by his liberality, or when he feels a special interest in the welfare of the rising generation, or when he is distinguished for consistency and decision of character.

Most of these qualities, in no ordinary degree, were exemplified in the life of our respected brother, whose loss we now deplore.

Mr. Wight was a native of Edinburgh, and was connected, both by birth and marriage, with families of the highest respectability. He was destined for the bar, and after passing through the usual course of education, was admitted a member of the faculty of advocates in the year 1823. He practised as a barrister before the Supreme Court of Scotland for a short time; but not being dependent on his professional labours, was not ambitious of distinction as a lawyer, and spent most of his time in the sports of the field, and other amusements of fashionable life. He was fond of society, and though not what the world calls intemperate, freely indulged in the social glass with his gay companions. He made no profession of religion, and spent most of his Sabbaths in shooting, and other outdoor recreations. So little regard did he pay at that period to public worship, that he told the writer of this sketch that he once examined the Bible with a view to disprove the obligation of the fourth commandment, and to justify the non-observance of the Lord's day; the examination, however, happily led to the opposite result. Having married early in life, he had the misfortune to lose his first wife by a painful accident, which led to serious reflection on the subject of personal religion and a future state, and under the divine blessing ultimately induced a complete revolution in his views and feelings. He shared in the excitement produced by the preaching of the late Edward Irving, and for a time was carried away by the novelties of the Rowite or Campbellite school; but his sound judgment and natural good sense soon induced him to retrace his steps, and to withdraw from that community. Having felt the power of religion in his own soul, he became anxious that others should participate

in its blessings, and under the impulse of feelings which he could no longer suppress, he began to hold meetings for religious exercises, while yet an elder of the Established Church. To these gatherings greater numbers began to resort than it was considered consistent with due order for a layman to hold. Having been found fault with, by his brethren of the session, for this erratic course, he resigned his office of elder, that he might be left at liberty to follow out his own convictions of duty, and to bring the truth which he had found out for himself to bear on the hearts and consciences of his fellow-men. Throwing off all ecclesiastical fetters, he forthwith commenced preaching in the streets and lanes of his native city, and drew crowds around him of the most ignorant and neglected class. This gave great offence to some of his worldly relatives, but he conferred not with flesh and blood, and had made up his mind to brave all consequences. He possessed every requisite qualification for this kind of work. His noble presence, open and manly countenance, powerful voice, and gentlemanly manners, commanded universal respect, and overawed even the most reckless and profligate. The men of the world saw that he had no sinister or selfish end to serve, and that his sole motive must have been the hope of doing good to his fellow-creatures. Though he appreciated the attention of the upper classes, and felt gratified by their presence, he never courted their support or flattered their vanity; it was the poor, the degraded, the outcast, that claimed his chief attention; those of whom it might truly be said "no man cared for their souls." He felt for their miseries, and showed a lively interest both in their temporal and spiritual welfare; and his amiable and affectionate partner, who survives to lament his loss, encouraged him in all his plans, and cheered him on by her unwearied and considerate attentions. With a view to encourage and reclaim the drunkard, he joined the total abstinence movement; turned his wine-cooler into a depository for religious tracts; and adhered rigidly to the principles of the Temperance Society, till compelled by his physicians, in his last illness, to use a little wine with a view to recruit his exhausted frame. So great was his disinterestedness and generosity, that he not only declined all remuneration for his services, but would take some piece of

family plate in his pocket, and dispose of the price among some of the more necessitous families whom he met with in his daily visits. To such an extent did he carry this spirit of benevolence, that a near relative of his own actually deprived him of a property which she had intended to leave him, lest he should bring it to sale, and give away the money among his poor adherents.

He had no ambition to form a party, or to give his name to a sect. Selfishness and self-seeking formed no part of his character. Indeed, though indefatigable in preaching the Gospel, both publicly and from house to house, he was content to be considered simply as a layman, and would have been satisfied to leave his numerous converts to join whatever church or denomination they preferred. In this he followed the example of Whitfield, much of whose catholic spirit he possessed; but they were unwilling to leave a man, from whom they had derived so much spiritual benefit, and at their urgent request (as in the case of the Wesleys) he formed them into a church. This he framed on the Congregational model, though at the time he had no connexion with that body; and in the organization of the society, followed simply the rules which he found laid down in the New Testament. For some years the newly-formed church met in a small chapel, in the south side of Edinburgh, originally occupied by the late Christopher Anderson. Finding this humble sanctuary too strait for his growing congregation, a piece of ground was purchased in the neighbourhood, and a large place of worship, of somewhat humble pretensions, erected, chiefly through his own individual efforts. Several years afterwards this was taken down, and a more substantial and commodious edifice raised on its site, in which he continued to officiate till laid aside from public duty. But the care of a numerous congregation did not interrupt his out-of-door labours. His voice was still heard in the places of public concourse, proclaiming the glad tidings of salvation to perishing souls. Nor were his labours in this department confined to the city of Edinburgh and its suburbs. In company with his friend and fellow-labourer, the Rev Ebenezer Cornwall, now of London, he held revival or protracted meetings in various cities and towns of Scotland. At St. Andrew's, in

Fifehire, Mr. Wight's visit produced quite a sensation. That ancient city, so long the stronghold of moderation and formalism, was stirred to its centre; professors in the University, clergy, students, and citizens of all ranks, crowded to hear the revival preachers; hundreds were impressed with the importance of religion, and afforded satisfactory evidence of sound conversion; and, as one result of the movement, a large and flourishing Free Church was formed, and a spirit of inquiry and earnestness awakened, which gave a new aspect to society, and the fruits of which are visible to this day.

These itinerant labours were extended as far as the north of England. In Newcastle and Carlisle great interest was excited, and a chapel was erected in the latter place, through the munificence of Sir Wilfred Lawson, where Mr. Wight officiated for some time with much acceptance. Besides his pastoral and itinerant work, Mr. Wight took an active part in the formation of Sunday schools, and was a great favourite with the rising generation. He also brought forward a number of young men of his own congregation as local preachers, who went forth, under his sanction and direction, and held meetings every Lord's day in various villages and hamlets in the vicinity of Edinburgh, some of whom were afterwards called to the ministry.

Feeling the disadvantage of standing alone in the religious world, he applied, after some time, for admission into the Congregational body, but on the express condition that he was not to be fettered or restricted in his out-of-door labours; a request which was at once acceded to, and he was cordially received by his Independent brethren into full communion, on their obtaining satisfactory evidence of his soundness in the faith, and of the excellence and consistency of his character.

It is not to be wondered at that such continuous and multifarious labours should at last have undermined a naturally strong and vigorous constitution. About seven years ago he ruptured a blood-vessel, and never entirely recovered the shock. He was now obliged to abandon his favourite work of out-of-door preaching, and with a view to lighten the burden of pastoral duty, an assistant was appointed to him, in the person of the Rev. Mr. Cox, now of Leith. But his active mind could not

brook the idea of entire cessation from work. When laid aside from preaching, he accepted the office of Secretary to the Congregational Union of Scotland, which necessarily subjected him to a great amount of travelling and correspondence, as well as to the labour of holding meetings, delivering addresses, and devising means for augmenting the funds. Owing mainly to his able and generous advocacy, the salaries of the country pastors were placed on a more satisfactory footing, and the unproductive stations were either given up, or conjoined to the nearest self-supporting churches. In these labours of love our honoured and beloved brother spent the last few years of his life, till his health continuing to give way, he was reluctantly compelled to resign his office, at the annual meeting in April, and as a last resort was recommended to spend some months on the Continent, for the benefit of the mineral waters. He accordingly repaired, by easy stages, to Germany, and took up his residence at Homburg in the Lower Rhine, where he shortly afterwards closed his life and labours, and entered into the joy of his Lord. He died on the 28th of June, 1861.

In his style of preaching, Mr. Wight studied great plainness of speech. His great aim was by manifestation of the truth to commend himself, by the most powerful and direct appeals, to every man's conscience in the sight of God. There was no straining at effect; no clap-trap oratorical display, with a view to attract and amuse the audience. He seemed to lose sight of self, and was too much impressed with the solemnity and importance of his subject, to allow him to utter anything that might "provoke a smile, when he would woo a soul." His manner was perfectly natural, and we seldom ever heard him use a word or phrase which the most illiterate of his hearers could not easily understand. He delighted to dwell on the love of God to men; on the fulness and freeness of the Gospel call; to expose the false excuses of the self-righteous and the formalist; to remove the doubts and difficulties of the anxious inquirer, and to show them that there was nothing to prevent them from an immediate reception of salvation but their own unwill-

lingness and unbelief. He had great faith in the efficacy of prayer, and urged the importance of this duty on his fellow Christians, as essential to the success of his preaching; hence, daily prayer meetings, both in public and from house to house, formed a prominent feature in all the revival services.

Mr. Wight was naturally of a cheerful and buoyant disposition; there was nothing affected or morose in his religion. He entered freely into conversation on the leading topics of the day, and in expressing his opinion assumed no superiority over his brethren. He had two sons by his first marriage; one of them, a promising youth, died at an early age; the other occupies an important position in Liverpool as an Independent pastor.

An able contemporary, not remarkable for attachment to evangelical principles, in an admirable sketch of his character, observes:—"He was the best street-preacher we ever heard, and he was so for this reason, that he spoke to the people at the head of Blackfriars Wynd not only of the same things, but in the same way and words, as he did in his own drawing-room; he made little use of humour, though he had no lack of it; he was not even, in the ordinary sense, eloquent or alarming; he was too even-minded, and too honest, and, perhaps, too indifferent to effect, for this. He was not a striking, but he was a singularly impressive preacher, from his sustained, quiet, steady pressure and momentum. We never heard such a voice, so as if addressed specially to each ear. As might be expected, such a man preached a full, a well-proportioned, a calm, reasonable, though not ostensibly reasoning Gospel; and he had not a lay and clerical voice for lay and clerical purposes. He spoke to the poor objects of the Canongate in the same tone he spoke to his old companions in the club. There was a great charm about this, and a great power—that of nature and sincerity. It is not easy reckoning up how much good a man like this did in the world and in society. He devoted his money, his time, himself, entirely to the one end of making men better for this world and for the next."

The Sacred Scriptures.

THE SEVEN CHURCHES OF ASIA.

CHURCH OF THYATIRA.

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works, and (or even) the last to be more than the first."—Rev. ii. 18—22.

THE city of Thyatira was situated in the district of Lydia, in Asia Minor, on the confines of Mysia, and lay about forty miles to the south-east of Pergamos, twenty-six north of Sardis, and about fifty-six north-east of Smyrna. It was built, or at least enlarged and beautified, about 800 years B.C., by Sileneus Nicator, one of Alexander's successors, who gave it its name; and, like other Grecian cities, it was adorned with sumptuous and expensive buildings. It had also the advantage of being situated in a fruitful and well-watered plain, and though at a distance from the sea, was famed for its trade and manufactures. Of these, the dying and preparation of purple cloth was the most lucrative and celebrated. From inscriptions found on fragments of ancient buildings it appears, like Ephesus, to have been much addicted to the worship of Diana, and it might, therefore, be expected to abound in the common fruits of idolatry—ignorance, superstition, and licentiousness. It is not known at what time, or by whose instrumentality, the Gospel was introduced there. It might probably be visited by the Apostle Paul during his two years' residence in the city of Ephesus.—(Acts xvi. 6; xix. 10.) It is once mentioned in the history of the Acts as the birthplace of Lydia, the first convert in Philippi. She is described as a "seller of purple," of the city of Thyatira, and seems to have been a person in good circumstances—purple cloth being much esteemed by the ancients, as worn by individuals of rank, and bringing a high price.—(Acts xvi. 14.) From that passage it would appear she had a house of her own at Philippi; so that it is probable she was not a mere visitor or stranger, but had settled there with her family for the advantages it afforded in carrying on her trade. Whether she returned to her native city or remained in Philippi we cannot determine, but it is probable she would occasionally visit it, and perhaps at a subsequent period she might finally settle there. If this were the case, we cannot doubt that she would use her influence to promote the cause of Christ in Thyatira, and she might even procure some apostle or evangelist to pay it a visit, for the purpose of introducing the Gospel, and laying the foundation of a Christian society; and this is the more likely, as we find from the history that she was distinguished for her hospitality and zeal. At all events, at the time this epistle was written, Thyatira was the seat of a Christian community, which was, on the whole, in a flourishing and prosperous state. Little is known of the history of this church, except

what is contained in this inspired epistle. Thyatira, at a later period, like other cities in Lesser Asia, fell under the dominion of the Saracens, and then under that of the Turks; and though it is still a place of considerable population, it has lost much of its ancient splendour, and the light of the Gospel is all but extinct. The chief trade of the place consists in the exportation of cotton wool; even the name of the city is changed into Akhipar (or the White Castle), and except a few shapeless and undistinguishable ruins, hardly any trace of ancient Thyatira remains.

In addressing the angel or pastor of the church, the Saviour describes Himself as a Divine person, possessed of infinite knowledge and unlimited power. "These things saith the Son of God, who hath His eyes as a flame of fire, and His feet like fine brass,"—verse 18. Before, He had been described as the Son of man, appearing in human form, as the first-born among many brethren. Now, He announces Himself as the Son of God, "the brightness of the Father's glory and the express image of His person," possessed of the same nature and perfections; hence, His eyes are compared (as in ch. i. 14) to a flame of fire—bright, penetrating, and overpowering—to intimate His entire acquaintance with all persons and events. Nothing is hid from His observation—there is no darkness nor shadow of death where the workers of iniquity may hide themselves, and no obscurity of outward circumstances can conceal from Him the real situation and wants of His people. Hence, He afterwards reminds the churches that it is He who searches the hearts and reins (v. 23), for "all things are naked and open unto the eyes of Him with whom we have to do." In like manner, His feet are compared to "fine brass," with the addition (as in ch. i. 15), "as if they burned in a furnace," like the feet of the cherubim, which "sparkled like the colour of burnished brass" (Ezek. i. 7), intimating the stability of His purposes, and the ease with which He will crush all enemies under His feet. These considerations were well fitted both to comfort and alarm—to console His faithful followers, and to inspire with dread His avowed adversaries and false disciples, and both classes are here addressed.

1. The commendation bestowed on this church is of a very high and encouraging nature, especially when we consider the intimate knowledge and strict impartiality of the speaker, and is superior, in some respects, to what is addressed to any of the other churches. He declares, as before, that He "knew their works;" He was well aware of the principles which regulated their conduct; of the motives by which they were actuated, and of the end at which they aimed; and these were such as the great Head of the church could approve. The members were distinguished by their "charity," or love, which is the perfect bond of a church—the Saviour's new commandment, the proper

badge of discipleship, the grand evidence of regeneration, and the end and fulfilling of the law; this love had been shed abroad in their hearts by the Holy Spirit, and respected both God and man, but especially the household of faith.

Nor did it spend itself in empty professions—it was followed up by the substantial fruits of active benevolence; hence, it is connected with "service," or ministering—it led them to minister to the saints, to relieve the poor, to comfort the mourner, and to consecrate their substance to the glory of God, by advancing the interests of the Redeemer's kingdom. Their means might be scanty, and their opportunities circumscribed, but they did not plead the want of either, but exerted themselves to the utmost of their power for the temporal and spiritual benefit of their fellow-men. The principle which produced these excellent fruits was *faith*, which is next mentioned, which led them to reflect on their obligations to redeeming grace, to trust in the promises and providence of God, and to look forward to a treasure in the heavens that faileth not. They were also distinguished for their *fidelity*, as the word *faith* may signify, holding fast the truth, and cheerfully bearing the cross. They were no less eminent for their "patience" under the afflictive dispensations of Providence, as well as under the fiery trial of persecution. The trial of their faith wrought patience, and patience had its perfect work, leading them to persevere in their Christian course, through evil and good report. But, as if our Lord had not sufficiently commended their benevolence and zeal, he reiterates the commendation of their *works* of faith and labours of love shown to His name; unless we suppose that the word is introduced a second time in connexion with what follows—*q.d.*, "I know thy last works to be more than the first"—more in number and degree—more perfect and abundant. It is the constant tendency of human nature to become weary in well-doing. When a subject is new, its very novelty gives it an adventitious importance, and clothes it with charms often far beyond its real value. Every faculty is called forth to investigate its nature and properties, and the mind feels as if it could never be satisfied with the contemplation; but, in a little while, it becomes familiar—it gradually loses its interest, and, like a flower which has been plucked and handled, is deprived of its beauty and freshness. This is especially the case with the pleasures and pursuits of this world; and even with regard to the pleasures of religion, unless we be careful to cherish the principles of faith and love, we are in danger of losing our relish for them, and of seeking gratification elsewhere. It requires, therefore, a large measure of divine influence, and argues a noble and generous spirit, to rise superior to this propensity, to persevere in a course of well-doing, amidst discouragements and temptations—to maintain our "first faith" and love unimpaired; but it is a still higher attainment to increase in the graces of the Christian life, after the novelty is gone. And *et such* is the proper and rational course; or the more we know of the excellence of true religion, the more should we prize and abound in it. In proportion as we realize our obliga-

tions to divine grace, and experience the luxury of doing good—as we draw nearer the end of our toils and the reward of our labour—we should redouble our ardour and quicken our steps, knowing that in due time we shall reap if we faint not.

2. The *reproof*. The most prosperous condition of the church on earth is a state of imperfection and trial, and the best principles and institutions quickly degenerate in the hands of sinful men. We should have thought that nothing was wanting to complete the purity and happiness of this Christian society, and that it presented as fair a picture of the church above as could be exhibited in this degenerate and apostate world. But there was a worm at the root of all their prosperity which threatened the gradual decay and ultimate extinction of spiritual life. A root of bitterness was beginning to spring up, which, unless speedily removed, would trouble and defile the whole body. "I have a few things," says Jesus, "against thee, because thou sufferest the woman Jezebel, that calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols." We are of opinion that the name Jezebel is here used in a figurative or symbolical sense, with reference to the doctrines and practices reprobated by our Saviour; just as, in the preceding epistle, the name Balaam is undoubtedly employed in a similar manner. But it is not so clear that it refers, as some maintain, to a body of false or heretical teachers, rather than to a single individual,—these epistles form the most didactic and least figurative part of the book; and there seems no call for multiplying symbols unnecessarily. We are also inclined to think that the person here pointed out as Jezebel was some female member of the church, especially as she is expressly called a woman, and a female name is applied to her; this is the more probable, because the false teachers in the church of Pergamos are represented as holding the doctrine of Balaam—a male prophet—though the opinions and practices condemned in both churches were essentially the same; and there would have been no necessity (we humbly conceive) for this marked variation of expression, had the abettors of this heresy in both cases been of the same sex. Under the Old Testament dispensation, pious females were often endowed with the spirit of prophecy, and that there were pretenders to this gift, of the same sex, is abundantly clear.—(Ezek. xiii. 17, 23.) And the same distinction seems to have been continued under the Gospel: Elizabeth, Anna, and Mary the mother of Jesus, were endowed with the prophetic spirit. And these also had their imitators, who sought to entangle their deluded followers into the vicious practices of the heathen world, by pleading for the harmlessness of sensual gratifications and idolatrous compliances, under the guise of Christian liberty,—of these the individual mentioned in the text presents a fair sample. As the name Balaam was proverbial among the Jews for false teachers of a covetous and treacherous spirit, so the name Jezebel seems to have been applied to any female teacher of imperious temper or profligate character. The history of that infamous person is recorded

in dark colours in sacred Scripture. She was the daughter of the idolatrous king of Sidon, and wife of Ahab, king of Israel, and was distinguished for her idolatry, bigotry, and cruelty. It was by her instigation that most of the prophets of Jehovah were slain, and she was only prevented by miraculous interposition from imbruing her hands in the blood of the illustrious Elijah (1 Kings xix. 2). By her advice Naboth was cruelly put to death under colour of law, because he refused to sell his paternal inheritance; and she is represented as stirring up her infatuated husband to "sell himself to work wickedness in the sight of the Lord." Her constant aim seems to have been to root out the worship of the true God, and to substitute in its place the idolatrous rites of her favourite god Baal. We have a counterpart of her policy in the conduct of the present Queen of Madagascar. Her end was as ignominious as her life had been infamous. She was thrown, by command of Jehu, from the window of her palace, trampled under the feet of his horses, and her body was devoured by dogs. (2 Kings ix. 33-35.)

This apocalyptic Jezebel assumed to herself the character and office of a prophetess, a title which the Saviour here disowns. "She calleth herself a prophetess;" but she had no legitimate vocation from Him. So it is said of the false teachers in the time of Jeremiah: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied."—(Ch. xxiii. 21.) In this character she seduced the servants of Christ to eat of the idol sacrifices, and to join in the sensual pleasures of the heathen world; and she not only taught the lawfulness or indifference of these things, but emboldened the unwary by her own example,—hence we read of those who followed this adulterous course along "with her." (Verse 22.) Now, the church in Thyatira had acted very remissly in respect of this growing evil; they not only retained the false prophetess and her adherents in their communion, but "suffered her to teach" contrary to the apostolic injunction (1 Cor. xiv. 34; 1 Tim. ii. 11, 12), and to the place assigned in the churches to Christian females. Nor was this disorder of recent origin; it had been permitted to go on for a considerable space of time. During this period, the long-suffering of God had waited, to afford room for repentance; He was loth to proceed to extremities, and suspended the execution of His judgments, that He might see what more lenient measures might do. But, instead of being humbled and reclaimed by this means, the patience of God only emboldened the offender and her followers to further provocation; and because sentence against their evil works was not exacted speedily, they vainly promised themselves impunity in sin. (Ver. 21.) But the hour of retribution was at hand, and righteous vengeance awaited both the deceiver and the deceived. As they had been companions in guilt, so they should be sharers in punishment. He would make their own wickedness to correct them, and their backslidings to reprove them, that they might know and see that it is an evil thing and bitter that they had forsaken the Lord their God. This is represented under the figure of

"casting them into a bed," not of ease or self-indulgence, but of affliction and sorrow; or, as it is explained, "into great tribulation," unless by a timely reformation and repentance they should avert the threatened sentence. Thus, mercy is tempered with judgment, and encouragement is held out even to the most heinous transgressor, to return unto God. But should they still harden themselves in their iniquity, the most terrible retribution might be expected; the day of their calamity was at hand, and the things that should come upon them made haste. "I will kill," says the Son of God, "her children, or disciples, with death," that is, by pestilence, or by a violent death (Chap. vi. 8), as in the case of Ahab's sons. As is said of idolatrous Israel, "He would not have mercy upon her children, for they were the children of whoredoms," (Num. ii. 4) and by this signal display of retributive justice, he would make known to "all the churches," in every age, His divine prerogative as the searcher of hearts, and the supreme and impartial Judge of all mankind: "All the churches shall know that I am He who searcheth the reins and hearts, and I will give to every one of you according to your works."

3. The Saviour now turns from this painful subject, to address the faithful part of the church, which he does in the language of encouragement and affection. "But unto you I say, and to the rest in Thyatira, as many as have not known this doctrine." At first sight it would seem as if two classes of persons were here addressed, but the one clause may be considered as simply exegetical of the other, and the same individuals may be intended in both.—"To you, I say, *even* to the rest in Thyatira, as many as have not this doctrine:" they had hitherto held fast their profession, and had continued in the faith, grounded and settled; and though they were chargeable with undue lenity towards the offenders, in not taking decided measures to put a stop to the growing heresy, they themselves had happily escaped the contagion, and had made a firm stand for the simplicity and purity of Christian worship. So far from allowing themselves to be "led away by the error of the wicked," they had shown no inclination even to become acquainted with those impious and pernicious doctrines. The abettors of the prevailing errors boasted of their superior knowledge and higher illumination; they affected to treat the orthodox faith as exhibiting merely the rudiments of Christianity, as mere "milk," adapted to the taste and capacity of babes, and unfit to nourish those of riper age. On the other hand, they pretended that they had been favoured with an extraordinary insight into the mysteries of the Gospel; that they alone were in possession of the "strong meat," which was able to support persons of mature knowledge and experience, and were not to be tied down to those rigid rules by which ordinary Christians obliged themselves to walk. In a word, they presumed to call these impious and licentious doctrines the deep things of God. In opposition to this vain boast, the Saviour here calls these errors by their proper name: they were "depths" indeed (as they expressed themselves), but "depths of Satan," not of God; mysteries of iniquity, not of

godliness; the subtle contrivance of the father of lies, by which he sought to bring dishonour on the Christian name, to counteract the salutary tendency of the Gospel, to conserve the interests of his kingdom, and to maintain his influence over the human mind. Under pretence of imparting superior light and liberty, he was bewildering and enslaving the souls of these unhappy persons; and by giving heed to this doctrine, they were allowing themselves to be led captive by the devil at his will. It is the master-piece of Satan to neutralize the influence of divine truth by engrafting upon it some specious and plausible error, and to adapt the pure and simple religion of Jesus to the corrupt taste and self-interest of worldly men; and he thus allows men to amuse themselves with the *form*, so long as they continue strangers to the *power* of godliness. Happy are they who know nothing of such delusions, who are content to remain ignorant of those depths of Satan, and exercise a salutary restraint on that vain and presumptuous curiosity which leads the unwary to pry into the mysteries of error and of vice, without sufficient strength of mind to detect the sophistry and resist the contagion. The less we know of these crooked paths the better. "Where ignorance is bliss, 'tis folly to be wise."

The false prophetess and her adherents pretended that the views of the faithful members of the church were limited and obscure, and their mode of worship too spiritual and refined; but our Lord here informs them that He would "cast upon them no other burden," that He would lay upon them no additional injunction, "except that which they had." They had already received, through His apostles and ministers, all that was necessary for the regulation of their faith and practice; this they must hold fast, as a precious deposit, in opposition to the doctrines and commandments of men, till He should come to put down all abuses, and to reward His good and faithful servants with the crown of life.

4. Finally, observe the *promise* made to this church. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." In the preceding epistles, the Christian conqueror is represented simply as overcoming; here he is further described as keeping Christ's works to the end: indeed, the one implies the other, for the keeping of the commandments of Jesus supposes the successful resistance of whatever is opposed to them, both in letter and in spirit. The works here referred to are those formerly specified, viz., faith, charity, service and patience—these are called Christ's works, as proceeding from faith in Him, as done for His sake, under the influence of love to His name, as the result of His grace, and the fruit of His Spirit; in such works the Christian hero must continue and abound to the end of his course, if he would be crowned with victory. We must so run, that we may obtain the prize.

(1.) "To him that thus overcomes," says Jesus, "will I give power over the nations." This cannot mean the possession of temporal power or worldly grandeur, as these things are dispensed in the present world. This would prove a snare and a hindrance to the disciples of Christ, rather than a blessing, and

is opposed to experience and fact; for the saints of God have ever been an afflicted and poor people, and it was never His design that they should have their portion in this life; besides, the promise is absolute, to every one that overcometh, so that the mere circumstance of good men being raised occasionally to worldly affluence or honour, would not prove that these were the subjects of the promise. But further, it is not supposed to be fulfilled till the victory is actually gained—till the Christian has proved his fidelity by keeping Christ's works to the end; consequently, the power here spoken of is not to be conferred in the present world, and whatever power or influence the church may possess during the millennial period, "when the saints shall possess the kingdom," this promise, like all the rest, seems to refer to the glory that is to be revealed at the appearing of Jesus Christ. In general, it implies that the saints in the heavenly world shall be completely conformed to the image of Christ, and shall participate in His glory and blessedness. The passage may be viewed as parallel to ch. iii. 21; it may also be compared with other texts, which represent believers as sharing in the triumphs as well as in the joy of their Lord.—See Luke xxii. 29; Matt. xix. 28. These passages may indeed be considered as more especially addressed to the twelve; but there are others of a more general nature, to which this objection does not apply, and where the redeemed are represented as reigning with Christ.—Rev. v. 10; xxii. 5; Isa. xvii. 24. In other places they are described as judging the world, yea, as judging angels (1 Cor. vi. 2, 3); not that they shall sit as assessors to Christ in the general judgment, as some hold, for He stands in no need of counsel or help from them, but they shall approve the sentence which shall be pronounced on fallen spirits and wicked men, and may thus be said to join their suffrages with His, in passing judgment upon them.—See Rev. xvi. 5-7; xviii. 20; xix. 1-3. "He shall rule them with a rod of iron." The allusion is to Psalm ii. 8, 9, where the universal reign of the Messiah is predicted. And the comparison implies the ease with which the victory shall be won, and the completeness of the triumph. What are potters' vessels to the iron rod? with how much ease are they broken in shivers?

(2.) There is the promise of light and joy, as well as of glory and honour. "I will give him," says Jesus, "the morning star." This appellation may be considered as specially pointing to Christ Himself: hence He says, "I am the root and offspring of David, the bright and morning star."—(Chap. xxii. 16.) He was also foretold as a star that should come out of Jacob (Num. xxiv. 17); when His advent is announced, it is as the day-spring from on high appearing to visit a benighted world; and when He was born in Bethlehem, the place of His nativity was indicated by a star-like meteor. The promise, therefore, implies the enjoyment of the Saviour Himself, in all the fulness of His grace and love: even in this life, the saints enjoy a foretaste of eternal happiness; they catch, as it were, a glimpse of heavenly glory, as the shining of the morning star (phosphore) ushers in the dawn

and proclaims the approach of day (2 Pet. i. 19), the presence of the Saviour cheers the night of adversity, illuminates the darkness of the tomb, and affords a delightful anticipation of the unclouded splendours of the Celestial City, where "the sun shall no more go down; neither shall the moon withdraw her shining; but the Lord shall be unto them an everlasting light, and their God their glory." How great the joy of the wise men, when they beheld the star which they had seen in the East standing over the place where the infant Redeemer was laid! But what was this compared with that fulness of joy which shall be experienced, when the redeemed shall behold the glory of Christ without a veil, and shall be completely conformed to their exalted Head, shining like so many stars in the firmament of heaven, and reflecting the rays of the central luminary—the Sun of Righteousness, the source and sum of all beauty?

Contrast with this the wretched condition of those who are *foiled* in this conflict, and allow themselves to be overcome by the devil, the world, and the flesh; who neither hear Christ's words, nor keep His works. They have no portion in the heavenly inheritance, and shall be as helpless in the presence of the Almighty Judge, as the frail vessel of the potter is in the hands of him who wields the iron rod—even those whom they despise shall then have dominion over them. O "kiss the Son, then, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they who put their trust in Him!"

PRESENT STATE OF THYATIRA.

The Rev. Mr. Arundell, who visited the city in 1826, says in his journal:—"The appearance of Thyatira, as we approached it, was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses at the right. On the left, a view of distant hills, the line of which continued over the town; and on the right, adjoining the town, was a low hill with two ruined windmills. Thyatira is a large place, and abounds with shops of every description. The population is estimated at 800 Greek houses (the papas told us 500), thirty Armenian, and 1000 Turkish; nine mosques; one Armenian, and one Greek church. We visited the latter. It was a wretchedly poor place, and so much under the level of the churchyard, as to require five steps to descend into it. The priest told us that the bishop of Ephesus is the high priest (archiereus) of Thyatira. We intended to give him a Testament, but he seemed so insensible of its worth, that we reserved it, as it was our only remaining copy, and bestowed it afterwards much better." "Very

few of the ancient buildings," says Smith, "remain here. One we saw, which seems to have been a market-place, having six pillars sunk very low in the ground, about four spans only left above. We could not find any ruins of churches, and inquiring of the Turks about it, they told us there were several great buildings of stone under ground, which we were very apt to believe, from what we had observed in other places, where digging somewhat deep they met with strong foundations, that without all question have formerly supported great buildings." "The city has a very great convenience of water, which streams in every street, flowing from a neighbouring hill to the eastward of it, about a mile off; there being about 8,500 pipes, if the Turks may be credited, to convey it to every part of it. It is populous, inhabited mostly by Turks, who have eight mosques here, few Christians residing amongst them; those Armenians we found here being strangers, who come hither to sell sashes, handkerchiefs, &c., which they bring out of Persia. They are maintained chiefly by the trade of cotton wool, which they send to Smyrna, for which commodity Thyatira is very considerable." "It is this trade," says Rycant, "the crystalline waters, cool and sweet to the taste and light in the stomach, the wholesome air, the rich and delightful country, which cause this city so to flourish in our days, and to be more happy than her other desolate and comfortless sisters."

Dr. Samuel Wills, of New York, in his "Exposition of the Epistles to the Seven Churches," mentions some additional particulars, illustrative of the present condition of Thyatira. "In 1816," he says, "Mr. Lindsay, in a letter written from Constantinople, just after a visit to the apocalyptic churches, writes, 'Ak-hissar, the ancient Thyatira, is said to contain about 30,000 inhabitants, of whom 3,000 are Christians, all Greek, except about 200 Armenians. The superior of the Greek church,' he observes, 'to whom I presented the Romæ Testament, esteemed it so great a treasure, that he earnestly pressed me if possible to spare another, that one might be secured to the church free from accidents, while the other went round among the people for their private reading.' This ecclesiastic seems to have been a man of a different stamp from the ignorant and bigoted priest mentioned by Arundell.

Mr. Hartley, who visited Thyatira in 1826, speaking of the Greeks and Armenians, says, "Each of them has a church. The houses are chiefly built of earth; but the mosques are of marble. Many remarkable ancient inscriptions have been discovered in this place."

W. L.

Musselburgh.

"THOU art weighed in the balances, and art found wanting." Of this passage there is a curious illustration furnished in the account of Sir Thomas Roe's voyage to India:—"The late Mogul, retaining an ancient yearly custom on his birthday, sitting in one of the scales, was weighed first against silver coin, which immediately after was distributed among

the poor; then he was weighed against gold; after that against jewels (as they say); but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light."

The Christian Family.

WIVES AND HUSBANDS.

THE Scriptures place great stress on the domestic constitution. The position of husbands and wives is carefully defined. Love is enjoined on the one, and obedience on the other. The following are among the reasons:—

1. *Because God commands them to be.* He says, "Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is head of the wife, even as Christ is of the church." (Eph. v. 22, 23.) "Wives, submit yourselves unto your own husbands, as is fit in the Lord." (Col. iii. 18.) "Likewise, ye wives, be in subjection to your own husbands." (1 Pet. iii. 1.)

Nothing in the Bible is plainer than this. It is as plainly said that wives should obey their husbands, as it is that we should not steal. Therefore, it is no more right for them to disobey their husbands than it is to steal; provided, always, that their husbands do not wish to have them to do anything contrary to the commands of God.

2. *Because it is essential to good order in their families.*

Whenever two or more persons are associated in doing anything, one must have the lead in the management of the business, if they would do it to best advantage. They may be equals in every other respect; but one must be leader in that business. When many are associated, they may divide the business, so that one will be leader in one part of it, and another in another part; and these leaders may be equal in dignity and importance; but leader or leaders there must always be.

So in the family. There must be a leader or head in it; and God says it should be the husband and father. Wives, who acknowledge God as the Head and Ruler of the world, should, therefore, obey Him by acknowledging their husbands as heads and rulers of their families.

3. *Because it is the way for them to be happy.*

Obedience to rightful authority is always pleasant to one who has a right disposition. Obedience to God is always pleasant to the right-feeling Christian, because he loves Him, and therefore loves to please Him; and obedience to her husband is always pleasant to a good wife, because she loves him, and therefore loves to please him.

4. *Because it is the way to make children obedient.*

It would be impossible to train up children to cheerful and constant obedience, without the example of obedience set by their mother, or by her who in the care of them occupies the mother's place. This is doubtless a principal reason, if not the principal one, why God commands them to be obedient. A family of disobedient children would be an evil and unhappy one; and a world of disobedient people would be a bad and wretched one; and if children are brought up without obedience, they will be apt to become disobedient men and women; and not only disobedient to human authority, but to God also, and so go to make a wretched world.

This is the natural course of things, if wives are disobedient—1st, disobedient wives; 2nd, disobedient children; 3rd, disobedient men and women; 4th, disobedient and ruined immortals.

Reader, I appeal to your own observation and commonsense. Is not this the natural and common course of things, if wives are disobedient? If there are some exceptions, should not the common result influence our opinion and practice? Is not this, then, a weighty reason for the obedience of wives—the reason that it is the way to make children obedient? "A word to the wise is sufficient;" and therefore to wise wives I need not say more.

The Church of Christ.

CONGREGATIONAL REFORM.—No. II.

A MUCH-RESPECTED Congregational minister, Rev. Alfred Bishop, late of Beaminster, Dorset, in some valuable lectures on Nonconformity, delivered at that place in 1883, mentions the following among "the characteristic principles of the primitive churches;—Each church was, in fact, a missionary institution; it possessed the spirit of propagation; it formed a centre of light and a source of beneficence to the surrounding multitudes of mankind; from it sounded out the word of the Lord in every direction." This is just what all our churches must become—missionary institutions,—in order that they may be fully conformed to the primitive apostolic model. The younger members should be trained and prepared for usefulness. The young men especially among our church members need to be encouraged and directed in the cultivation and improvement of their minds by reading and study, in the hope that some of them may prove qualified to go forth to "teach and preach Jesus Christ" to those around who are perishing in ignorance and sin. I may perhaps be reminded of the admonition of the apostle James (iii. 1), "My brethren, become not many [of you] teachers, knowing that we [who are engaged in that work] shall [if incompetent or unfaithful] receive greater condemnation." But may not the apostle here refer to teachers *in the church*, not to "instructors of the foolish,"—the grossly ignorant,—"*teachers of babes?*" *

The author of the Epistle to the Hebrews reproves them for being "dull of hearing, because, when for the time *they ought to be teachers*, they had need

that one should teach them again the first principles of the oracles of God."—(Ch. v. 11, 12.) In these times, when official religious guides, "pastors and teachers," are quite inadequate to the enlightenment of the many thousands who are sitting in darkness in this land of light and knowledge, we might well adopt the wish of Moses, "Would God that all the Lord's people were prophets;" and it may be expected that when "times of refreshing shall come from the presence of the Lord," His word will be in the hearts of many "as a burning fire shut up in their bones," so that they "cannot but speak," the love of Christ constraining them to make known to others what they have tasted and felt of His grace. This is, indeed, a peculiar feature in the recent glorious work of God in Ireland, where many young men among the converts have been eager and almost impatient to proclaim to all around, those glad tidings which have proved the power of God to their own salvation.

I am well aware that many of our churches have such agents, some of them a considerable number; yet there are several of them which have not adopted this means of extension.*

But there is, I submit, another way in which large and flourishing churches in populous places should manifest that they "possess the spirit of propagation;"—I mean, by employing an evangelist to visit as a town missionary in a district round the chapel, who might also preach the Gospel on the Lord's day in a simple familiar earnest manner, in a large room, or plain building, to be provided by the church. I rejoice to know that this method of extension is already adopted by some churches, both in the metropolis, and in large towns; and I

* Dean Alford thus explains the word teachers: "Persons imparting knowledge in the congregation. This, in the primitive times, might be done by all in turn, as we know from 1 Cor. xiv. 26-34; and St. James exhorts against the too eager and too general assumption of this privilege."

* The reader will find some valuable remarks on "the unsettled ministry in our Churches," in Mr. Miall's Address. *Christian Witness* for June, p. 247.

earnestly hope it will not be long before its adoption shall become general. The result would probably soon be seen in numerous accessions to the church, which, by thus watering others, would itself be watered with a refreshing "dew from the Lord,"—"showers of blessing,"—"a plentiful rain."

But the work of evangelization cannot be thoroughly done by single churches, especially in districts where a considerable number of them are small and feeble. They must combine and co-operate, in order to the accomplishment of this great work on a scale commensurate with the extent of the field to be reclaimed and cultivated. For this purpose, associations of the churches in many counties have been formed, and much spiritual and saving benefit has been the result.

The county of Devon had the honour to lead in this good work by forming an Association having for its object "the union and co-operation of ministers and churches for promoting the Gospel of Christ" in that county. I have now before me "An Address from the Ministers of the Devonshire Calvinistical Association to their respective churches and congregations," at their *thirtieth* annual meeting, printed at Exeter, 1816. The subject of the Address, which was written by the late Rev. Herbert Mends, of Plymouth, is, "The Scriptural Connection of Faith and Holiness." Some passages in this brief pamphlet may be read with interest, as remarkably suggestive at the present time.

The following is from the Address itself:—"Faith and good works are connected as life and action. Thus, faith be alive, it will discover signs of life; viz., love to the laws of God, to the ordinances of the Gospel, and to the disciples of Christ; and in every effort promote the interest of vital religion. Christianity is a system of universal benevolence and purity; and every one who is born of God, loves the Lord Jesus Christ, and breathes the same spirit. When we see a professor of religion lively and unwearied in

attaining the wealth or honours of this world, while he is cold in the cause of Christ, inactive in its concerns, standing neutral amidst millions who are striving earnestly to spread the glorious Gospel of the blessed God wide as the earth, are we not justified in pronouncing the faith of that person dead?"—P. 9.

A brief Report is appended. The writer, after remarking—"The glory of Christ should be dearer to a Christian than all that is precious in this world; and he is not worthy the name of a Christian who is destitute of sympathy in the honour and welfare of the Redeemer's holy cause,"—thus proceeds:—"Doubtless it will afford this meeting pleasure to learn that the cause of Christ in the county of Devon is on the increase. Those dark and lowering clouds which for many long years overspread this region, are now happily clearing away, and 'the true light now shineth' with increased splendour. The spirit of this enlightened and zealous age hath, in the mercy of God, reached even to us. Though Devon, thirty years ago, first taught the counties of Britain how to unite their energies for the extension of the kingdom of our Lord; yet she has suffered herself, in some measure, from causes which could not be controlled, to be outstripped in zeal, or at least in actual operations, by those who have learned from her example. But now, within these few years, she hath girt up her loins in good earnest, and bids fair, by the blessing of the great Head of the church, to win an eminent reward." An account is then given of several places where chapels had been built or meetings for worship gathered.*

The following portion of the Report relates to itinerancies in the three districts into which the county had been divided:—

* The places mentioned are—Beer Alston, near Tavistock, where "a flourishing interest, raised within a few years," had become self-sustaining,—Loddiswell near Kingsbridge, Drewsteignton, Dawlish, Newton Poppleford near Sidmouth, Colyton, Kingsteignton, Churchinford near Up Ottery.

“North District.—Mr. Moase has been for several years very laboriously and usefully engaged in preaching the Gospel in many villages. North Tawton is now the central place of his circuit. A convenient place of worship has been erected in that village; the attendance there as well as in other places is very considerable. . . . Mr. Moase has introduced the Gospel into fifteen or sixteen villages, since his commencement as a village preacher. He now preaches every Lord’s day to two different congregations, about six miles distant from each other, and the number of hearers in both places is between five and six hundred. His circuit, till lately, comprehended *nine* villages.

“South District.—About two years since several friends in Plymouth and its neighbourhood, impressed with the duty of endeavouring to communicate ‘the glad tidings of the grace of God’ to the villages in our own kingdom, whose inhabitants have no opportunity of hearing the word of life, formed a Society in Plymouth called ‘The Village Missionary Society for the South Devon District.’ Mr. Gore was engaged to itinerate in several villages of the district. He was everywhere received with the warmest affection; multitudes flocked to attend his ministry,* and there is reason to hope that much good has been the result. An earnest desire was apparent through the whole district, to engage and support a minister who should constantly labour amongst them.

“East District.—The example of the two other districts of the county, in providing preachers of the Gospel for the dark villages in our own neighbourhood, having roused many of the friends of truth and human happiness in this district to a more zealous concern for their ignorant neighbours, a station was fixed upon by the committee of the district; engagements were entered into for the support of an itinerant; and Mr. Hatch, from Essex, was recommended as a suitable person to occupy the station; a circuit was appointed

him,—comprehending eight or nine populous villages, of which Kestell, near Broad Hembury, was to be the centre. The state of the people in many of these villages is truly deplorable. In the part alluded to, there appears to be a population of at least *six thousand* persons destitute of that preaching which has been found to be the chief instrument employed to ‘make men wise unto salvation.’”

The Report thus concludes:—“The prompt liberality, the earnest solicitude, and the zealous exertions of ministers and private Christians connected with this Association, afford a pledge for the increasing prosperity of the cause of Christ in the county of Devon. Much, indeed, remains to be done for the welfare of the souls of men in this large and populous county. But as ‘the day-spring from on high hath’ graciously ‘visited us,’ we may confidently hope that its splendour will increase, and carry on us and our posterity to that glorious era of light and happiness, when it shall no longer be necessary—no more an imperious duty—for every one to say to his neighbour and his brother, ‘Know the Lord, because all shall know Him from the least even to the greatest.’”

Among the minutes of the Association at the meeting held at Axminster, 21st June, 1815, is the following resolution:—

“That this meeting feels a deep concern for diffusing the knowledge of the Gospel in the unenlightened parts of this county; and, while it experiences much satisfaction on account of the efforts already made, yet recommends to the churches and congregations of the Association continued and more strenuous exertions, especially in support of the different itinerancies.”*

Whether these fair promises and pleasing hopes were realized I am not

* Another resolution is, “That the forming of schools for teaching the adult poor to read, is approved by this meeting, and that it is recommended to be adopted as generally as possible throughout the county.”

able to state; but, judging by the very small amount (little more than £40) raised in the preceding year, I should not be surprised to learn that, either for want of adequate funds or of suitable agents, the good work did not advance in this large and populous, this dark and priest-ridden county, as might have been expected from so auspicious a commencement of evangelistic operations.

It gives me great pleasure, as one of those who took an active part in the erection of the new chapel at Hastings, and who had also some concern in securing the settlement of the present highly-esteemed and beloved pastor of the church now meeting in that chapel (Rev. James Griffin), to be able to state that, although it was not until last year that they succeeded in removing the debt upon their chapel, they will raise nearly £50 during the present year for the Sussex Home Missionary Association. This I must be permitted to describe as an example well deserving of general imitation. J. W.

*Turnbridge Wells,
August 14th, 1861.*

"WHY ARE WE DISSENTERS?"

THE true idea of the church of Christ is only to be found in the sacred Scriptures. The notions which generally prevail are highly erroneous, and not a little mischievous; and it is therefore of much importance to have them corrected. With this view, the Congregational ministers of Manchester have been delivering a series of Lectures eminently fitted to accomplish the object. We have before us that of the Rev. P. Thomson, M.A., on the question, "Why are we Dissenters?" with which we are much pleased; we shall cite a few of its salient points.

"We dissent from national establishments of religion, because they invade the authority of Christ, and the right of private judgment. We maintain that religion is a matter purely between God and man's conscience. No man, or body of men, have any right to exercise dominion over our faith; and, while we feel that in all affairs of a civil nature it is imperative upon us to yield subjection to civil authority (and the loyalty of Protestant

Dissenters is matter of history), yet when that authority presumes to prescribe what opinions we are to maintain, and what rites we are to observe in religion, it exceeds the department assigned to it, and encroaches upon His prerogative who is the only Lord of the conscience.

"We dissent from ecclesiastical establishments in consequence of their exclusive character, and the obstructions they create to Christian union. The charge of schism, indeed, has often been brought against dissenting churches. This undefined and mysterious word has again and again been applied to Dissent, as a bugbear to deter the sons of the church from entering within the walls of the meeting-house; and some of us remember that the sentiment that 'schism is a greater sin than drunkenness,' was broached by a notorious Churchman, and received the imprimatur of the late Bishop of London; but it has been ably shown that schism consists, not in separation, but in *causeless* separation; and that if the Dissenter is guilty of schism in his separation from the church of England, the church of England was equally guilty of schism in her separation from the church of Rome. 'Not every separation,' says the great Chillingworth, 'but only a causeless separation from the external communion of any church, is the sin of schism; and that imposing upon men, under pain of excommunication, a necessity of professing known errors, and practising known corruptions, is a sufficient and necessary cause of separation. The admonition has been addressed to Churchmen, — 'Mark them who cause divisions, and avoid them;' but who, I would ask, caused the divisions which occasioned the secession of 2,000 ministers in one day from the church of England, by the imposition of the Act of Uniformity? Was it Howe, Owen, Baxter, and the other illustrious band of Nonconformists, or Laud, Sheldon, and the rest, who enforced terms to which they could not conscientiously subscribe? 'All hopes of union,' says the late Archdeacon Hare, 'were destroyed by that second most disastrous, most tyrannical and schismatical Act of Uniformity; the authors of which, it is plain, were not seeking unity, but division.' And, much as Dissenters have been stigmatised with the epithet sectarians, we maintain that all church establishments are essentially sectarian. They make no distinction between essentials and non-essentials; or, rather, they enforce uniformity in the latter, and allow latitude in the former; they refuse to hold fellowship with any one, however pious, who will not think as they think, and act as they act; and they denounce the terrors of excommunication against all who will dare to call in question the scriptural nature of their rites. It is surely unnecessary to substantiate the charge of sectarianism against the church of England. She recognises no other denomination of Protestants save herself. The only ministers, the validity of whose ordination, and the lawfulness of whose services she acknowledges, are the Catholic priesthood.

"Civil establishments of religion have tended, in all ages, to multiply nominal Christians. Christianity, as unfolded in the New Testament, is not a geographical or

territorial, but a personal distinction. It denotes, not the inhabitants of a province or nation, but individuals renewed and sanctified by the Word and Spirit of God. The pious members of the church of England will confess that the idea that we are a nation of Christians, is one which is contributing, to a fearful extent, to delude and destroy the souls of men. Establishments have repressed the energies of the Christian people, by the substitution of a method of human invention for the enactment of Christ; the support of the ministry by the authority of law, rather than by the great financial rule of Christ's kingdom. 'Let him that is taught in the Word, communicate to him that teacheth in all good things;' and, in the language of Wardlaw, 'All the connexions of the religion of Christ with the State have proved debasing to her character, and prejudicial to her interests. They have marred her beauty; they have dimmed her glory; they have numbed, with torpido touch, her vital energies. Instead of accelerating her triumphal career, they have entangled and retarded it; they have taken off her chariot wheels, that she has driven heavily; they have spoiled the ethereal temper, and turned the keen edge of her weapons of victory;—and, but for such unhappy impediments, her conquests would, long ere this time, have subjugated the globe to the sceptre of the Redeemer's reign. Let us, abandoning a method so unwarranted and disastrous, return to the means employed and sanctioned by Christ and His apostles. Let our motto be:—'By the word of truth; by the power of God; by the armour of righteousness on the right hand and on the left.'

"We object to the church of England on account of the views she entertains respecting the officers of the church. There is no epithet which the national establishment is more fond of applying to herself than that of 'apostolic.' So sensitive is she on this point, that she will not tolerate the slightest suspicion of the legitimacy of other claims, and utters her thunders against all who will dare to question the apostolicity of her constitution and officers. 'The man who presumes to affirm that the church of England, as by law established under the King's Majesty, is not a true and apostolic church, or her government under His Majesty is by archbishops, bishops, deans, archdeacons, and the rest that bear office in the same,' I quote from her own canons, 'or that the form and manner of making and consecrating of bishops, priests, and deacons, containeth anything that is repugnant to the Word of God, is, *ipso facto*, to be excommunicated until he repent and publicly revoke such his wicked errors.' A similar sentence does she denounce against 'all that combine themselves together in a new brotherhood, and all that acknowledge that the congregations of other communions are true churches.' But, while she may fulminate her excommunications in defence of her high pretensions, she cannot repress the freedom of the human mind, or seal the fountains of divine inspiration; nor can she, thank God! through the free spirit of the British constitution, indict temporal punishments on those who have conscience and courage to avow their Dissent from her professions. When we read the New

Testament, we find that the primitive churches acknowledged only two classes of officers—bishops or presbyters (for we are prepared to maintain, and the most impartial ecclesiastical historians admit, that these were not two offices, but different designations of the same office), whose province it was to superintend their spiritual; and deacons, on whom it devolved to superintend their temporal affairs. Such were the officers of the apostolic churches; but the Anglican Establishment presents all that diversity of grades and orders, which obtains in a worldly kingdom; and thus we read of 'her archbishops, bishops, archdeacons, deans, prebendaries, canons, minor canons, chancellors, vicars-general, commissaries, officials, surrogates, proctors, and the rest that bear office in the same.' Really, if the subject were not too serious for levity, after such an enumeration of office-bearers, one is tempted to smile at the frequent use that is made of the compellation, *our truly apostolic church*. To what chapter or verse in the New Testament can those who employ this high-sounding epithet point us in support of all or any of these offices? The only officers for whom it is attempted to claim a divine origin, are 'bishops, priests, and deacons;' but the bishops of the apostolic churches were the pastors of single congregations; and there was frequently a plurality of bishops over the same congregations; whereas the bishops of the church of England have the superintendence of dioceses, consisting of many congregations. We read of priests in the New Testament, but the term is not appropriated to any specific order in the church, but all true Christians are denominated, in a figurative sense, 'a royal priesthood.' It is true that the term frequently occurs in the Old Testament, as descriptive of the sons of Aaron; but their antitype was found in the Lord Jesus Christ, the exclusive high-priest of our profession. The deacons in the apostolic church were appointed over the temporal affairs of the body, in order that the ministers might confine themselves to their sacred functions. In the church of England, the duties of the deacon are discharged by the churchwardens and parish overseers; while the person to whom she assigns the name of deacon is a clergyman not in full orders, qualified to fulfil some, but not all the functions of the priesthood. Thus, where similar names are used to those which obtained in the New Testament church, different duties are assigned to them. The bishops of the New Testament are not diocesan or political bishops; its priests are the whole body of faithful men; its deacons are a secular, and not a sacred order; while the archbishops, archdeacons, deans, prebendaries, and the other officers to whom allusion has been made, cannot possibly claim any higher origin than that they are the inventions of men, innovations upon the simplicity of Christ.

"We dissent from the church of England on account of her indiscriminate admission of characters to her communion, and her neglect of scriptural discipline.

"If an inquiry is instituted from the New Testament into the characters of the members of the apostolical churches, we find that personal religion was an indispensable qualifica-

tion to communion; that the maintenance and advancement of Christian holiness was an essential end of their formation; and that they separated those from their fellowship who fell into serious error or unholy practices. Now, I would appeal to every candid mind if these principles are recognised, or can be recognised, in the Episcopal church of this country. So far, indeed, as the teaching of her 19th article is concerned, Nonconformists have no controversy with her. But will the warmest admirers of the Establishment undertake to demonstrate the consistency of her practice with her theory? So far from confining her fellowship to faithful men, does she not acknowledge as members, thousands and tens of thousands who make no pretensions to piety? The very principle on which she is founded renders it impossible for her to carry this article into practice. Every member of the state she acknowledges as a member of the church; and, lest I should be thought to exaggerate, I will furnish you with a quotation from Hooker, who is generally regarded one of the ablest defenders and brightest ornaments of the Establishment:—

"We hold," says he, "that seeing that there is not any man of the church of England but the same man is also a member of the commonwealth, nor any member of the commonwealth who is not also of the church of England: therefore, as in a figure triangle, the base doth differ from the sides thereof, yet one and the selfsame line is both a base and also a sign, a side simply or base if it chance to be the bottom and underlie the rest: so albeit properties and actions of one do cause the name of the commonwealth qualities and functions of another sort the name of a church, to be given to a multitude, yet one and the selfsame multitude may in such sort be both. Nay, it is so with us that no person appertaining to the one can be denied also to be of the other. And, again, our state is according to the pattern of God's own ancient elect people: which was not part of them the commonwealth and part of them the church of God; but the selfsame people whole and entire were both, under one chief governor, on whose supreme authority they did all depend."

The Colonies.

NIGHT AND MORNING IN THE AUSTRALIAN BUSH.

I HAVE travelled amid the primeval shades of the Australian wilds during the live-long night, when engaged on long journeyings, or hurried to and fro between distant places, as the pastor of the sick and dying; but then the moon beamed, and the sky was bright, and dewy chills do not creep around one as in England. I have passed the digger on the road-side, lying wrapped in his blanket, beside the dying embers of his fire. Here, as elsewhere, the faithful dog was found the guardian of his slumbering master, following him unrepinningly until his hoofs were sore, and watching him night by night with untiring vigilance, and all for a damper crust and a bone, his only desire towards his lord. Friend of man, thy faithful service hath often humbled me, contrasting it with my own inferior renderings to an unspeakably better Master. The silence of the forest glades is pleasant at awful, and the stars beam out with lustre, and the moon with brightness, such as more clouded skies at home ever reveal. The Eternal Redeeming

One has at such times often drawn very near indeed to my soul, and I have reined in my steed to bow in silent adoration of the Almighty visitant; then the soul would break forth into singing, and I have tuned some glorious song of praise until the wild woods rang again. How unutterably magnificent and blessed is it to be a Christian! At daybreak, and during the comparatively brief twilight of these latitudes, the moon has sometimes been declining in one quarter of the heavens, whilst the twilight of morning has begun to irradiate another. The effect of these combinations has been so singular and gorgeous, that the painter of less ardent zones would quail to place before his admirers as reality, the thrillingly beautiful appearance of heaven's vault. We despair of at all adequately depicting the scene. The moon appears as polished steel, and a bed of clouds lying beneath her is so lit up by the lamps of coming day, that the hues utterly surpass our pen's descriptive power. As the day predominates the

galaxy of colours gives place to the plainer hue of coming sunshine, which floods in quiet glory around. At such times the noiseless bounds of the beautiful kangaroo leaping majestically across the scene completes the picture, whilst the flute-like tones of the magpie, and the boisterous but cheerful accompaniments of other birds, form music of

the wild and free, well, indeed, suited to the whole. But the scene was changed; the lost traveller on the mountains now watched for the morning, in the midst of thick darkness, gusty winds, and pelting rains.—*From "Lost, but Not for Ever," a forthcoming work by the Rev. R. W. Vanderkiste.*

Evangelization of the Masses.

LETTER TO LAY PREACHERS, AND RULES FOR PUBLIC SPEAKING.

BRETHREN,—The circumstances of our country loudly call for the increase of every species of Christian teachers. To reach the wants of the millions, they require to be multiplied ten-fold. The class to which you belong might be safely augmented to two or three hundred thousand; and even then it ought not to stop. Such a force, amply replenished with the knowledge of the truth as it is in Jesus, and filled with the Holy Ghost, would prove an all-powerful and invaluable auxiliary to the regular ministry. To a vast extent it would recruit that ministry, and thus still further help on the regeneration of the world. One thing only is of supreme importance—let it be thoroughly evangelical; preaching the Gospel is preaching Christ. Everything in Scripture points to the great central truth—all else is secondary, illustrative, and auxiliary, but "Christ is all." God honours the preaching which honours Christ, but He honours no other; and the faithful preacher courts no success which falls short of saving souls. Men who do not feel and believe this now will be awfully penetrated by its truth in the day of judgment. A Gospel without Christ is like a world without a sun—cold, lifeless, dark, fruitless. When Christ fills the sermon, the power of the Holy Ghost is always present, the church is quickened, and sinners are saved. So was it on the day of Pentecost, so in the primitive church, so in the days of Wesley and Whitefield, and so surely will it be again in our day if Christ be fully and faithfully preached. The pious Richard Baxter was wont to say that if men were truly alive to God, they could hardly look an unconverted sinner in the face without bursting into

tears. What is wanted is more heartfelt earnestness and faith, sermons exhorting, beseeching, compelling sinners to be reconciled to God; sermons with one object—the salvation of the hearers; less of proof and more of application; sermons vitalized by prayer and faith, and into which the Holy Ghost has "breathed the breath of life." Away with stale truisms, "feeble expletives," and dreamy speculations, and let the world have the real Gospel, preached with the noble pathos of a manly and natural eloquence, the eloquence of a man in earnest, the orthodoxy of the heart!

The world cannot afford sham-fighting with sin and Satan—the sword of the Spirit must be drawn and used before the enemy can be subdued. We want no reviews on field-days, or blank firing, but a right down earnest charge upon the foe, to secure a speedy and glorious victory in the name of Jesus! The glory of coming ages is the glory of the cross! The world will not be converted by education, or learning, or argument; but by preaching Christ and Him crucified. Christ will help the faithful preacher, and listening sinners will feel that the messenger is sincere. The Holy Ghost will fall on them that hear. Profligates will be reclaimed, backsliders restored, and trembling penitents saved. The church will increase "daily," and the revival spread, like "fire among the stubble," till every knee shall bow to Christ, and every tongue unite to swell the hallelujah chorus of a redeemed and regenerated world!

While, as to matter, you labour to preach the Gospel fully on all occasions, as to manner, preach it freely. Do not

read, but *speak* it from the heart. Regular ministers may, in some instances, read with effect; and, in some cases, perhaps they will act wisely in so doing, but not so the lay preacher,—his forte will be free speech,—a valuable gift, and yet a gift within the reach of all.

To teach the truth, one must see it clearly, and that, too, in its relations. Write a plan or skeleton; elaborate it well; digest, review, and master it. Carry it about and master it. But *never think about the words*. Study the subject fully, the words not at all; and, for the first attempt, let the speaker select subjects in which he feels a special interest. An exposition of a chapter or parable will be advantageous. The conclusion must be carefully prepared and studied. An easy rule is to recapitulate the whole discourse, enunciating its leading ideas; giving a nervous and concise summary; foreshadowing all that has been said, and strengthen the epitome of the ideas by a few words that inspirit the feeling in question at the last moment. Prayer and perseverance will work wonders. Take heart, hold on, and success is certain. The subjoined rules may be of service to you; they are the fruit of some experience.

RULES FOR PUBLIC SPEAKING.

1. Endeavour to possess yourself wholly of your subject.
2. Be calm and self-collected, and

speak to the audience under a lively consciousness that they are expecting instruction and edification; and of the importance of acquitting yourself *well*.

3. Be sure to pitch your voice *low enough* at the commencement of your discourse. It will then find its natural tone as you proceed.

4. Let your enunciation of every syllable and, so far as possible, of the sound of every letter, be *clear and distinct*, and you will then be heard and understood in every part of the largest place, though your voice may not be loud.

5. Keep the lungs well inflated, and speak mostly by the movement of the abdominal muscles.

6. Let your voice be flexible, and mind your pauses, emphases, and intonations, according to the nature of the subject, and the passions that are to be expressed.

7. Keep the mind well concentrated, and enter thoroughly into the spirit of the subject.

8. Keep the limbs flexible, and let motion be prompted by the impulse of feeling. Then it will always be natural.

Let the speaker drill himself to these rules, until their observance become natural and spontaneous; and if the *matter* of his communication is of interest and importance, he will not fail to acquit himself to the satisfaction of his humble audience.

AN OLD PREACHER.

Hopery.

JOHN HUSS ON THE PAPACY.

THE views of John Huss, the Bohemian Reformer, in regard to the church, are much in point at the present time. According to him, Christ is the sole supreme head of the church, the true pontifex, high priest, and bishop of souls. The apostles did not call themselves the heads of the church, but servants of Christ and of the church. Even Gregory would not allow himself to be called universal bishop.

But after this came a change. Till the donation of Constantine, the bishop of Rome was but the peer of his brethren. Later emperors confirmed the donation, and the pope has since claimed to be the head of the church militant, and vicar of Christ on earth; so that, in a certain sense, the church on earth has

three heads, Christ as God, Christ as incarnate, and His vicar for the time being.

But in truth the pope is no more a successor of Peter, than the cardinals are successors of the apostles. He is only to be considered Christ's and Peter's successor and vicar, when he resembles Peter in faith, humility, and love; and cardinals are successors of the apostles only when they emulate their virtues and devotion. But this same might be said of others who have never been popes or cardinals. St. Augustine was of more service to the church than many popes, and than all the cardinals from the beginning until now. Were not Jerome, Gregory, Ambrose, and men of that sort, truer

and better successors and vicars of the apostles, than the present pope with his cardinals, who, neither by a holy life, doctrine, or wisdom, enlighten the people? If, instead of fulfilling their calling, and having Christ's example before them, they rather strive for worldly things, splendour, and pomp, and excite avarice and envy in believers, then are they successors, not of Christ, of Peter, or of the apostles, but of Satan, Antichrist, Judas Iscariot.

It cannot, therefore, be said that the pope, as such, is the head of the church. The pope can know, in regard to himself, with absolute certainty, whether he can be saved, no more than any other man. In case he is not predestinate, he is not only not the head of the church, but not even a member of it. Peter, as Paul testifies, fell into error. Pope Leo was a heretic. All may see what Pope Gregory XII. is, condemned, together with his rival, at the council of Pisa.

The popedom is not essential to the well-being and edification of the church. If it is said that for Christians spread over the whole earth there *must* be a pope, the *must* is only to be understood in the sense in which it is said in Scripture, that "offences *must* needs come; but woe to him by whom they come." In the early church there were but two grades of office, deacon and presbyter; all beside are of later, and of human invention. But God can bring back His church to the old pattern, just as the apostles and true priests took oversight of the church in all matters essential to its well-being, before the office of pope was introduced. So it may be again; and it were possible that there should be no more a pope till the last day. God be praised, who sent His only begotten Son to be the Head of the church militant, for He is able to preside over it, lead it, infuse into it energy and grace, even though there were no pope, or though a woman were seated in the papal chair.

As of the pope and cardinals, so of the prelates and clergy. Here, too, there is a clergy of Christ and a clergy of Antichrist. The former is built on Christ and His laws, labours constantly for the glory of God, and seeks simply

to follow Christ. The latter, though wearing the robes of Christ's clergy, rests upon privileges savouring of pride and avarice, finds itself obliged to defend human ordinances, strives after a proud, splendid equipage. Not the office makes the priest, but the priest the office. The place does not sanctify the man, but the man the place. Not every priest is a saint, but every saint is a priest. Faithful Christians keeping the commandments are the magnates of the church; but prelates who break them are least, and if reprobrates, have no part in the kingdom of God. It is false to say that the laity are to depend on the prelates for what they believe. The divine mission of pope, bishop, priest, &c., is determined by the fact that he seeks not his own glory, but the glory of God; not his own advantage, but the edification and peace of the church. Hence, if an inferior does not discern in his superior a becoming conduct, he is not bound to hold him in a state of present justification, or even among the predestinate.

As to obedience, it is the voluntary act of a reasonable creature, by which he subjects himself to the decision of those above him. Hence each subject must prove the command of his superior, whether it is permissible and to be respected. For in case it tends to the injury of the church and of souls, he must not comply with, but oppose it. Every true Christian must hence, when a command issues to him from the pope, deliberate whence it originates—whether it is an apostolic ordinance and a law of Christ, or mediately such, and he is then to regard and honour it; but if the opposite is the case, he must not honour, but rather firmly oppose it, and not by subjection incur guilt. Opposition in such a case is true obedience. *Devianti Papa rebellare, est Christo domino obedire.*

Now is this all. "If thy brother sin against thee, rebuke him." If spiritual superiors err in life and conduct, the laity may chide them; and if it is ill-endured, and the question is asked, How come you to judge us? the laity may reply, How does it happen that you seek alms and tithes of us?

Essays.

THE IMPORTANCE OF LIFE INSURANCE.

We must give line upon line upon this great social question. Every day we live is exhibiting the sad consequences of its being neglected. Here is an illustration:—

A few years ago, in a flourishing manufacturing town, the business and stock of a chemist were offered for sale. Henry H—, having a local connection, inquired the terms. Being engaged to a young lady who possessed a small fortune, he laid the case before her and her guardians (for she was an orphan), and, having pointed out that the business in question would secure to him a livelihood at once, he was successful in his proposition, and was married within a few months afterwards, having previously taken possession of the chemist's shop. Time passed on, and Henry H— was most attentive and prudent, and supposed to be doing well; but he had had great difficulties to contend with, and he found himself only free from debt after the end of the second year. At this time the writer visited him, and found the young tradesman's home a picture of domestic felicity. A child, whose dawning intelligence was just beginning to express itself in lisping sounds the father's ear delighted to interpret, was playing by his chair, while his wife sat on the opposite side of the bright Christmas fire, doubly happy in her home, inasmuch as, owing to the death of her parents, and the absence in foreign countries of her near relations, she had not experienced the delights of domestic comfort until her union with H—. The scene was exquisitely sweet; but, alas! the remembrance is sad. Time passed on, and Henry H— was still a busy, active, and to a considerable extent, a successful man. But new responsibilities had arisen. A little family had grown up about his fireside, and his success had led to the alteration and extension of his premises at a considerable cost. Suddenly, in the midst of his hopes, before he had completely emancipated himself from these expenses, a shade fell on the house, anxious friends knocked softly at the door, and with saddened faces went upon their way. H— H— was dangerously ill. Superintending the

construction of a sewer, he had been poisoned by the miasma, and lay delirious, dying. For days an awful struggle between life and death went on in the darkened chamber, and fitful gleams of consciousness—like sunlight streaming through the hurrying clouds of March—shone out, and faded into fevered madness. In every moment, while the brain had mastery over itself, one question seemed to rise: "What would become of his wife? his children?" Till prostrate on a dying bed, he had lived as if immortal, without one thought upon the position in which his family would be placed if death should strike him down. He died. No pen could fitly tell the detailed miseries which one by one followed with sad rapidity this first great sorrow to his widow and children. Mrs. H—, though a model of an affectionate and industrious wife, was quite unable to continue the business, which was lost in hireling hands. Meanwhile creditors pressed, and ruin came. A few words will end this sad eventful history. The writer, sitting at the meeting of the Poor House Board, some few months afterwards, heard the widow's name as applicant for relief for herself and the children of his late friend!

Reader, this is no solitary case. An examination of the details of similar applications will prove that the ranks of pauperism are continually recruited from the middle classes, and that the largest proportion of persons compelled to the degradation of seeking relief consists of women (widows) and children, and of aged persons who had lived in plenty. The former have been forced into the workhouse by the thin hand of want, whose shadow was driven from the door while the "bread-winner"—the industrious husband—lived, and proudly worked for the livelihood of his dear dependents. The latter, overwhelmed by the disabilities of age, bitterly reap the fruits of their own improvidence or mistaken plans, and "bring down their gray hairs with sorrow" to a pauper's grave, as a retribution for their thoughtlessness and folly while life was in its prime, while the "evil days came not, nor the years" of infirmity "drew nigh." We may ask one man after another—

most of them shall have wives and children—if his life be assured, he will say "No! that he has not thought about it." Ask him what would become of his family if death were suddenly to take him from them? He will pause as a man does when questioned on a subject not familiar to him; if he be a good man he will probably speak of Providence, and his hopes of prolonged life; fitting it is that he should so speak and trust, but Providence aids those most who help themselves, and hopes avail little, although indulging in them is easy; at best they are but as a rainbow, fleeting and unavailable.

If asked "why do you not assure your life?" some will tell you it is as much as they can do to maintain their families; that the present wants of their wives and children absorb all their limited means, and that they can spare nothing to make a future provision for them. Allow that it is so, and inquire if with the husband and father in health and strength to toil for them, if with the clear head and busy hand of the parent, their wants are but just supplied, what would be their condition if they were to lose him, and be left alone in the world? That question is easily answered; there would be an end to all independence—a broken home, descent into poverty, the cold kindness of relations, the reluctant charity of friends; the widow and the orphan undertaking any description of labour for the mere means of existence. But what else could be looked for? Can a man expect the world to do for his family what he has refused to do for it himself? Now these bitter ills may be averted by a little self-denial, and a resolution to act. Wives are very especially interested in this question, and would men but advise with them, and confide in them, in most cases *they* would find the means of effecting the assurance, and of keeping it in force.

A certain number at every age *must* die in every year; it is a *law* fixed and determined, admitting of no change, is just as unfailing as the setting of the sun, and the husband of the lady whose bright eye may scan this, is quite as likely to be of the number as any other of his age.

Say that such a thing as Life Assurance did not exist, that it had never been heard of, how gratefully a man would be looked on who should say, "for a trifling annual outlay—and if

you are prudent I can show you how to provide it—I will enable you to bequeath a small fortune; I will guarantee that when they lose you, those you love so dearly shall not know want;" how incredulous you would be, and how you would wonder by what means such an end could be attained, and yet here it is seeking you!

There does seem something very selfish in a man gratifying his affections by surrounding himself with the comforts of a wife and family, his consolation in trouble, and his nurses in sickness; enjoying their society in life, and in death leaving them to destitution. He may say he is in good health, and not likely to be taken from them; well for him if he be so, for health is the only time for assurance; it would be of no use waiting till he is sick.

What would be said of a man who, while living, neglected to provide the common necessities of life for his family; if, having the means of feeding them, he starved them; and, being able to educate them, he allowed them to grow up in gross ignorance? And is there so much difference between the neglecting them in life and the forsaking them in death, leaving them penniless? The more he loves them and cherishes them, the greater is his obligation to provide for them. Better insure them to hardship while he lives, if, when he die, he is to leave them to destitution!

The reader may, no doubt, intend to make this important provision for his family, but has, while in the enjoyment of health, been postponing it from month to month, and from year to year. He knows that in the event of his death his family would suffer for the comforts, not to say the necessities of life—he has while living been willing, aye, happy to toil, in season and out of season, that his treasured ones might enjoy in abundance the "good things" of this life. Can he for a moment harbour the thought of the time ever coming when they may be neglected? If the father for a moment consider for how small a comparative sum this provision may be made and his family protected—he need not delay.

We beseech the wives of the land, for their own sake, and the sake of their dear children, to take up this matter. Commencing early, for a very small sum they may obtain substantial help on the dark and awful day which one

hour will bring widowhood and orphanage! If aught temporal can mitigate the sorrows of that dreadful time, it will be the feeling that they have not to crave a morsel of bread from heartless relatives, or an apathetic world. Bereavement is doubly afflictive when accompanied with utter destitution.

PHILANTHROPIST.

ROMISH SCHOOLS IN GREAT BRITAIN.

We have often considered it matter for regret, that unless documents, compiled with care and research, and printed at a very heavy cost to the country, are brought to public notice by the Press, they are comparatively unknown, and only cumber the shelves of the booksellers. *The Bulwark*, with its usual vigilance in the cause of Protestantism, has prepared an elaborate table on the grants to Papists for educational purposes, as given in the Minutes of the Committee of the Privy Council, which deserves the careful study of all who take an interest in this most momentous subject. These sums, it appears, have gone on year after year increasing, till they have now reached the astounding item of nearly £170,000 in England and Wales, and about £15,000 for Scotland! This is exclusive of what has been disbursed to Popish reformatories. To add to what we deem this great and crying National Sin, out of the total no less than £28,448 was for building purposes! Thus it is that our authorities recklessly appropriate money to the support of an impious system, which in every way tends to the subversion of sound morals and good government—a system which is inimical to the best interests of the country, and which constantly labours in direct opposition to the word of God—a system which has been truly designated “the master-piece of Satan.”

But it is even more alarming when we notice the extraordinary amounts which are given to Romish schools in certain counties of England. Take Lancashire: the sum of £13,000 was last year granted with a lavish hand; while up to December, 1860, a total had been bestowed, in the course of a few years, on this locality alone, of £61,285! Then, again, in Middlesex; for the same year, we find the sum was £5,659; and Wiltshire is quite its rival in readiness to lighten the public purse.

Now, it might have been anticipated that the Reports of the Popish Inspectors would have been given, in order that we might have the means of appreciating the work which is being done at the expense of a Protestant nation. But, on the contrary, we are at present favoured with only one sample of the productions of these ingenious gentlemen, that on the Training Colleges and Elementary Schools in Chester, Cumberland, Derby, Flint, Lancaster, Salop, and Stafford. Why is this? Has the Government patronage of Popery gone so far as to suppress documents, lest their real character should be revealed? We earnestly hope that some move will be made, in order to obtain the fullest information on a subject of such importance.

In this one Report, the prominence given to what is termed “Education in Religion,” that is, in the corrupt system of Romanism, is well worthy of serious attention. Alluding to night schools in Preston, the following extraordinary statement is made:—“A class room, or other apartment, is assigned to those whose youth or ignorance of religion calls for particular pains; and here the chief work is catechetical instruction. In night schools young persons are not admitted until they have received their first communion.” *The Bulwark* may well ask, what right any managers of schools in receipt of grants in aid have to spend their money in imparting “catechetical” instruction in the doctrines of Popery? Not only is such the case, but the primary work of such schools is among the “young and ignorant.” Then, from our stand-point, it is in the highest degree improper to clog any benefit which might be derived with the “communion,” falsely so termed. Thus it is evident, that instead of these institutions being kept up for educational purposes alone, they are simply made vehicles for inculcating more successfully the pernicious and soul-destroying principles of the Papacy. The Report before us incontestibly proves this fact. The Inspector, referring to the planting of a new Popish school at Stockport, says:—“This case also affords evidence of the tendency of education, truly promoted, to further the interests of religion, since a large church is about to be built upon land adjoining the school play-ground.” The “promotion of education,” to which allusion is made, is simply the advancement of the interests

of the Romish Church—which must be the natural result of “catechetical instruction” of the “young and ignorant.” The schools are the precursors of the Church—the priest and the schoolmaster are identical.

There are even yet revelations more startling. In this one district, out of 110 certificated schoolmistresses, there are actually 62 nuns! “They,” to use the Inspector’s words, “conduct 116 departments, attended by 12,277 children, as against 64 departments, with 7,117 scholars, under secular teachers.” Nor is this all—out of 148 apprenticed candidates who gained Queen’s Scholarships under this Inspector, during 1855-60, “101, or 68 per cent., served as pupil-teachers in nuns’ schools.” The following are the names of the various Popish orders to which these nuns belong, together with the children whose training they superintend:—

	Children.
1. Conducted by Sisters of Notre Dame (girls’ and infants’ department), 15 schools	4,809
2. ——— Sisters of Mercy, 10 schools (boys and girls)	2,635
3. ——— Sisters of St. Paul, 10 schools (boys and girls)	978
4. ——— Sisters of the Holy Child, 3 schools	1,403
——— Sisters of the Presentation, 1 school (day and night)	804
6. ——— Sisters of Loretto, 2 schools ...	424
7. ——— Faithful Companions of Jesus, 6 schools	848
8. ——— Sisters of the Holy Trinity, 2 schools	287
	12,277

These are the ways in which education is “truly promoted.” There are thus, then, no less than 12,277 children trained in the ways of the Popish orders whose names are given above. Thus indirectly, from this gross misappropriation of the public funds, Protestants are made responsible for the support of nunneries. Nunneries, thus aided, will speedily be multiplied throughout the land, and, under the skilful management of these nuns, they will by degrees absorb a mass of the Protestant children.

Were it necessary to pursue this matter further, we have abundant evidence to prove the careless way in which the books of these and kindred institutions are kept; error after error, with a little care, may be discovered, although enveloped in darkness and confusion, as to the money expended. Everything connected with it demands the closest scrutiny. As to the preparing of many

of the pupils, it is a mere delusion. The Inspector reports that the failures among male candidates were 18 in 20, or 85 per cent.; and the failures among female candidates were 41 in 91, or 45 per cent. This is a case to which there is no parallel. Referring to the failures of the male candidates, the Inspector is obliged to say, “A repulse so disgraceful is to be deplored.” In reference to the female candidates, he confesses that while as many “young women as the colleges can accommodate desire to enter, only one half of them had been so prepared as to deserve scholarships. On the one hand,” he continues, “we have 42 apprentices kept in school for five years, at a cost to the public purse of £3,150, and receiving daily lessons at a further charge of about £820, but yet failing to spell correctly, or to work common sums, or show moderate proficiency in some other elementary subjects, and therefore rejected as below the standard of competency. On the other hand, we have a training college half empty, because so many candidates for scholarships have failed.”

This state of things is most astounding, and all but incredible. It exhibits a problem in relation to the Romish mind that we should like to see solved. We have much to fear from Government trimming and connivance. The reason why Popish schools, receiving Government aid, were exempted from the scrutiny of the Education Commission is now plain, and it affords evidence of something very like complicity. The net-work of Popery, which is rapidly extending throughout the land, is daily increasing its proportions.

This is a subject which demands the attention of every section of the church of Christ. These Government grants are necessarily attended with great danger, and it is very difficult to see how it can be effectually guarded against. If all are taxed, then all who choose must receive. The taxation and the distribution must be co-extensive. It must be all or none. Are Protestants prepared for this? As the matter now stands, these Popish schools are a species of Ecclesiastical Establishment, without the control which attends such institutions. The remedy seems to be one, and only one—the abolition of all grants, and the introduction of voluntary education.

E. S. C.

August 15th, 1861.

Philanthropy.

PAUPERISM.

THE EARL OF SHAFTESBURY:—"I do not hesitate to say, that nine-tenths of the pauperism, nine-tenths of the difficulties whereby the working classes of these realms are beset, nine-tenths of the woes that press upon them, are caused by their own improvidence,—are caused by their own pernicious habits of intoxication."

REV. GEORGE HOLT, *Chaplain*:—"From my own actual experience, I am fully convinced of the accuracy of a statement made by the late governor, that of every hundred persons admitted into the Birmingham Workhouse, ninety-nine were through the prevalent and ruinous *drinking usages* of our country."

REV. DR. CHALMERS:—"The public-house is the most deleterious, and by far the most abundant source of pauperism."

"NORTH BRITISH REVIEW":—"Were it not for this one cause, pauperism would be nearly extinguished in England."

CRIME.

"There is scarcely a crime comes before me that is not, directly or indirectly, caused by *strong drink*."—JUDGE COLERIDGE.

"Every crime has its origin, more or less, in *drunkenness*."—JUDGE GURNEY.

"If it were not for this *drinking*, you (the jury) and I would have nothing to do."—JUDGE PATTESON.

"The enormous consumption of intoxicating liquors which prevails through the land, is a source of crime, not only more fertile than any other, but than all others added together."—M. D. HILL, Esq., *Recorder of Birmingham*.

"If every prisoner's habits and history were fully inquired into, it would be placed beyond all doubt, that nine-tenths of the English crime requiring to be dealt with by the law, arises from this *English sin*."—REV. JOHN CLAY, *Chaplain of Preston House of Correction*.

"Nine-tenths of the crime that is committed, and nearly all the poverty and wretchedness of the poor man's dwelling, may be attributed to *drink*."—ALDERMAN SIR R. W. CARDEN, *Magistrate of London*.

DISEASE.

"The diseases distinctly referable to ardent spirits alone, amount to seventy-five cases out of the hundred."—DR. GORDON, *Physician to the London Hospital*.

"I am persuaded that tens of thousands of temperate drinkers die annually from diseases through which the abstemious would pass in safety."—DR. SEWALL.

"Ardent spirits are one of the principal causes of disease, poverty, and vice."—EDWARD TURNER, *Professor of Chemistry in the London University*.

"Amidst all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spirits."—DR. TROTTER.

INSANITY.

"From my own knowledge and experience, as a Commissioner of Lunacy for the last twenty years, and as Chairman of the Commission during sixteen years, fortified by inquiries in America, I find that fully six-tenths of all the cases of insanity to be found in these realms, and in America, arise from no other cause than from habits of *intemperance*."—THE EARL OF SHAFTESBURY.

"One-third of the cases in the Wakefield Lunatic Asylum may be referred to intemperance."—DR. CORSELLIS.

"In an Asylum at Liverpool, 257 out of 495 patients became insane through intemperance."—DR. PRICHARD.

JUVENILE DELINQUENCY.

"The intemperance of parents is a prominent cause of the juvenile delinquency which inundates our gaols, and is preparing for a future generation of criminals."—MISS MARY CARPENTER.

"Upwards of two-thirds of the whole of the boys in the Glasgow House of Refuge have been precipitated into crime through the habits of intoxication of one or both their parents."—SIR A. ALISON.

"In 1848, no less than eighty-five per cent. of those attending these schools need not have been here, but for habits of intemperance."—*Superintendent of Ragged Schools, Edinburgh*.

SHIPWRECKS.

"The extensive loss of property by sea from shipwrecks, foundering, fires, and innumerable other accidents, many of which, according to the evidence of the most experienced shipowners, nautical men and others, examined by your Committee, are clearly traceable to drunkenness in some of the parties employed in the navigation and charge of such vessels, whose vigilance, had they been sober, would have been sufficient safeguards against their occurrence."—*Report of Parliamentary Committee on Drunkenness*.

"During the war, almost every accident that I ever witnessed on board ship was owing to drunkenness. I believe spirits on board ships are the cause of more accidents than gunpowder, and are more dangerous of the two."—CAPT. E. P. BRENTON, R.N., *before Parliamentary Committee*.

These testimonies to the evils of intemperance cannot probably be better concluded than by quoting the following powerful and comprehensive description of our great national vice, given some time back in the pages of the *Wesleyan Methodist Magazine*. After alluding to the many enormous evils so generally prevalent amongst us, it observes:—

"Many causes doubtless contribute to bring about this lamentable state of things; but, far above all others we place intemperance; verily believing that this single sin is destroying

more souls than all the ministers in Britain are instrumental in saving. Foreign enemies, blessed be God, we have none; but there is a home incendiary, a domestic assassin, who in a time of profound peace is murdering thousands of our population, is stealing millions of our money, is consuming our grain, increasing our taxes, corrupting our youth, filling our prisons, and endangering our national character and tranquillity.

"That incendiary is intemperance. To it we deliberately attribute nineteen-twentieths

of the crimes that are punished by our judges, of the suits that enrich our lawyers, of the accidents and diseases which shorten life; and far more than this proportion of the pauperism, family feuds, and general wretchedness which disgrace and afflict the land of our fathers, which, but for this enormous evil, would be the glory of all lands. A radical and universal reform here would advantage the nation in all its interests and through all its borders."

Editor's Cabinet.

PUBLIC READING OF THE HOLY SCRIPTURES.

WE presume there cannot be two opinions about the importance of the subject brought forward in the following letter. The wonder is, that it has not long since attracted the attention of the ministers, officers, and leading men of the denomination. We shall be most happy to receive communications on the subject, and will pay handsomely for anything that is up to the mark.

To the Editor of the Christian Witness.

SIR,—I am a Dissenter on principle, of forty years' standing, and familiar with the general modes of worship among the various sections of the Nonconformist Body; and the conclusion I have long reached is, that in the matter of Scripture-reading there is a very serious defect among us. I do think that in this respect the system of the Church of England is greatly superior to that of the Dissenters. The superiority, I think, excludes all comparison. Provision is there made for the regular reading both of the Old and the New Testament, and especially for the Psalms, which are gone through once a month. In the vast majority of Dissenting pulpits only a small portion is read—for the most part, I believe, only a single chapter, and that miscellaneously.

The question, then, I have to put, is, whether it be not desirable to seek after improvement in this matter? Ought there not to be twice or thrice as much Scripture read? Is it not this which mainly endears the Liturgy to church of England people? Would not a large increase of Scripture much tend to reconcile them to dissenting worship? I presume there should be more reading in the morning than in the evening, and that on Communion occasions there should be a diminution.

I shall not take upon me, however, to delineate any plan; my object is simply to invite attention to the subject.

The Rubric of the English church might, perhaps, be taken as the basis of any attempt to improve. I think the churches are ripe for change; many, indeed, of late years have been attempting it. I was lately called to preach the anniversary sermon of a new chapel in the vicinity of the metropolis, the pastor of which is a very devout man, where the order of the service was the following:—

Prayer,
Hymn,
Read the Old Testament,
Prayer,
Read the New Testament,
Prayer,
Hymn,
Sermon,
Hymn,
Prayer, and Benediction.

Of this plan I disapprove; it makes much too heavy a demand on the preacher's strength. Two prayers and two readings follow consecutively, without intermission, and still the sermon is to come;—this is above the strength of any but very robust men. The praise and the prayer ought to be differently arranged.

In the Bristol papers I find the following:—

"The Rev. J. Glendenning, of the Tabernacle in Bristol, recently gave an address on 'Congregational Singing,' and in the course of his remarks he is reported to have said, 'It has long been my conviction that in our Nonconformist churches we want more worship—not less preaching, but more worship—more spiritual worship in the hearts of all the people, and more of the expression of that worship in our songs of praise, and in our earnest prayer to God. It is time we had an end brought to that state of things, and at once. I believe this, that we ought to have responses in our prayers; but if we have no response of voice in our prayers, by all means let us unite in singing the praises of God.'"

Sir, I confess to strong sympathy with Mr. Glendearing; I am certain that he is right. "We want more worship," as well as more reading of the Scriptures. We want heart-work in everything. At the same time I scarcely dare hope that our people of the present age can be brought to use the Amen; although, done with intelligence, discretion and devotion, it is, I think, of exceedingly great importance. The fact that express provision is made for it in the Holy Scriptures, deserves particular attention. From this may be inferred its peculiar adaptation to the human constitution, and its tendency to promote devotion and edification. I believe that to abolish the Amen throughout the Methodist body for instance, would exceedingly diminish the charm and power of their meetings. I submit, then, that its general omission is a serious defect in Dissenting Worship.

I hope that what I have said will be taken in good part, and that it may lead to endeavours after improvement. I remain, &c.,

A NONCONFORMIST PASTOR.

HERESIES OF H. W. BEECHER.

THERE is, all the world over, wherever the English language is spoken, we believe, but one opinion as to the talents, genius, patriotism, and philanthropy of the Rev. Henry Ward Beecher. He is praised, admired, and beloved on both sides of the Atlantic. Such favour involves, however, high responsibilities. It becomes all the more important that his theology should be above suspicion. We grant, that for such a man large allowance ought to be made; but even to this there are limits beyond which it may not be carried. It, moreover, behoves him to walk circumspectly; he is not always duly mindful of this. He sometimes occupies positions, in relation to doctrine, of a nature more than questionable. For example, when the great Apostle of Infidelity, Theodore Parker, died in Italy, Mr. Beecher went all the way to Boston to preach his funeral sermon to the deluded people to whom Mr. Parker had acted as a sort of pastor. It may be said, "It is right to preach the Gospel anywhere." The position requires to be qualified and explained. Besides, there are places where the Gospel can hardly be preached, or, at least, where it would not be endured. There may be preaching, but not the preaching of "Christ crucified." Mr. Beecher, on the occasion referred to, adapted himself to his audience; the discourse was one of a thoroughly negative character; Mr. Parker himself might have delivered it. The very fact of the application, indeed, was a virtual impeachment of the orthodoxy of Mr.

Beecher. The parties making it seemed to think that if he was not altogether, he was almost "such an one as themselves." They would not, they could not, have applied to a man with a creed well-defined, thoroughly developed, and universally recognised as that of the Puritans. Offensive of Beekham's congregation applying to Wardlaw to preach his funeral sermon! The thing would have been deemed a burlesque, if not an insult. The tendency of such a course, on the part of Mr. Beecher, was to confound things that vitally differ. It was virtually to sanction the ministrations of a man who laboured with all his might to uproot the very Christianity for which Mr. Beecher, we fully believe, is prepared to suffer the loss of all things, and even life itself!

For more than a year and a half Mr. Beecher has been accustomed to publish a sermon weekly in the *New York Independent*: many of these have been discourses of matchless brilliancy, and not a few have been, in some measure, disfigured by flights of fancy, doing violence to scriptural truth. These aberrations have become aggravated in their character. The last is by far the most serious. His sermon on justification has roused the whole country, and constrained even the most friendly editors to take the matter up. The *Independent* itself, with much tenderness as well as fidelity, has animated on the sermon, making the best defence it could, and concluding that whatever might be the character of these stray flights the preacher was sound at the core. That, however, is not the question; our concern is, not with the orator, but the oration. This style of defence is not unknown in Great Britain, but it ought in no case to be held valid.

It is not a little cheering to observe the promptitude and vigour with which the religious journals are acting in the matter. The following is from the *Congregational Journal*:—

"We have been greatly surprised and shocked upon reading, in the *Independent* of July 4th, the Rev. Henry Ward Beecher's sermon on justification. If we rightly understand him, the doctrine of justification by faith, as revealed in the Scriptures and received by the Protestant world as embodying all the cardinal doctrines of Christianity, he totally subverts and treats with most offensive levity. The sermon is founded upon Rom. v. 1, 2. To particularize, Mr. Beecher's doctrine of justification involves the following errors:—1. The divine complacency and benevolence are the same—hence God loves sinners with the same love before they are

justified as afterwards. 2. Universal salvation; for God has the same love for all sinners, and His love saves them before they know it. 3. Christ came only to manifest or discover God's love to sinners. 4. Christ is not a priest, in that He made a propitiatory sacrifice or offering of Himself to God for sin. In short, 5. He is in no sense a mediator between God and man. 6. The passage, Isaiah liii. 10—12, does not teach what has been called the Covenant of Redemption. Nor is such a Covenant taught in the Bible. 7. The office of saving faith is not to accept Christ in love as our only righteousness and all-sufficient Saviour, but to accept the fact that God's great love has pardoned us. 8. God has no regard to the claims of His law as a moral Governor. Being all love and mercy, He overlooks them as though it had never been broken. 9. The sinner is penitent for sin only after he has found out that his sins are pardoned. 10. The object of a preached Gospel is to make known to sinners not that they must repent and believe on Christ in order to be pardoned, justified, and saved, but that they are already justified and saved by God's great love, and that they must believe it. 11. Christ is denied the joy that was set before Him, i.e., promised Him as the reward of His sufferings—the joy of bringing many sons unto glory. 12. Regeneration, pardon, and justification, are all the same thing. True, these errors are not expressed in a formal manner, but the position taken by Mr. Beecher logically teaches them, and we charge him accordingly with teaching another Gospel. That Mr. Beecher is in heart all that his language implies, is more than we would affirm; but with his heart we have no concern. He sets himself up, through the columns of a newspaper, to be the religious teacher of the Orthodox Congregationalists throughout the land; and if he teach not as God in His word bids him, for one we feel it our duty to protest. It is a poor apology for his heresy, to say that he is no theologian—that he is impulsive, an erratic genius, having a better heart than head. These characteristics

give him the more popularity, and make his errors the more influential and dangerous. In our opinion, no language can describe the amount of injury inflicted upon sound doctrine and vital religion, by the promulgation of such sentiments."

This is, doubtless, an appalling statement: would that we could pronounce it incorrect! It awakens deep sorrow to find great men going astray; their very gifts expose them to strong temptation. The church ought, therefore, to watch over them in love, uphold them by prayer, and when needful, ply them with solemn warning and affectionate remonstrance. Milner, the ecclesiastical historian, well observes, that all the heresies of the church have originated with men of genius. Henry Ward Beecher is the pride of the Puritans, and the glory of the American churches; may the day never dawn when he shall fill them with dismay, and awaken lamentation!

We have been induced to bring the subject thus prominently forward, because of the fame of Mr. Beecher in England, and the vast extent to which his sermons are being circulated among us. We entirely agree with the *New England Congregational Herald*, which says:—

"When we read the sermons of Henry Ward Beecher, reported in the *Independent*, we are alternately filled with admiration and consternation. Now we meet with evangelical truth so clearly illustrated and so forcibly applied, that we are at once pleased and instructed; and then we encounter a passage so full of imperfect, not to say false doctrine, that we are alarmed, not so much for orthodoxy, as for the effect upon the religious views and experience of readers who will accept the error from their regard for the preacher."

These are words of truth, and it behoves all concerned deeply to ponder them. To the admirers of the extraordinary man we would say, "Do not cease to read Mr. Beecher: read whatever bears his much-loved name; but take heed how ye read."

Literature.

The Banqueting House; or, Communion Addresses. By J. S. SPENCER, D.D. London: Nelson and Sons.

DR. SPENCER'S name is a tower of strength on both sides of the Atlantic. His "Pastor's Sketches" have endeared his name to myriads of ministers who have been deeply indebted to them for help in the management of one of

the most important branches of pastoral duty. Dr. Spencer, beyond any of his contemporaries, seems to possess a species of spiritual insight into the human heart; and by his invaluable work he has shared his opulence with his less-favoured brethren. The present volume comprises twenty-six discourses, all bearing on the death of Christ, and all adapted to the Communion as it is

dispensed by the ecclesiastical body to which the author belonged. Either as a preparation for the table of the Lord, or a refreshing memorial after sitting down at it, or viewed simply as thoroughly evangelical reading, the book is one of great value.

Alice Barlow; or, Principle in Everything. London: Tract Society.

ALICE BARLOW is a heroine of her class. She is a representative personage, around which are grouped many characters with a great variety of incident. Alice had the infirmities of her sex, but she was happily surrounded with friends and teachers to whom she was deeply indebted. The book is one of common life in England, and millions of townspeople by its means may obtain a glance of what is going on throughout the land in our farm-houses.

Christ the Light of the World. By R. BESSER, D.D.

OUR German friends excel in a certain species of exposition. For popular purposes it is generally much too critical and erudite, but to those who have patience to pick the wheat from amongst the chaff, it will always repay. In the present case, however, the wheat is abundant, and the proportion of chaff is very small. The volume is adapted both to interest and to edify. We hope the author has not confined himself to the first ten chapters. He will do well to complete the Gospel on the same plan.

Prayer for Family Worship. By R. LEE, D.D. London: Hamilton and Co.

It is a somewhat startling affair to find a Scottish professor issuing a volume of prayers. In the days of our fathers, the deed would have been deemed one in violation of the principles of thorough Scottish Presbytery. There is, notwithstanding, no connexion between the utter rejection of all forms and the adoption of Presbyterian polity. Whatever the polity, there may be, and there are, numerous cases where such helps are highly important. The present volume is one of a very superior character, and it is well fitted to be useful. Used and not abused, it is abundantly fitted to promote edification.

The Old and New Theology. Two Lectures. By H. JAMES, New York. London: Longman and Co.

THIS is about as worthless a book as has appeared for some time. The prefatory Note says, "Our author is so trenchant, so vehement, so Luther-like in his merciless onslaught on what he regards as the enslaving influence of creeds and the tyranny of eccle-

siastical forms," &c., that the reader is at once put upon his guard. The volume is so much paper and type wasted.

Elements of the History of England. By J. C. CURTIS, B.A. London: Religious Tract Society.

OF the hundred volumes of outlines of the history of England now extant, the best is undoubtedly that before us. Beginning with the earliest times, it comes down to the Indian Mutiny, exhibiting no small amount of the great facts of the mighty narrative. The appended matter, touching dynasties and sovereigns, will be very useful. Altogether we greatly prize the volume, which cannot fail to meet with immense favour.

The Works of Thomas Goodwin, D.D. Vol. II. Edinburgh: Nichol; London: Nisbet and Co.

WE have already seen, from the first volume, that Dr. Miller prepared the general preface, and in this we have Dr. Halley's memoir. These compositions are worthy of each other; both are excellent, and, united, they materially enhance the value of the work. These two crowded volumes present a large body of genuine theology, and may be taken as a fair specimen of Mr. Nichol's new undertaking. The typography is compact to the utmost possible extent. Still, the type is so clear and beautiful that the work may be read with the utmost comfort. It is a model in its way; it is impossible to get up any re-print either cheaper or better. Only an immense circulation, indeed, can enable the enterprising publisher to proceed. Mr. Nichol's claims are very great; he is a benefactor of every section of the church of Christ.

The Prophecies of Daniel Collated and Expounded. By F. B. HOOPER. London: Rivington.

The Revelation of Jesus Christ by John. Expounded by F. B. HOOPER. London: Rivington.

Reply to Dr. Wild and the Edinburgh Review: a Defence of the Bishops and the Memorialists, in a Letter to the Rev. J. G. Wild, LL.D. By F. B. HOOPER. London: Rivington.

DR. HOOPER is a zealous student and an able writer. He has begirded himself for the study of the most arduous of all subjects, and proceeded to his work in a manner which reflects on him great credit. While the tractates are far beyond the reach of the masses even of Christian people, there are yet many who have sympathy with the author, and who will meekly sit at his feet, and receive lessons of profound wisdom.

The Light of Life; or, Assured Salvation for Doubting Christians, and how to attain it.
By THOMAS MILLS.

We are happy once more to meet Mr. Mills, and very cordially thank him for his singularly instructive and edifying book. It is by far the largest and best thing he has yet done. The subject treated of is one of the first importance, and its execution is eminently creditable. The work is composed of three parts, each indicated by a question; and under these several heads we have a series of chapters full of scriptural truth. While the book abounds in doctrine it is highly experimental, and such as cannot fail to aid the candid inquirer to the peace of God that passeth knowledge.

The Testimony of Sceptics to the Truth of Christianity. By the Author of "Heroines of our Times." London: Darton and Co.

THIS pretty volume is a species of mirror which correctly presents the image of the bulk of our chief sceptics, both of past and present times; and the appended matter is much fitted to instruct the less-informed portion of readers on the great points of which it treats.

Words from the Watch-Tower; or, Sermons preached by the Rev. J. H. Hutchens, Minister of the Peckham Rye Congregational Church.
London: Straker and Sons.

WE have here twelve excellent sermons on important subjects, presenting highly-respectable specimens of popular instruction.

Papal Aggressions on the Realm of England Resisted from the Introduction of Christianity to the Reformation. By the Rev. R. POTTER, M.A. London: Seeley.

MR. POTTER has done an excellent service by the publication of these erudite and admirable lectures. What is here presented in a pamphlet, in point of matter, constitutes a considerable volume, and forms an enlightened guide to the study of a great subject.

Women and Prayer. By MRS. HENRY KIRK. London: Ward; Edinburgh: Dickson.

THIS is a very singular book. We remember nothing precisely like it. Mrs. Kirk reflects great honour on her sex. Her husband is a very able and everyway a remarkable man, and his wife seems to be in all points worthy of him. The volume originated in the visit of Professor Finney to Edinburgh—a fact which will enable the bulk of our readers to anticipate its governing principle and its peculiar character. It displays deep piety, superior intelligence, and high culture, and is greatly adapted to farther and regulate those movements now so well known amongst us as Revivals. There is a great deal both of divine grace and of human nature in the book. It does much to illustrate individual character and general society. If there be here and there what philosophic men may deem a dash of enthusiasm, it will be found meritorious rather than culpable; and it will require but little candour to acknowledge that there runs throughout the work a strong vein of excellent sense and devout feeling. It is greatly calculated to awaken attention, and to lead inquirers to the proper source of peace, hope, and joy. Many of the facts are deeply affecting, and much of the narrative highly encouraging. Its extensive circulation is calculated to be productive of much good.

Aphorisms: Demonstrating the Spiritual Independence of the Church and the Proper Mission of the State. By B. LAIGN, D.D. Edinburgh: Maclaren; London: Hamilton, Adams, and Co.

THE author of this pamphlet thinks with great force and much justness; we have not for a long time met with any production of a more profound or commanding character. It deserves alike the careful perusal of the Christian philosopher and the Christian statesman.

GROWING IN GRACE.

THIS did not once so trouble me,
That better I could not love Thee;
But now I feel and know,
That only when we love, we find
How far our hearts remain behind
The love they should bestow.

While we had little care to call
On Thee, and scarcely prayed at all,
It seemed enough to pray;
But now we only think with shame,
How seldom to thy glorious name
Our lips their offerings pay.

And when we gave yet slighter heed
Unto our brother's suffering need,
Our heart reproached us then
Not half so much as now, that we
With such a careless eye can see
The woes and wants of men.

In doing is this knowledge won,
To see what yet remains undone;
With this our pride repress,
And give us grace, a growing store,
That day by day we may do more,
And may esteem it less.

RICHARD CHENEVIX TRENCH.

Poetry.

FRIENDSHIP.

How pure is friendship's holy light,
From heaven's own altar shed;
Like dews on Hermon from the skies,
It falls on the weary head.

Not the cold friendship of the world,
That smiles in fortune's hour;
Then frowns upon you when the storms
Of life begin to pour

Their adverse fury on your head,
Toll and privation bringing;
Dispersing wide the brightest schemes
Round which your heart was clinging.

But the friendship of the wise and good
Is what we dearly prize;
The sympathising heart and hand,
That cheers when sorrows rise.

'Tis a bright and glowing star that shines
Across the path of life;
Sweet union of mind with mind,
'Mid the daily din and strife.

And o'er long years it sheds its rays
Of brilliant holy light;
Converting into brightest day
The gloomiest, darkest night.

Sweet type of Him, our heavenly Friend,
Who loves beyond all others;
And firm endures, through endless years,
Much closer than a brother's.

Leicester, April 29th, 1861.

H. H.

TRUTH.

"Truth is a rock large enough for all to stand upon."

God's truth is ever broad and wide,
A rock most firm for each and all;
To stand as brothers, side by side,
The high and low, the great and small;

Where all may dwell, and all be blest,
Where peace and safety we may find
And weary souls enjoy true rest,
Unfetter'd both in faith and mind.

God has not made it so that few
Can stand, and look, and glory there;
To be refreshed with sun and dew,
In truth's own light for ever fair,
With beaming face, and sunshine bright,
Apart from mortal men below,
Enjoying pure and keen delight,
Which other men may never know.

He has not made it sharp and thin,
To cut the feet of all who dare
To stand erect, or claim akin
To him who happy may be there.
Nor is it for the favoured race,
With all refinement in its track;
Not merely for the ruddy face,
But for the outraged, injured black.

All, all may dwell together there,
In one fraternal happy band;
The same high privilege to share,
As on the same great rock they stand.
Yea, all mankind may find a space
To walk on, pure, and clean, and bright,
And lose for ever error's trace
In truth's strong flood of endless light.

From every clime, from every shore,
From every land, from every sea,
Let bigotry be seen no more,
Since this great rock for all should be.
Though great the separating line
In birth and rank, in state and mind,
Yet all in truth's pure light may shine,
And union true for ever find.

W. DARWENT.

Congregational Intelligence.

CHRISTIAN WITNESS FUND.

THE sixteenth annual distribution of this important fund for aged and infirm ministers of the Congregational denomination in England and Wales, was made on Monday, 6th May last, in the Congregational Library, Blomfield-street. James Spicer, Esq., was called to the chair, and the Rev. Dr. Tidman offered prayer. The Rev. George Smith, the honorary secretary, read the minutes of the committee, which were approved, and presented an audited balance sheet of the fund, accompanied with a brief but gratifying Report. From this it appears that more than six thousand pounds had been voted to aged or afflicted ministers since the establishment of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE in 1844; and that upwards of one thousand four hundred pounds had been

granted to pastors, with a view to aid them in securing deferred annuities, on arriving at the age of sixty. The fund, in addition to the profits of the magazines during the year, was augmented by a donation of £400 from the committee of the Congregational Union, for which the hearty thanks of the managers were accorded. The Rev. W. R. Dale, M.A., was elected a manager in the room of the late Rev. J. A. James, and the Rev. W. Tarbotton in the place of the late Rev. H. Addiscott. Votes of thanks were presented to Joseph East, Esq., the treasurer, for his kind attention to the interests of the fund;—to the Rev. George Smith, for his efficient and gratuitous services as the secretary;—and to the Rev. Dr. Campbell, for his editorial labours. Votes to the amount of £819 were then made to brethren,

the initials of whose surnames are here appended. Thanks were given to Mr. Spicer, as the chairman; and the Rev. John Woodward closed the meeting with prayer.

GRANTS.

£	£	£
A..... 8	G..... 5	O..... 6
B..... 6	G..... 10	P..... 5
B..... 8	G..... 6	P..... 5
C..... 8	H..... 5	P..... 10
C..... 10	H..... 8	R..... 5
D..... 5	H..... 6	R..... 8
D..... 8	H..... 8	R..... 6
D..... 6	H..... 8	S..... 5
D..... 5	J..... 6	S..... 6
D..... 6	J..... 6	S..... 8
D..... 6	J..... 6	S..... 8
D..... 5	J..... 6	T..... 6
E..... 10	J..... 8	W..... 6
E..... 6	L..... 5	W..... 6
E..... 10	L..... 6	W..... 5
G..... 12	M..... 6	

ORDINATION SERVICES.—The Rev. G. Shaw was publicly set apart for the ministry in Field Chapel, Kirkheaton (near Huddersfield), on Wednesday, July 31st, when the following ministers took part in the services:—The Rev. J. Oddy read the Scriptures; the Rev. E. R. Conder, M.A., delivered the introductory discourse; the Rev. R. Skinner asked the usual questions and offered the ordination prayer; and the Rev. James Cameron gave the charge. In the evening, the Rev. R. Bruce, M.A., preached to the people.

ASSOCIATION FOR EVANGELIZING THE METROPOLIS.

To the Pastors, Deacons, and Members of the Congregational Churches in London and its vicinity.

DEAR BRETHREN,—Feeling persuaded of your deep interest in everything pertaining to the spread of the Redeemer's kingdom, we wish to direct your earnest and prayerful attention to the spiritual condition of many populous districts of the Metropolis, with a view to some immediate additional effort for its amelioration.

The census of 1851 disclosed the appalling fact that no fewer than 669,514 additional sittings were needed in order to provide adequately for the spiritual wants of the population, on the estimate that 58 per cent. should be worshippers in some sanctuary. It further showed that the actual attendance did not reach by one-third the accommodation already provided; thus indicating that something more than church room was necessary in order to affect the masses of the people. Since that period the population has increased by 440,798, and now numbers 2,808,084 souls. Of these about 1,625,759 are capable of attending divine worship; but the actual provision made for them by all denominations is considerably under 800,000, thus leaving more than that number utterly unprovided with the means of grace, even if they were disposed to avail themselves of them. It must also be borne in mind that a considerable

share of this provision is made by parties whose teaching and worship is not only unevangelical, but too frequently in decided antagonism to the Gospel.

It has been well said, "Heathenism is the poor man's religion in the Metropolis." Nor is the sentiment to be restricted to the poor; for it may be affirmed with equal truth of a large portion of the middle and upper classes. It is an indisputable fact that there is more real heathenism in the Metropolis than is to be found in many scenes of foreign missionary labour. Not only so, but it is ascertained that the number of attendants on divine worship, and of communicants at the Lord's Supper, is far less, in proportion to the population, in the most favoured portion of London, than it is in several of the lately evangelized islands of the South Pacific.

In a most excellent paper, the first of a series, published in the *Christian Witness* of February, 1860, the Rev. J. H. Wilson says:—

"If we were to analyze the population of London, and compare the number of its individuals of each class, with an ordinary-sized town, say a town with a population of 10,000, we should find in the vast Metropolis as many persons as would fill about two towns with Jews; ten towns with persons who work on the Sabbath; fourteen towns with habitual gin-drinkers; more than ten towns with persons who are every year found intoxicated in the streets of London; two towns with fallen women, to say nothing of those who are partakers of their sins; one town with gamblers; one with children trained in crime; one with thieves and receivers of stolen goods; half a town with Italians; four towns with Germans; two towns with French; while there are as many Irish as would fill the city of Dublin; and more Roman Catholics than would fill the city of Rome. Nor is this all. There are as many publicans and beer and tobacco shops, as would fill two towns of ten thousand each, open every Sunday; and if we allow only twenty-five customers to each place, as representing the amount of attendance for the day, we have 500,000 people, say half a million of men and women thus occupied, while 874,015 only are attending the house of God! In London there are 20,000 public-houses and beer and tobacco shops open on the Sunday, and only 750 Protestant churches and chapels for divine worship. In Scotland, with the same population, there are no public-houses open on the Sunday, and 2,500 churches and chapels where the people attend on the means and ordinances of grace."

With all these, and many similar elements, the Christians of London are called to deal. To you, dear brethren, together with others, this grace is given, that you may proclaim to these careless and neglected ones the glad tidings of salvation. After all that has been done, and well done, by various agencies of an undenominational character, there are wide fields of ignorance and irreligion into which the Congregational Churches of London may and should enter. As yet you have no organization which, with vigorous life and active energy, is endeavouring to lay hold of the perishing masses. You have the London

Congregational Chapel-building Society, which has done, and is yet achieving much good, but as the proper complement and auxiliary to that excellent institution, you need an Evangelistic Association. London has been intentionally left by the Home Missionary Society as a field in itself, and the hope is cherished that the churches of the Metropolis will do for it what the most efficient and successful of our County Associations are doing for their own neighbourhoods. What is needed is simply this, that each individual Christian, and that every Church should address themselves to the work of the Lord, breaking up the fallow ground, clearing and draining the spiritual waste, and thus seek to make the moral wilderness a "garden of the Lord." If souls are brought to Christ, and churches strengthened, the way will be prepared for chapel extension, and for every other good work.

It is gratifying to find that the religious condition of London is awakening general interest, and prompting to new and varied effort on the part of different religious bodies. That there was an urgent demand for this attention the following statements will abundantly show. Just three years ago a Report presented by a committee of the House of Lords on "The means of spiritual instruction, and places of divine worship in the Metropolis," &c., contained the following remarks:—

"It appears further that Middlesex, the county which may be considered the central seat of the civilization, the enterprise, the wealth and power, as well as of the government of this great empire, is actually the very lowest of all the counties of England, in the provision made for divine worship by all denominations."—p. iii.

After indicating Shoreditch, Stepney, Ratcliff, Newington Butts, and Clerkenwell, as peculiarly destitute and neglected, the Report adds, with respect to the parish of St. George the Martyr, Southwark, "the moral and social condition of this parish is *very awful*." Again, of the important parish of St. Clement Danes in the Strand, which is described as "the connecting medium between the two extremes of the highest and the lowest of the London population," it is recorded that "there is a frightful amount of infidelity—infidelity in all its shapes, extending, not only to the denying of the Christian Revelation, but even to the grossest and darkest heathenism; in fact, they (i.e. the poor inhabitants) have not any idea of the existence of a God. Being the centre of London it seems to be the focus into which evil contracts itself," and then it is continually multiplying itself, and discharging itself into the outskirts of London. It is also said, that "the infidelity extends actually among the better classes. Some of the very worst streets in London are in his (the rector's) parish; irreligion and vice are so rampant in it, that the rector, without adequate accommodation in his church, or without sufficient aid from curates, states, that it is quite impossible for him to cope with the immense amount of spiritual destitution around him, *emphatically closing his testimony with these words: 'I do not know*

what to do; it is a most painful position to be in.'"

—p. v., *Report*.

Admitting these to be extreme cases, and allowing that they are viewed from a denominational point, there is no doubt as to the substantial correctness of the representations, nor as to the fact that many portions of the Metropolis closely resemble the places referred to, whilst the most favoured districts have by no means an adequate supply of evangelistic agency.

The demand for more Christian effort has been plainly indicated, and repeatedly enforced, by those who have been for a long period familiar both with the amount of spiritual destitution, and with the various evangelistic operations. Thus, a late report of the London City Mission, after stating its staff of missionaries as 875, and hoping that by 1861 or 1862 it might reach 400, adds:—

"But as the Mission has continued year by year to have its increase, London has also annually had its increase; 1,200,000 persons have been added to its population since it was estimated that 400 missionaries would suffice for its wants. It now requires a second 400 missionaries, and there is almost the same amount of new work to undertake as there was when the Society was first formed; the London which now is, is rapidly approaching to a city double in population of the London that then was (i.e., the London of 1835.)" It is evident, therefore, that increased, and ever-increasing effort is required to keep pace with the ever-growing demand. Not only so, but there must be modifications in our schemes of labour, and an adapting of them to the conditions of the people, and the states of society.

A writer in the *Quarterly Review* for April, 1861, says:—

"The Church (i.e. the Episcopalian and Established Church) has made repeated attempts to overtake the growing masses, and so have other religious bodies; but both Church and Dissent have failed. The one because its strength has been a good deal misapplied, the other from the weakness which is inherent in the very nature of Dissenting Communions."—p. 422.

We venture to express our conviction of the thorough ignorance of this writer as to "the nature" and the working of Dissenting Communions. But we are bound also to admit that so far as London is concerned, we have laid ourselves open to much misrepresentation and to severe reproach. It is a melancholy fact that the greatest, most wealthy, and most influential city of modern Christendom is one of the most godless; and it is scarcely less sad that up to this time there has not been any concerted and well-sustained effort on the part of Congregationalists for its evangelization.

Whilst several of your churches have been distinguished by their zeal and liberality in missionary efforts, it is painfully evident that from some cause or causes, the whole body has not been characterized by an aggressive spirit. Is it not obvious that whilst you have gained ground in some quarters you have lost it in others; and that though there may have been positive progress, you, in common with other bodies, have to deplore that it has not borne

an adequate proportion to the increase of population and the claims of the times? Many densely peopled localities are either wholly overlooked or left to the missionary efforts of very feeble communities. In the district which has been singled out and described in the Report already quoted as "the focus and centre of London iniquity and spiritual destitution," one of your chapels, both commodious and well situated, has been closed for a long time, and still remains unoccupied, after having narrowly escaped falling into the hands of the Roman Catholics. Unhappily this is not a solitary case. We cannot believe that in relation to this matter there is any defect in your policy, but must admit that there has been a lack of zeal, of faithfulness, and of aggressive effort. Many of your churches have for a long period been strong and vigorous. They remain so to this day, triumphantly rebutting the charge of "inherent weakness." If there has been feebleness, it has been that which accompanies self-indulgence and sloth, not that which follows incapacity. Other churches, however, have been left unaided to struggle with difficulties, and to languish with weakness, when they would gladly have sounded forth the word of the Lord in the regions round about them. It is only by the strong coming to the aid of the weak, and by the latter doing everything that Christian duty and self-respect demand, that all will work well. By acting in kindly and generous co-operation there is a reciprocal, healthy and powerful influence. The strong are blessed by aiding the weak; the weak are encouraged and strengthened by the material aid, the moral influence, and the fraternal sympathy of the strong.

There is in the Congregational churches of the Metropolis a moral power adequate under the divine blessing to the accomplishment of great spiritual results. The gifts of each individual believer, and the energies of each church, need only to be called forth, directed and sustained, in order that old fields of labour may be resumed with fresh ardour, and that new ground may be broken up.

It is with these convictions, and with a view to the churches of our own body taking their proper part in the evangelization of London, that the London Congregational Association has been instituted. The great objects at which it aims are "the evangelization of London, the promotion of fraternal fellowship among the associated churches, the calling forth of their separate and united efforts for the diffusion of Christian truth, and the establishment of worship in connexion with Congregational principles among the neglected portions of the population." In seeking these great ends the Committee desire your hearty co-operation, and feel assured that you will not withhold it. The diffusion of your own principles, the claiming of new territory for Christ, the calling forth and providing for the exercise of Christian gifts, and especially the salvation of lost souls, are objects which challenge your highest ambition. Remembering Him whose name you bear, and in whose footsteps you should tread, who shortly before His agony wept over the sinful multitudes of Jerusalem—should you not seek more to cultivate His spirit, and to follow His example?

Let the salvation of this many-peopled and wicked city be the burthen of your prayers, and the object of your efforts. Let your place be the van and not the rear in this movement. Then, when God accords success, with what hallowed joy will you recognize on earth and in heaven the blessed fruit of your labours!

With the prayer that God may abundantly prosper you in all your works for Him, and cause you always to "abound therein with thanksgiving," we commend the Association to your fraternal confidence, hoping that it will receive your adhesion, obtain a place among the objects of your liberal support, and eventually prove itself a most efficient agency for Home Evangelization.

On behalf of the Committee,

HENRY SPICER, *Treasurer*,
JOHN SUGDEN, *Secretary*.

SUDDEN DEATH OF THE REV. P. TURNER.

THE DEACONS' CIRCULAR.

Southampton, August 5th, 1861.

REV. SIR,—On the other page is an appeal on behalf of the Kingsfield Congregational Church, penned by the late Rev. Peter Turner, our lamented pastor, only two hours before he was called to give his account to the Master he so long and faithfully served. Having written this appeal, he went for a walk with his wife and son, and in a short time was borne back a corpse. While walking his heart ruptured, and after but a few minutes' suffering he breathed his last. He leaves an attached church, and a mourning wife and family. On Tuesday last, July 30th, his remains were interred with every token of respect, in the presence of his brother ministers and a large concourse of his fellow-townsmen.

We do not think it right to recal this appeal, but we beg to supplement it by a most earnest request that you will not only do as there suggested, but the same also for the benefit of the bereaved widow and family. There is but a slender provision for them, and we feel anxious that their wants should be supplied. The Rev. T. Adkins, who preached the funeral discourse on Sabbath evening, has intimately known him during the five years of his ministry here, and will bear testimony to his character, labours, and zeal.

May the great Head of the church enable you to assist the widow and the fatherless, and return into your own bosom a thousand-fold.

We are, dear Sir,
Yours respectfully,

GEORGE BAKER,
CHARLES NASH,
JOHN SHIELDS,
WILLIAM WAKEFORD,

Deacons.

MR. TURNER'S CIRCULAR.

*Victoria Rooms, Congregational Church,
Southampton, July 28th, 1861.*

DEAR SIR,—Under the sanction of the Congregational Chapel-Building Society and the Hampshire County Association, with the concurrence of all the Dissenting ministers

in the town and neighbourhood, as to the necessity and the expediency of the movement, we are erecting a third Congregational place of worship in Southampton.

The cost, including purchase of land, lighting, and other extras, will not be much less than £2,500, nor is the outlay expected to exceed that sum. The building is nearly completed, but during the course of the next month we have heavy engagements to meet, so that we have deemed it both needful and proper to make an appeal on this wise for assistance.

We respectfully solicit the kind offices of pastors of Independent churches to lay this statement at once before one person, at least, in their respective congregations who may be able and willing to help us in this matter; and if by their influence we can realize *One Guinea* in each case, we should have a cheering prospect of success. For seven years we have worshipped in public rooms, and for the support of the Gospel have raised about £280 per annum; but as we are among the poor of this world, we are compelled to seek support from those who feel interested in the promotion of Christ's cause. We confidently ask for your co-operation in the way (the extent not limited) named above.

Post-office orders to either of the undersigned will be gratefully and promptly acknowledged; or payments may be made to Maddison and Pearce, Bankers, Southampton, to the account of Messrs. P. Turner, C. Nash, and J. Shields.

We are, dear Sir,

Yours respectfully,

PETER TURNER, Pastor, *Bechyden*.

JOHN SHIELDS, Treas., *Bedford-ter*.

BATTLE BRIDGE, ESSEX.—On Wednesday, July 24, the Congregational Chapel at Battle Bridge was re-opened after extensive repairs and improvements. The sermon was preached by the Rev. H. P. Bowen, of Brentwood. At five o'clock a public meeting was held, at which tea was provided by the ladies of the congregation, and addresses were afterwards delivered by the Revs. H. P. Bowen, W. Dungan, H. D. Jameson, Billerica; J. F. Butler, Esq., Childeritch Hall; J. Richardson, Esq., Wickford, and other friends. Liberal collections were made after the services; these, with the subscriptions promised, will clear off the debt incurred by the alterations.

BIRKENHEAD.—The Rev. Frederick S. Williams has resigned the pastorate of the Congregational Church, Oxtow-road. Communications may still be addressed to him at Birkenhead.

BLACKBURN.—The anniversary services of Mill-hill Chapel, Blackburn, were lately held. On Thursday, July 11, the preparatory public meeting took place. The Rev. W. H. Mann occupied the chair, and read a report of the past year's events and proceedings. Among the changes, prominent reference was made to the removal by death of their dear and honoured friend, Jos. Eccles, Esq. In the report of work done, mention was made of the flourishing: day- and Sunday schools; tract society, open-air services, &c. A satisfactory

financial statement, furnished by Mr. James Woods, the treasurer, was next read; but the death of Mr. Eccles, who, in addition to being the founder, had always contributed largely to the cause, rendered necessary increased effort on the part of the people, and all present pledged themselves to renewed exertions. On Sunday, July 21, the Rev. H. H. Boullard, of Woodbridge, formerly pastor of the church, preached morning and evening; and the Rev. Thomas Davies, of Darwen, in the afternoon. The collections during the day amounted to £56, £20 of which was contributed by the Sabbath school. Through the kindness of the executors of the late Jos. Eccles, Esq., in carrying out his purposes, but £600 is now required to enable the congregation to possess this beautiful and commodious chapel free from debt or incumbrance. A vigorous effort is being made to clear off speedily the whole sum.

MAULDEN, BEDS.—The ancient meeting-house of this village has lately been thoroughly restored, at an expense of considerably more than £300. Suitable accommodation is now provided for 200 children to be present during Divine service. The reopening services were held on Monday, July 29, when the Rev. J. Makepeace, of Luton, in the afternoon, and the Rev. T. Binney in the evening, delivered appropriate discourses.

MUSSELBURGH.—The Rev. D. Johnston, who recently completed his studies at the Congregational Hall, has been inducted to the pastoral oversight of the church at Musselburgh. The Rev. Drs. Alexander and Gowan, Mr. Forbes, of Glasgow, and others, took part in the proceedings. A soirée was held in the evening, at which Mr. Johnston presided.

NEW ENGLISH CONGREGATIONAL CHAPEL, ST. HELIER'S, JERSEY.—This new and commodious edifice for the use of the congregation of the Rev. A. E. Pearce, formerly of Manchester, is now open. The cost of the chapel and adjoining school-room, including purchase of land, was about £2,400. The total accommodation is for about 500 adults, or, with side galleries if required, 700. The dedicatory services commenced on Thursday, the 18th July, when the Revs. John Graham and A. M. Henderson, of London, preached to large congregations. On the following evening a devotional meeting was held, when the above gentlemen furnished an interesting account from personal observation of the religious movement in Ireland, and suggested the methods of carrying out a similar work in St. Helier's. The Revs. A. E. Pearce, C. H. Bateman, and Dr. Vaughan took part in this service. On the succeeding Sunday, the Rev. Dr. Vaughan preached to overflowing congregations. On Tuesday evening, Dr. Vaughan delivered a lecture on the "English Reformation;" and on Thursday evening a congregational tea-meeting closed this series of deeply interesting services. A large and respectable company assembled in the spacious school-room, where a substantial repast was provided by the ladies of the congregation. After tea, the meeting adjourned to the chapel, when the Rev. A. E. Pearce read a list of contributions received towards the building, in Jersey and in England, amounting

ing to £1,203. In addition to this, they had yet to receive, in promised subscriptions £75; grant and loan from the English Chapel-building Society, £150; money in the Bank, previously collected, with interest, £185; and proceeds of sale of Grove-street Chapel, £200. With these available resources the sum required for the erection, exclusive of the cost of land, has been secured within about £10.

NEWPORT, PEMBROKESHIRE.—On the 80th and 81st of July, the Rev. J. G. Morris, of Brecon College, was publicly ordained as the pastor of the Congregational Church in the above town. The Rev. Daniel Davis, of Cardigan, now eighty years of age, preached. The Rev. W. Roberts, classical tutor of Brecon College, delivered a discourse on the "Nature of the Christian Church." Rev. J. Davis, Gideon, asked the usual questions, which were answered very satisfactorily. The Rev. William Jones, Glynarthen, offered the ordination prayer; the Rev. J. Morris, Professor of theology, Brecon College, gave the charge; and the Rev. E. Lewis, Brynberian, addressed the church, followed by the Rev. D. Bateman, Rhosycaeran.

REDCAR.—The Rev. D. Wainwright, of St. George's-street Independent Chapel, Chorley, has accepted a very warm and unanimous invitation to the pastorate of the Congregational Church, Redcar, Yorkshire.

UPMINSTER COMMON, ESSEX.—At the anniversary of this place of worship, a sermon was preached by the Rev. George Clayton, of

Gaines-park, Upminster; after which a public tea was provided by the ladies of Brentwood and Upminster. A public meeting was afterwards held, when the chair was taken by the Rev. H. P. Bowen, of Brentwood, who spoke on "The Moral Power of the Church, in what it consists," the subject chosen for discussion. Addresses were delivered by Revs. G. Kettle, Upminster, on "Enlightened Views of the Truth of Christianity;" H. D. Jameson, Billericay, on "Vigorous and United Effort in the Cause of Christ;" Mr. Butler, Childerditch-hall, on "Personal Holiness;" Mr. Daynes, of Brentwood, gave an earnest address on "Practical Benevolence;" and Mr. Rist on the "Sabbath School." All the deacons of the church at Brentwood are engaged as evangelists, in preaching every Sabbath in the various stations around the town.

WATTON, NORFOLK.—A bazaar in connexion with the Congregational church in this place was held on Thursday, June 27th, in the Wayland-hall. The hall on the occasion was tastefully decorated. Over a raised dais, well stocked with books, &c., was the motto "Voluntarism" very prominently displayed. All the principal shopkeepers closed their establishments, in order to give their employes an opportunity of an evening's entertainment among good doers, and general good feeling was displayed. At the close of the sales, more than £50 was found in the hands of the committee.

Obituary.

LATE REV. W. THOMAS, OF WOTTON-UNDER-EDGE.

MR. THOMAS was a native of Caermarthen-shire, and the son of a farmer. He was born in the year 1793, was educated for the ministry at the Presbyterian College, Caermarthen, and was ordained, about forty years ago, over two rural churches in Pembroke-shire—namely, Tiers-cross and Rasenmarket, now under the pastoral care of the Rev. Evan Thomas. He remained there a very few years, but during that short period produced a powerful impression upon the people; his ministrations were very acceptable, and he is still remembered affectionately by some of the older inhabitants of the neighbourhood. He then received an invitation to the Old Meeting at Wotton-under-Edge, a charge which he accepted, and retained to the close of his life. During the first years of his residence at Wotton his ministry proved very attractive, the chapel being unable to contain the numbers that came to hear him preach. In the course of time various circumstances combined to check this prosperity. The once flourishing manufactures of the district began to fall off, diminishing, of course, its population and material resources. To this must be

added the Chartist agitation, which raged warmly in some parts of Gloucestershire, and led to ill-feeling, which produced a damaging effect upon the interest at the Old Meeting. But though his encouragements grew less, Mr. Thomas persevered in the punctual discharge of his duties, esteeming them a work of faith and labour of love. His preaching was earnest, faithful, and evangelical. The approach of death was gradual and fully anticipated by him. His heart being in his work, he felt loath to give that up; else he welcomed death, and longed to depart. He bore his last illness with exemplary patience, all the more remarkable from his being constitutionally of a somewhat impatient temperament. But it was delightful to observe how this natural hastiness gradually gave way, and, before the end came, had entirely disappeared. The meekness displayed by him, and the gratitude manifested for every attention paid him, were most gratifying to those obliged to be in constant attendance during the last few weeks of his life. Mr. Thomas was twice married, but had no children.

Christian Doctrine.

ORATION AND SERMON AT THE FUNERAL OF THE REV. THOMAS SMITH,

Delivered in the New Meeting, Bedford, February 8, 1801.

BY THE LATE REV. THOS. TOLLER, OF KETTERING.

THE ORATION.

No event which takes place in the course of human affairs is so interesting in its nature, so important in its consequences, so mysterious in many of its circumstances, or so adapted to impress the mind of man, as the event of death. Whether you consider it as the apparent cessation of enjoyment and existence to a rational and intelligent being, the disorganization of the most curiously-constructed of all machines, a member of society is resistibly thrust from his post of service and activity, cut off from every endearing tie, and snatched from every thing deemed valuable on earth; as a moral and respectable agent dismissed from his probationary state. All these views of the fact are full of alarm, calculated to arrest the attention, and awaken to serious and anxious reflections. Especially, as the certainty of personal dissolution naturally associates ours with those general signs of mortality; so that, indeed, few are so thoughtless and hardened as to contemplate a corpse without emotion, or be present at the funeral of a fellow-creature without a sigh. Ah! this is the end of all men; it is appointed unto all thus to die. Mortality, then, as such, is a momentous and interesting subject of meditation. But there are circumstances attendant on particular cases which give a peculiar air of solemnity to a funeral procession, all forth more than usual symptoms of sorrow, and add a tinge of pensiveness and grief to the countenances of mourners beyond what the external trappings of customary interment can bestow.

When you follow to his long home a friend, an intimate, amiable friend, proverbial for the suavity of his manners, a piety of his spirit, gentle candour, and benignity of deportment—in that

case you are not a mere spectator of mortality, not an artificial or a hired mourner, not a mere respectful follower of the bier. Your heart goes into the grave with the descending corpse, your tears abundantly flow, and are the genuine tribute of affection to departed goodness. In this view, the sight of so many weeping eyes on this occasion is matter of no surprise to me; no eloquence is necessary to excite them but the soft and silent rhetoric of yonder tomb.

Again, The interment of a *Christian minister* conveys ideas beyond those of a common death. One who has long uttered the voice of judicious and affectionate instruction, broken the bread of life, poured out the pathetic and fervent prayer, whose heart has yearned over the best interests of his flock—with the anxiety of a father and a brother—there's an instructiveness in the very change which death has here produced—there's an energy issuing from the very muteness of that tongue, which few hearts surely are sufficiently callous altogether to resist. Those eyes, which too often have been closed in drowsiness under the living preacher, must surely look with attention here; and those ears which have been deaf to the most awful warnings, must listen for a moment to the final admonitions which issue thence. How many sermons have I heard from those lips, with a careless or revolting mind? Well, they will trouble me no more; I have heard the last of them. The best earthly friend I ever had can say no more to me, can do no more for me. But, O my soul, what will what he has said prove to me?

Again, The interment of a *parent* is calculated to awaken, at least, in kindred breasts, sensations beyond those which common graves are adapted to produce. The death of a solitary individual, un-

connected in the most intimate sense in domestic life, considered as a mere event, is as important and awful and awakening in its consequences, as in any other case. But when you see a *parent*, the only remaining parent of a numerous offspring, deposited in the dust, you tenderly associate the case of the departed father with that of the surviving orphans. The entire insensibility, the total incapacity, the final separation of the dead, come in contact in your meditations with the youth, the helplessness, the necessities, and anxieties of the living. Your heart bleeds for the lovely branches of the withered trunk, bereaved in early life of the wisdom, the piety, the goodness, and the prayers of such a parent, and your sensibility rises to the *great Parent* of all, "Be thou the orphan's guide and hope, O thou, in whom the fatherless find mercy." You, the members of this congregation, are assembled at the grave of a *pastor* and a *friend*, in circumstances peculiarly singular, almost unexampled. After a long series of labours amongst you, and a temporary retreat from those labours, you received him again with renewed affectionate complacency, and hoped to enjoy his last and his best days, and that those days would have been mercifully protracted to years. But, alas! the date has been short, indeed; his latter days have been short amongst you. It seems as though Providence sent him only to wind up his ministry, where he spent the principal part of his life; just to leave with you a few affectionate farewells, to close his eyes, and find his grave, and lay his bones among you. This circumstance, too, is strikingly illustrated by the abruptness of his departure. No lingering illness was appointed to prepare you for the stroke; no days of sanity, or nights and months of weariness, to exercise his patience and give scope to your affections; no time allotted to set his house in order, address his family, and call his friends about him; but though, of late years, evidently declining in constitution, yet in the sufficient enjoyment of health, fill his station and visit his friends,

he just comes, delivers a concluding discourse or two, solemnly pronounces his blessing, and suddenly takes his leave, making but a few steps from his late situation to his new habitation, and thence to his grave.

And what shall we say to these things? Is there no Providence that judgeth in the earth? Or, is God unrighteous who thus dealth with his creatures? God forbid. Clouds and darkness are, indeed, round about Him; but the event, as to the time, the manner, the circumstances, all relating to it, is just and right. And could we penetrate the counsels of Omniscient wisdom, could we comprehensively survey the plans of Providence, we should see it to be so, and be satisfied with it. The Judge of all the earth is doing right. Instead of arraigning the providence of God, rather let us learn to cease from man, whose breath is in his nostrils. Verily, every man at his best estate is vanity. No piety of spirit, no amiableness of temper, no respectability of character, no importance of professional office, no ties the most endearing in domestic life, can justify confidence in man. "It is better to trust in the Lord than to put confidence in princes." "There is a friend that sticketh closer than a brother." And let the mysteries which surround these scenes of mortality, the gloom that hangs about the grave, the frailty and uncertainty which attach to the most useful and valuable characters on earth, unspeakably exalt in our estimation the glorious Gospel of the grace of God. That Gospel which is the only key to the mysteries of this transient and corruptible state, which brings life and immortality to light, which throws a glory into the gloomiest regions of the tomb; dresses, as it were, the corpses of our pious friends in golden garments, and writes, as it were, with the finger of death upon their bier—Glory, Honour, Immortality, Eternal Life. Blessed be God for Jesus Christ. Thanks be unto God for His unspeakable gift. While nature decays, while friends and parents are dying, while families are bereaved, while pastors are cut off,

while congregations are left vacant or swept away, He is the same, yesterday, to-day, and for ever! "I am He that liveth, and was dead, and am alive for evermore. I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." "The children of thy servant shall continue, and their seed shall be established before thee."

SERMON.

Nothing but a sense of duty, and a regard to the distressed feelings of the bereaved family, could have induced me to undertake the present service, situated as I have been; and I trust the circumstance of being driven into a corner in point of time, by repeated disappointments elsewhere, will plead my apology for not entering into the peculiarity of this melancholy providence, or descanting on the history and qualities of our worthy deceased friend and brother, at least to such a degree as previous time for preparation might have led to and justified. Presuming on your candour, therefore, I shall only beg your attention to a few general remarks on 1 Thessalonians, ii. 19, 20.—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ? For ye are our glory and joy."

Three thoughts appear to me to rise out of this text:—

1. A great event: the presence and coming of our Lord Jesus Christ.

2. At this period mankind may expect a solemn and personal interview with each other.

3. That the interview between those who have been useful to each other, in the best sense, will be unutterably joyful.

1st. The text sets before us a *great event*. Things are so circumstanced that hardly any description of persons can be named but what are looking forwards to some event in the course of their being, which may be called a kind of *era*—that is, a prime object of concern with them, employs their principal thoughts, creates and raises their expectations. Thus the period of man-

hood, and entrance on a settlement in the world, is what I call the great era to which the youth is looking. The day of coronation is such to the presumptive heir to the crown; the acquisition of a great fortune to the lover of money; the premiership to the statesman; appointment to the first station in the law or the church to the orator or the clergyman seeking preferment. Now what all these things are to those respective characters, the Scripture represents the event before us to a Christian; the presence and coming of our Lord Jesus Christ. Not that other things between this and them are of no importance at all to a Christian, but that the presence and coming of our Lord Jesus Christ, in a Christian's esteem, is like the topmost event. When he thinks of anything great, this is greater still. When he expects anything important, this is more so. When the issue of anything lies with weight upon his mind, mention seriously the approach of this, this will be acknowledged of greater weight still. Because then a new system of things is to depend. We see a great many things take place here that we never observed before, but the general system of things is much the same. The sun rises and sets; the rain and the snow descend; mankind are born and die; the globe rolls round in uninterrupted regularity; but then a total new system of things will take place. The old globe is to be burnt up; the common sun, that we have been used to so long, is to be dashed from his sphere; the ancient stars are to be put out. New worlds are to be formed; new suns and stars to be kindled up; and a new heaven and a new earth to make their appearance. No wonder, then, this should be an era, and a very great one, in a Christian's estimation. Again:—

An hitherto unknown and unexperienced arraignment is to take place in the human character. Here we read of the righteous and the wicked, we talk of them, we point at this and that, and we say, "this is a good man, and that

is a bad one." But there is a sense in which we talk and judge in the dark; we don't know with any certainty at all who is good and who is bad. Sometimes, perhaps very often, we take wheat for tares and tares for wheat, and shall look in vain for some at the right hand that we confidently in our opinion placed there; and venture to adjudge others to the left who will never appear there. Our judgments are necessarily fallible, our knowledge of characters necessarily imperfect, our assemblies necessarily very promiscuous. But the presence and coming of our Lord Jesus Christ is a great era in a Christian's estimation, because He comes for the express purpose of separating and arraigning characters, dividing and classifying the great mass of mankind, separating them one from another as distinctly as a shepherd divideth the sheep from the goats, placing the one at His right hand and the other at His left, assigning everlasting punishment to one party, and eternal life to the other. Again:—

The presence and coming of Christ is an era in the Christian's estimation, because then a light is expected to be thrown on the mysterious system of Providence. We are here something like foreigners ushered into an unknown country, and suddenly dropping into the senate of that country, in cool debate about the affairs of it. These foreigners know nothing about the country, its interests, its commerce, its laws, or its usages. But by listening to the debates they pick up something about it, they observe something of a plan going forwards, they see traces of wisdom and sagacity in the measures that are adopted; yet, as a whole, they are lost, cannot connect one thing with another, or form any consistent, comprehensive view at all. This is the case with us here, as to the great plans of Providence. We are strangers, just come into an active, busy, progressive world. It is evident there is some superior, invisible Ruler at the head of it, and that there are very great and

important steps taken in the government of it. But there are a thousand puzzling things arise that we cannot account for; a thousand mysteries we can fathom nothing about. And as to the whole, to attempt to comprehend the whole, we are overborne and swallowed up. A thinking Christian then looks forward to the presence and coming of our Lord Jesus Christ, because he expects the clouds and darkness that are about the divine throne will be dispersed, and that justice and judgment, which are the habitation of it, will manifestly and strikingly appear; that in God's light he shall be enabled to see light thrown upon the whole scheme of human affairs, to be perfectly satisfied in many things as to which he did here only silently adore; and to exult in others, at which for want of understanding them, he was forced to tremble. No wonder, then, that the presence and coming of our Lord Jesus Christ is an era of expectation with a Christian, especially if you consider further, that at that period he expects a most extraordinary revolution in his own personal case and circumstances.

No good man will deny that God is good now—good to him; that he has many mercies to enjoy, many to acknowledge; and that things are much better with him than he deserves. But if we may believe the Christian Scriptures and Christian experience, as to solid, spiritual, habitual happiness, this is a poor, hostile, troublesome, wearisome world.

No individual day scarce one should wish to come over again; no individual hour one can look back upon with perfect satisfaction and cheerful reflection. You will not wonder then that the presence and coming of Christ is an era with a Christian, when you consider that then he expects a most extraordinary turn to take place in his own case; he expects not only to understand more than he could see here, but more than he could possibly imagine here. He expects not only to receive more than he enjoyed here, but more than he could ask or

think here ; he expects not only to be more happy than here, but to rise to a presence in which there is fulness of joy ; he not only expects his abode to be more permanent than here, but to be as a pillar to go out no more. Take up these general views in this way, and you will see that what establishment is to the youth, the coronation day to an heir to the crown, the acquisition of a fortune to the worldling—that the presence and coming of the Lord Jesus Christ is to the Christian. But another thought that arises out of the text is,—

2ndly.—*That mankind will have a general personal interview with each other at that period.* You, who are heads of families, you can govern and manage your families without the personal presence of your children and servants ; you can communicate a message, or issue an order to a servant or a child without convening the whole family. But if you were about to lay a general charge against your whole household, or examine the character, or distribute rewards and punishments amongst them, you would think it right to convene them all equally before you. Upon this principle all mankind will meet in one assembly, in the presence and at the coming of our Lord Jesus Christ, because it is a period that equally concerns them all. Again :—

The transactions of that period most of them imply the presence of all mankind. In our courts of justice, you know, the transactions of these courts imply the presence of certain descriptions of persons ; there must be a judge and jury, the counsel, the prisoner confronted by his accusers, and supported by his witnesses. The very structure of our courts includes the presence of these persons. So the transactions of that day imply they should meet there. Princes should meet subjects, and subjects princes ; the poor meet the rich, and the rich the poor ; husbands meet their wives, and wives their husbands ; ministers their people, and congregations their ministers ; ser-

vants meet masters, and masters servants ; children meet parents, and parents children. With this whole view the Scripture account entirely corresponds. The general interview is thus described :—" All that are in their graves shall hear His voice and come forth ;" " Before Him shall be gathered all nations ;" " I saw the dead, both small and great, round about the throne, and the books were opened." " We must all appear before the judgment-seat of Christ," that we may be judged ; so that every one of us must give an account of himself to God. But,

3rdly.—The principal thought that rises out of the text is, *that the interview between those who have been useful to each other, in the best sense, will be unutterably joyful.* Read the text. The happy *pastor*, who has been the instrument of plucking souls as brands out of the burning, or training young minds like Samuel before the Lord, or of helping, confirming, comforting, and strengthening those who have through grace believed ;—the happy *parent*, who has been a double father to his child by the ties of nature and the bonds of grace—has laboured for the improvement and salvation of his other self, and seen the blessing descend upon his labours ;—the happy *husband*, that has been honoured with the privilege of seeing the wife of his bosom become fellow-heir with him of the same grace, and have walked together through the wilderness in the fear of God ;—the happy *friends*, who have expressed their friendship by the piety of their converse, the faithfulness of their reproofs, and the fervour of their mutual prayers ;—the happy *churches* and *families*, that have exhorted and comforted one another daily to keep the way of the Lord, doing judgment and justice ; have prayed, and struggled and wept, and gone out of great tribulation and temptation together to the heavenly Canaan ;—who can describe or conceive how they shall meet ? Though we cannot describe or conceive it in its full extent, yet that it must be a joy unutterable may be easily believed

from the nature and pleasures of friendship and benevolence.

What does Solomon say about friendship? "As iron sharpeneth iron, so doth the countenance of a man his friend." When friends meet friends whom they cordially love, with healthful countenances, cheerful looks, in prosperous circumstances, in the exercise of amiable tempers, what a glow it gives to the heart, what a satisfaction wraps round the soul; especially if that friend at the time is looking at me as a contributor to his health, as having advanced his prosperity, promoted his cheerfulness, improved his mind and amiableness of spirit. "How good and how pleasant it is (says David) for brethren to dwell together in unity." Perhaps there is not a human sensation much beyond it in this lower world.

Transfer this meeting to the great day of all. Refer those views to that final, eternal interview. Collect those pastors and those people in your own imagination, those parents and those children, those husbands and those wives, those friends and friends, those families and churches. Connect perfection of nature with these views; total sanctification of spirit, largeness of heart, sublimity of sentiment, exaltation of feeling. Drive away every idea of remaining ignorance, selfishness, contractedness of spirit, imperfection in body and mind. Connect impossibility, eternal impossibility of separation, indifference, breach of friendship, fickleness of affection, and risings of wrong tempers. Connect the immediate presence of Jesus Christ, immortal worship, everlasting Sabbaths, and so on. And think, if you can, what this interview must at last be. Think whether the apostle's heart was too warm, whether his language was bombast and extravagant, when he says, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

Improvement.

1st. Learn from hence why the great

events of Christianity are not greater with us all. It is owing to the littleness, the meanness, the narrowness and depravity of our minds. Suppose we expected a royal procession through the town, or what would appear still more important to most of you, suppose we expected the distribution of estates and large sums of money amongst our families and friends, and under the impulse of the prospect saw a number of children playing at the game of pins, or with all the vehemence of their strength pursuing flies. How little, despicable, and pitiable would their views and pursuits be! And yet, what are the real views and real pursuits of mankind, nay, most of us, but like these? What are governments throwing the world into confusion, and deluging the earth with blood for? What are generals fighting for? For what are statesmen intriguing? What are the men of the world labouring, toiling, and driving for? What is it more than this, for the gain of pins? What is it better than pursuing flies, when compared with the great issue of things at the presence and coming of our Lord Jesus Christ? When compared with the prospect of the total dissolution of all nature, the final arrangement of the characters of men, the opening of the scheme of an eternal Providence, and the hope and fruition of immortal happiness? In this connexion—

"What little things are all the skies,
And this inferior clod!

There's nothing here deserves our joys,
There's nothing like our God,"

and the prospect of His final presence and second coming. Oh! that one could feel the force, the practical, lively, perpetual force of that pertinent, solemn, interesting appeal of the apostle—"Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness?"

2nd. What an amazing assembly shall we one day make a part of! To walk the streets of London, is striking to a person born and educated in a village. To see the crowds that pass and repass

in the course of a day. I dare say there is not one of us but would be exceedingly struck at the sight of one of those astonishing armies of fifty or a hundred thousand men, that have been repeatedly called into the field in the course of this war; to see them marching in rank and order, in battle-array. But what are all these, and a thousand times as many, to that assembly which your eyes and mine shall one day behold?—When the regions of the grave shall be ransacked—when the tomb of nature shall be broken up, and give up the universal dead—and when it shall be said, “Behold He cometh in the clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.”

“O! may I stand before His face,”

When earth and seas are fled,

And hear the Judge pronounce my name,
With blessings on my head.”

3rd. Learn, further, what will be *all* in *all*, at the presence and coming of our Lord Jesus Christ, with respect to our earthly connexions and intercourse.

What a gulf do the opinions of men create between the peasant and the prince, between the families of nobles, and the cottages of the poor. Wealth and show, and figure, and influence, and fame are reckoned the great things. And no doubt it is matter of some though very subordinate importance to be comfortably supplied, rationally prospered, make provision for a rising family, and see one's friends and connexions clothed, and fed, and comforted about one. But there is a time coming when all these temporary distinctions will be levelled, when prince and peasant, when palace and cottage, will be terms of the same import, because all will be nothing, and less than nothing. When the very thought where I was born, from whom I descended, whose blood ran in my veins, what I possessed, how much I gained, what figure I made, how much I was talked of, what public rank and station I filled, will not be deemed of importance enough to demand a thought.

But who and what was I in the sight of God? To what purpose did I live? What pursuit did I choose? What good did I do? To what refuge did I fly? How far was I a blessing? This will be all in all. If you and I, as pastor and people, meet together, as our mutual joy and crown of rejoicing, how empty will the title of prelate, archbishop, and pope appear! If you, husbands and wives, parents and children, masters and servants, friends and friends, do but meet together at last, as fellow-choosers of the same path to heaven, fellow-partakers of the same hope, mutual helpers of each others' prayers and improvement, and spiritual prosperity, what little things will dukedoms, and estates, and honours, and earthly riches seem! All your present poverty will be turned into true and actual riches, and all your meanness and obscurity into public, conspicuous, everlasting honour, before God, and angels, and men. “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.”

And now, my friends, the members of this congregation, does not a serious question arise from this subject to you, in connexion with the melancholy scene before us? What kind of an interview may you expect at the great day, of which you have been hearing, with your departed pastor? For more than twenty years has he laboured in the Gospel of the Redeemer amongst you. Much tender anxiety has he expressed on your account; many prayers and tears, I have reason to believe, have been poured out on your behalf; and he has exerted his best abilities to forward your best interests. God is witness, and you also, how holily, unblameably, and affectionately, he has conducted himself amongst you. He had a friendly and generous heart, and in him I am persuaded you have found a father, a pastor, and a brother. I am satisfied his memory will long be dear to you; and there is not a street or a dwelling

in the town, in which his name will not be mentioned with respect. He is now no more; he has turned his back upon you forever; his breath is extinct; his labours are finished; his days are numbered, and all present converse with him is finally and totally broken off. Yet his prayers and his sermons, in a sense, will be heard over again, and all the important moral circumstances of your connexion with him be reviewed, in that day when God will judge the secrets of all hearts, and render unto every man according to his deeds. Let each individual, then, lay his hand upon his heart, and say, "On what ground do I stand in this respect? What prospect have I before me? How shall I meet my risen pastor at the great day of universal retribution? What have his prayers, his labours, his friendship, been to me, in the most interesting sense? Will he be a saviour of life unto life, or of death unto death to me? Will he give up his account of me with joy or grief? Have I been an humble, improving character, or have I gone near to break his heart, and sent him home in tears, and added to the heavy burthen of a feeling, impressible breast, by drowsiness, inattention, or ill conduct?" God grant you may have just cause to give favourable answers to these queries, and that a goodly number of you may be gloriously included in the truth of our text—"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

The dear children have lost their nearest, kindest, greatest, best earthly friend; one who had all the father's heart, and who greatly longed after them all in the bowels of Jesus Christ. May they be related to, be interested in, and early and successfully seek their father's God; partake in a superior degree of his amiable and excellent spirit; and long after these painful wounds are healed, and those filial tears have ceased to flow, recommence a more intimate, and glorious, and permanent family

connexion above, and all join in a beloved union, exposed to a separation no more.

We have all lost a brother, and a benevolent fellow-creature. If there were any excellency in him more prominent than others, it was benevolence of heart, and that benevolence of heart begot him many friends. "When the eye saw him, then it blessed him," and the hearts of those who knew him beat in sympathetic union with his. This excellency of spirit, united to great respectability of general character, made him the object of general regard through the town and neighbourhood. The general regret expressed in the course of this week at his sudden dismissal, is a proof of it. May we all be followers of him as far as he followed Christ, and when the great Shepherd shall appear, all partake with him of his glory and happiness for ever. Amen.

TRANSGRESSORS UNHAPPY.

"There is no peace, saith my God, to the wicked."—ISA. lvii. 21.

THE wicked! Who can they be? Are they the Sabbath-breaker, the liar, the fraudulent, the thief, the intemperate, the adulterer, and the murderer? Yes, many respond. But are none else so? What saith the Scripture? Search its sacred pages, and you will find that it divides mankind into two classes. Any who have repented of their offences before God, who are resting solely on Jesus, the atoning Lamb, for pardoning and renovating grace, and who evince the genuineness of their repentance and faith by leading new and holy lives, it styles the righteous. All that transgress either of the great commandments, that manifest no godly sorrow for the transgression, and that look not to Christ, the sole Saviour, to forgive and sanctify them, it designates the wicked. Nor can we, in fairness, otherwise classify the children of men, though some may far exceed others in righteousness or in wickedness; but we shall more especially dwell on the sinner's unhappiness, with

the hope of thereby recovering transgressors to true holiness and perfect tranquillity.

Sinners experience a self-produced inquietude.—It is brought about by indulging in any kind of iniquity. All the restlessness and broken peace men are subject to, they may trace up directly or indirectly to the violation of the divine law. Sin is the breaker of our peace. It sets us at war with our Maker, with the better part of self, and with our neighbours. Whoever allows it to nestle in his bosom will, before long, find himself fighting against God, against his own conscience, and against his fellow-creatures. Where this is the case, quiet is impossible. Directly Adam sinned, his felicity was marred. Thus much he indicated by attempting to hide himself from Jehovah among the trees of the garden. Then, each knows when he does wrong, and feels that he can and ought to avoid doing so. Hence the uneasiness the unrighteous experience is self-imposed, and, consequently, must be the worst they can have to endure, as, unlike any other disquiet, it is attended with bitter self-reflections.

Perhaps you who are about to enter upon an evil course have not taken into your consideration even the possibility of meeting with anything to spoil your anticipated pleasure. Now you are, it may be, wholly taken up with the present momentary gratification sin presents to your limited view. If so, pause awhile, and ponder the self-reproach and mental anguish which you will be exposed to after the sinful indulgence is over, and you certainly will, if not infatuated, be deterred from setting out in the contemplated bad career. "Sin," says an old writer, "comes to us like the bee, with honey in its mouth, and a sting in its tail;" and we add, the keenness of man's pain is long felt after all sense of its sweetness is entirely lost.

Transgressors have an indwelling inquietude.—It springs from a guilty conscience—from the fear of being found out—from the forebodings of a coming judgment—from actual detection by

man—from human punishment—from iniquity's sad effects on the body and circumstances—from seeing our misconduct's baneful tendency on others. No tongue can fully describe the inward smart the godless are continually experiencing. The agitation, shame, and distress within their breast is known only to themselves and the Almighty. What alarm, anxiety, and agony the Philippian gaoler and the three thousand on the day of Pentecost manifested, on their slumbering consciences being aroused to a sense of guilt through the conduct of Paul and Silas, the providence of God, the preaching of Peter, and the agency of the Holy Spirit! How terror-stricken was Belshazzar when his conscience smote him for his impiety, and the handwriting on the wall indicated that his sins were likely to overtake him! Oh, the trembling that seized upon Felix, whilst constrained by the apostle to remember his injustice and incontinency, and to think of an approaching day on which the Judge of the whole earth would try him for his nefarious deeds! Never were men more confounded and troubled than were Joseph's brethren, on their gross and cruel offence being disclosed by Joseph making himself known to them! Who can depict the agitated and wretched feelings of Achan, as by one lot following another he was singled out as the accursed person, who by his secret crime had brought trouble on Israel; and when he, his family, and the whole of the property claimed by him, were about to be destroyed! Sad, indeed, must have been the reflections of the man at the pool called Bethesda, subjected, as he probably was, by some vicious habit, to thirty-eight years of sickness and penury! Overwhelming beyond expression was the sorrow of Judas, on his seeing the dreadful evils his black treachery had been the means of bringing on the Lord Jesus!

You who are for admitting sin into your heart, should not look so much at its mere promises as at its actual doings. It assures you of inward satisfaction;

but it will, if allowed to dwell within, throw all into disorder in your bosom. To you it comes as a professed peace-maker. Admit it, and you will discover it to be a peace-breaker. Only let it entwine itself around your affections, and it will, like the serpent, break every bone and sinew of moral action, the source of internal tranquillity, and crush even your very life out of you. In support of this, the world is constantly furnishing you with the most striking and conclusive facts.

Every sinner may expect a sure inquietude.—God says there is no peace to the wicked. It is not the writer's, but the Lord's declaration. On no occasion does He speak at random. His are the words of truth and soberness. Verily, He speaks that He does know, and testifies that He has seen. "God is not a man, that He should lie; neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" "Heaven and earth shall pass away; but His words shall not pass away." Well does He understand the nature of the human structure and the character of sin, and can, consequently, see how utterly opposed the indulgence of the latter is to the well-being of the former. He made mankind for holiness, not for iniquity. The one is in harmony with, and the other contrary to their make. Adaptation is indispensable to comfort. Light is pleasant to the eye; because the light and the eye are adapted to each other. Fish are comfortable in the water, and cattle are quite at home in a meadow; but put the cattle in a river, and the fish in a meadow, and how uncomfortable they would be! Why? Simply because they are unadapted for the change. On the same principle, for men to take up with sin, which is inimical to their constitution, is to render themselves unhappy. Jehovah being aware of this, declares that the wicked, so long as they persist in immoral practices, must be strangers to true serenity.

In vain do you, who disregard God's

voice, whisper peace—peace to your own souls. As well might you expect to be free from pain whilst spraining your ankle or wrist, as to hope for serenity while allowing yourselves in any known unrighteousness. Real quietude arises from acting in harmony with the dictates of an enlightened conscience, or the revealed will of God, from a sense of God's favour, and from the feeling of permanent security in God. To do wickedly is, to say the least, to lay your own selves open to self-reproach, to human displeasure, to the divine frown, and to felt insecurity, which cannot but prove a sad interruption to anything like settled peacefulness.

Ungodly persons feel a present inquietude.—Here they are frequently ill at ease. They may put on a cheerful countenance, but their heart is filled with sadness. Many have, on turning to the Lord, confessed that they never knew what real peace was until they repented of their misdeeds, looked to Jesus, the Lamb of God, to take away their iniquities, and began to tread in His steps. A certain profligate young man appearing very cheerful, his companion said to him, "I long to be as happy as you." "Do you?" replied the gay rake, "why, I am often so wretched, that I wish myself the very dog at my feet." Judging from the expressed desire of the one, and the frank confession of the other, neither was tranquil. Nor is it otherwise with the generality of the unjust. Most living in immorality will endeavour to seem blithesome, all the time they are perfectly miserable. A man, says ancient fable, stole a fox, but, being in danger of discovery, concealed it beneath his cloak; the animal fastened on his side, and began to gnaw his flesh. Still he was so determined to keep up appearances, that he never quivered, nor showed any signs of discomfort, till it penetrated his vitals. Just so, not a few individuals, taking the forbidden thing, sin, into their bosom, find it fastening on their conscience, and beginning to give them mental anguish; yet they appear excellent

and joyous, until it bring upon their soul the second death.

Friend, doing that which is evil in the sight of the Lord, you have probably found to be attended with immediate unpleasantness. Already you have learned by painful experience that it is a bitter thing to rebel against the Almighty. You have sorrow of heart; but you manage to hide it from others by wearing a false smile. Well, well, do not, like the man with the stolen fox, persevere in retaining sin till it has actually wounded you mortally; but drop it at once, and flee to the Great Physician, who can and will heal the wound it has at present inflicted in your immortal spirit.

Evil does realize a death-bed inquietude.

—On reaching the valley of the shadow of death, they find it very dark, and would fain not enter. The good Shepherd is not with them to light it up with His presence, nor have they His rod and staff for their support. No; they must go alone, without even hope's faintest beams to cheer their faltering steps, or a single companion in vice to keep them in countenance. Upon their entering the gloomy vale, friends are obliged to take leave of them; the world with all its glitter recedes from their view; and old, long-forgotten iniquities, like so many hideous spectres, start up before them, and fill their minds with the utmost dismay. Death's sting, which is unpardoned sin, is not expected. He meets them, not as an angel of mercy, to introduce their souls to heavenly mansions; but as the king of terrors, to hand them over to the regions of despair. In the prospect of solution they cannot exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;" but must say with the wretched Gibbon, "When I looked back, all worldly things had been fleet; when I looked forward, all was dark and doubtful." Not a few has the

writer heard saying, in their last sickness, "Great as is my bodily pain, it is nothing in comparison with the sufferings I experience at the remembrance of my unrighteous ways, and the thought of having soon to meet God without the requisite preparation."

Most likely, sinner, you have not visited the sick chamber, and listened to the words of regret as they fell from the dying lips, or marked the fear depicted in the countenance as the soul neared eternity. Had you, there is reason to believe you would be deterred from going on any longer in the bye-paths of transgressors. Still, you can receive the testimony of the persons who have. Should you, it may be the means of inducing you to exercise that repentance towards God which needs not to be repented of, and that faith in Jesus which "worketh by love," which "purifieth the heart," and which "overcometh the world." Then, when you die, as you certainly must, and perhaps shortly, you, instead of dying in despair, will fall asleep in Christ, in the hope of waking with His likeness in eternal blessedness.

Unrighteous individuals are exposed to a doomsday inquietude.—What fear will seize upon the impenitent and unbelieving on the morning of the general resurrection! How deep will be their distress! The trump of the archangel that wakes the dead, and cites each to judgment, will fill their souls with unutterable terror and anguish. In vain will they seek to hide themselves in the dens and in the caves of the earth, or say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." All nature will assist the Judge to bring them to His dread bar. When before Him, what shame will gather on their brow as He discloses the secrets of their hearts, reveals the deeds of darkness which they have perpetrated, and makes manifest their true character to men, angels, and devils; and how overwhelming will be their mental agony on His driving them

from the judgment-seat into hell, the prison-house of the universe for every incorrigible creature!

Ye careless ones! that awful period is fast approaching. It is coming as speedily as the wings of time will permit. A little longer, and it will be here. While it seems at a distance, you may indicate utter indifference, and even put on a cheerful appearance; but when once it has arrived, your gross carelessness and seeming vivacity will give place to the deepest solicitude and the direst misery. The greatest coward can boast whilst peril is far away; but the stoutest fellow cannot help quailing in danger's presence. Wise would you be were you now to look on Jesus, whom your sins have pierced, and to mourn for Him as one mourneth for his only son. Then you might reasonably hope to escape the terrors and sorrows, shame and contempt, of the last day.

The bad become the prey of eternal iniquitude.—Through eternity they shall be without peace. This the inspired book plainly, positively, and repeatedly declares. Observe a few of its solemn declarations:—"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." "And these," that is, the impenitent, "shall go away into everlasting punishment." "The wicked shall be turned into hell, and all the nations that forget God." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." A bottomless pit there certainly is. Any may fall

into it; but none tumbling in will ever be able to get out. Nor shall anything arise through endless ages to mitigate their intolerable woes. Memory, the officer in the soul, ever bringing before them their misdoings—conscience, the judge within the bosom, continually condemning them for their ungodly deeds—individuals whom they have been instrumental in ruining, incessantly upbraiding them—shame perpetually flushing their faces with confusion—hope, the last lingering friend, giving place to everlasting despair—a sense of the irrecoverable loss of the heavenly paradise constantly pervading their minds—the blessed always pouring contempt upon them—God's just displeasure enveloping their bodies and spirits in undying flames—will all combine to render their existence extremely wretched throughout eternity.

Trespasser against God! yet a little while, and the opportunity of escape will be gone—no more to return. Soon you will have overstepped the boundaries of time. Your last moment will introduce you to a vast eternity. If you leave the present world under condemnation, and in pollution, you will have nothing before you but everlasting shame, contempt, and wretchedness. The bare idea of this is enough to fill you with the most anxious concern about your soul's salvation, and to prevent you from resting more until you have fled to the Lord Jesus for mercy. But, imagining death and judgment, heaven and hell far off, you pursue your evil course, and most probably will, to your own perpetual destruction.

Finally, ungodly reader, you may yet have peace.—Only consider your ways, repent of your sins, rely on Jesus, the great peace-maker, and henceforward live a holy life, and you shall realize perfect quietude. But, delay not thus to act, lest you be suddenly smitten by the last enemy, and handed over to eternal tormentors. J. S.

Witheridge.

Essays.

WORSHIP AMONG DISSENTERS.

To the Editor of the "Christian Witness."

SIR,—I read with some degree of interest the letter of "A Nonconformist Pastor," in your last number of the "CHRISTIAN WITNESS," and am induced to offer a few suggestions, not for the "pay handsomely" which you offer, but for the real thing we want.

Worship—what is it? What is the true idea of it under the New Testament dispensation? To my mind it is not any imitation of Jewish ritualism, much less of deductions from heathen idolatry. Is it not a spiritual state of mind, constant, habitual, personal, and direct; the power of true religion in the heart and over all we say and do? The prostration of the spirit—the acknowledgment of God, and of the believer's covenant devotedness to His glory—the piety of "an Israelite indeed"—of a Nathaniel under the fig-tree—a consciousness of the Divine presence wherever we are? External and public worship are not, that I am aware of, indicated in the New Testament as a religious and social observance; and I am not without some apprehension that in proportion as public worship is an external action, it may be part of a system of mere formalism and delusion—a profession of religion "to be seen of men," tending to deteriorate the genuine principle, and imposing on ourselves a mere overt act of homage.

In the New Testament I read that "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth"—or, perhaps, in *the Spirit* and in *the Truth* (Phil. iii. 3)—i.e., Spiritual worship according to "the Truth (a doctrine of salvation) as it is in Jesus." In the context of this passage (John iv. 24), our Lord said, "The hour cometh and now is, when the true worshippers will worship the Father in spirit and in truth (or, again, in *the spirit* and in *the*

truth), for the Father seeketh such to worship Him."

The course prescribed by our Lord, and by His apostles, seems to have been *personal and unostentatious*—a principle of life and action conforming the soul to the image of God. When the apostles and other believers met, they would and did worship God socially, by united prayer and praise. Is not this the "assembling of themselves together" which Paul enjoins in Heb. x. 26?

Allow me here to remark, that the visible state of the Christian church up to the present time, with respect to worship, appears to be a state deduced by successive departures (improvements if you will) from that in which it was found by the fathers of Nonconformity: a "reformation" from the Roman Catholic worship; then (a little in advance) an Anglican reformation, under our Edward and Elizabeth; and a still nearer approach to primitive simplicity after the secession of 1662. Various suggestions for improvement have been made. Each section of the church has had its own plan; but where do we find a determined stand to consult *the originals*, and find out only what the apostles recorded for our instruction?

As I read the history, believers in Christ met for prayer, for praise, and edification. No doubt the Scriptures would be read and searched, and the reading to one another and to an assembly would be very edifying; but we nowhere in the New Testament read of either plan of public worship, a united creed, a platform of service, or a covenant of discipline. Immediately after apostolic times, the New Testament was the only statute-book and directory, and I cannot see the necessity for any other. During fifty years of ministerial and pastoral life, I have never yet in my experience met with a

case, or matter, which the New Testament did not provide for; and I have enjoyed a union of faith, and a reality of fellowship, which I believe no human plans, or confessions of faith, or books of discipline could secure—unity in liberty, and truth full and powerful, without the definition of it.

Your correspondent evidently feels that there is a *want*, and you do a kind act by inviting inquiry on the subject. I trust this drop before the shower, if the clouds be not attracted to pour us out a blessing, may be a little help to a really full discussion of the subject. We want more prayer—not prayers; more simplicity, not more complexity; more of spiritual worship when we meet, and more full and faithful exhibition of the Cross—“*the truth*, the whole truth, and nothing but the truth.” I do not think that catering to novel tastes in the order of our services will effect our great purpose. Let the church, as the church of Christ, stand forth bright as the sun, clear as the moon, and she will be to the world terrible as an army with banners. Our public worship in many places assumes more the air of an *institution* than a *means*. Popularity to fill the house, and excitement which leaves only weakness—spiritual weakness—will not convert the world. Denominationalism has too much of jealousy; and a living—an adequate income for the minister—savours of that dependence on men which is hardly consistent with trust in God. Position and status in society are of importance as results of character and worth, but are hardly essential antecedents in the service of Christ.

I offer no apology for this plain dealing, and am simply, but faithfully,

A PRESBYTER.

ATTITUDE IN PRAYER.

THE age in which we live, while eminently one of progress and practical advance, perhaps necessarily introduces into our habits of life and daily routine many and not unimportant changes.

With the extension of locomotive accommodation, and additional facilities afforded in this respect in every department of travel, more or less extended, from the penny steam-boat to the whirling fast-train, we may, compared with bygone days, when no such conveniences were available, have become apathetic and indisposed for physical exertion, contracting thereby a general luxuriousness of disposition.

General as may be the bearings of this subject, it admits of a special, and far from uninteresting application to the present prevailing attitude in prayer—a sitting one becoming of late years so prevalent among Dissenting congregations; wherein it might be considered it only bears a uniformity with the general custom of worshippers in the churches of the Establishment in this land, the case really presents no parallel. In the case of the Established Church it is presumed that devotion is practised in a kneeling posture; and probably from the want of facility alone for carrying this out—in the want of general accommodation for assuming this fitting and reverential position—has sitting during prayer been allowed to take its place. On the contrary, as a body, Dissenters, up to the period of the present generation, have been wont to mark the devotional acts of worship by rising in their seats, facing round, and with the back of the pew forming a rest, maintaining a standing or kneeling posture there throughout. At the present day, in perhaps scarce any Independent or Baptist town-congregation is this custom now generally observed. Instead thereof, the bulk of those attending, except at singing, remain sitting from the beginning to the conclusion of the service. However this may be a matter of thorough propriety in the case of invalids and elderly females, it is difficult to account satisfactorily for the adoption of such a change by the bulk of the worshippers. Depend upon it our puritan fathers, those brave defenders of the truth, whose memory should by us ever be held in the highest

reverence, did not in their day patronize any such a listless, irreverential custom. The zeal which would induce them to maintain the privilege of the social Sabbath assembly, at the cost frequently of many a mile of individual exertion on foot, consorted with no such effeminacy of self-indulgence, though the distances they travelled might have afforded them a perhaps just excuse, which is seldom available to palliate the same thing in the present day. To what cause, then, are we to attribute this innovation on bygone usage, now so almost universally prevalent in this land? Failing to answer this query, does it not then assume the position of a sign of the times, worth investigating with a jealous and anxious examination.

Attitude in prayer surely cannot be a thing of indifference to us, whose very position as guilty creatures and dependent beings constitutes the prime cause of our engaging in this act, expressive of reverence and humility profound.

In prayer we have directly to do with the Infinite, the Eternal, Omniscient and Omnipresent Jehovah, the King of kings, and Lord of lords; nor should the frequency of the communion we are permitted to hold with the Ruler of the Universe, lessen in any degree our sense of the privilege we are thus admitted to. The prostrations practised by the embassy of a distant foreign people, in approaching and retiring from our earthly sovereign, recently excited in us a smile; and consistently, seeing that we can approach our heavenly Sovereign, not only without aught of obsequious submission, but simply in the same posture we should assume in conversing with a fellow-being, on whom we stand upon a ground of perfect equality!

Consistently? Ask again. Should we pass unnoticed such an assumption on the part of any of our own servants in approaching us to ask a favour?

Should we, under similar circumstances ourselves, before any of the nobles of our land, expect to urge a suit successfully?

Or, again, should we voluntarily venture, in the presence of the illustrious monarch of these realms, whose rule we acknowledge, to assume such a posture, much less consider it consistent with the reverence and loyal respect due to the regal office? On what plea, then, are we to excuse ourselves, that in engaging in the most solemn and devout exercise of which we are capable, we manifest such indifference to any external symptom of being suitably affected by a sense of its importance and special character?

Again we question our consistency. Do we similarly approach the divine footstool at the family altar, or in our private-closet retirement? Should we there, in such an attitude, consider it consonant with the awe and reverence that should characterize us while engaged in such a service? If, on the other hand, it be pleaded that the fatigue involved in many cases for females by standing detracts from that abstractedness of spirit which alone is consistent with true devotion in the heart, do we find the case altered where, by dividing the devotional parts of the service, these periods are abridged within a very small space at each recurrence? Is anything approaching the same incapacity for fatigue found to characterize week-day engagements, or secular gatherings in which interest is excited? And, supposing even this plea were admitted, it leaves the male worshippers without excuse for their compliance with such a custom. Practically, it engenders listlessness and indifference in all who do not join heartily in the spirit of the occasion, as may be witnessed in the conduct of such, maintaining the same upright posture and unclosed eye during prayer as subsequently throughout the sermon. What can be more unseemly than for a minister, earnestly engaged in pleading at the throne of grace, being thus the object of the unimpassioned gaze of a number of on-lookers, whose position induces no union in the sacrifice offered, if their hearts fail in dictating it. God is present in the

assemblies of His saints, to visit and to bless. Equally is this the case, as though he were revealed to the eye of our outward sense. With some exceptions, we do stand up to praise Him, but in this are actually consulting a physical convenience in regard to the act of singing, albeit we at the same time show thereby a fitting reverence of Him whom we bless. Let us no less with abasement of body, as well as of spirit, in approaching Him in prayer, manifest meanwhile a greater regard for the duty we are engaged in, than for our own physical convenience and comfort. Truly, apart from the prostration of the spirit, that of the body avails nothing; but may not the latter, while in every way obligatory upon us, as we acknowledge in our bearing toward dignitaries of the earth, essentially conduce to the realization of the former? The subject is one which must commend itself to every Christian mind as one of importance.

Prayer is at once our bounden duty and highest privilege; in the exercise of it, it behoves us to be careful not to verge on any extreme, in consequence of which we might, through forgetfulness or inadvertence, be included with those who ask and receive not, because they ask amiss.

T. W. S.

"OUR EXCELLENT LITURGY."

THIS is a stereotyped phrase. It expresses what is supposed to be on all hands conceded. The sentiment it conveys is not to be called in question. All Dissenters are constrained to subscribe to it. A dissenting minister in the metropolis lately scattered the church over which he presided, for the sake of wearing a surplice and introducing "our excellent liturgy." Other Nonconformist ministers are supposed to have a hankering after the same "time-honoured" form. It is imagined by some, that if they can get under the shadow of this liturgy, they shall enjoy the calm of repose, and escape from all painful agitations.

Intrenched in this "form of sound words," they fancy no heresies and no angry discussions can reach them. They forget that among those who use this liturgy are men of all theological creeds, from the highest Calvinist to the lowest Arminian; from the rankest Puseyite to the most thorough Rationalist. Each finds some method of interpretation, or makes some compromise with conscience, so as to use without hesitation the prescribed formulas.

In two or three brief papers we propose, with great candour, to examine whether the liturgy of the Established Church of this country is of that undisputable excellence which the constant use of the phrase at the head of this article would seem to claim for it. We wish not to wound the feelings of those whose early associations have led them to regard it as the "very best of uninspired productions." Nor do we hope, in any considerable degree, to modify their views. We write for the benefit of Nonconformists. We regret to see in some instances a disposition to leave a beautiful, simple, and primitive mode of worship, for the pompous ritual of the Established hierarchy. The imposing effect of that ritual is, we fear, mistaken for devotional feeling, and the interest taken in the ceremonial is put for an interest in religion itself. We mean not to deny, but rather to affirm, that many, in consequence of early habit and education, do, by the medium of these forms, worship the Lord God of their fathers in sincerity and truth. But when those who have been accustomed to a simple mode of worship become enamoured of these forms, we would have them seriously to examine whether they are not losing somewhat of the spirit of true and earnest devotion.

To prescribed forms of prayer there appear to us many and serious objections. Do they not clog the free aspirations of the soul, and are they not ill suited to the ever-varying circumstances and wants of human life? In prosperity and in adversity; in abundance and in

famine; in severest frost, and in the most genial thaw; in the healthiest season, and amid the ravages of typhus or of cholera, it is the same stereotyped form. Any great subject of absorbing interest which fills the public mind can have no place in the devotions of the sanctuary, unless the Government causes the Archbishop to issue a prayer. This is often done, and almost as often comes too late; comes some two or three weeks after those congregations who use free prayer have again and again poured forth their hearts before God on the subject. There are, it is true, in "our excellent liturgy," "Prayers and thanksgivings upon several occasions," as "For rain," "For fair weather," "In the time of Dearth and Famine," "In the time of War and Tumults," "In the time of any common Plague or Sickness," &c., &c.; but they are very brief, and evidently composed under other circumstances than those to which they refer. So smooth and uniform are they in style, that no wave of feeling is suffered to disturb the surface of the waters. It would seem as if the mere utterance of a few set words were to act as an incantation; for there is no time for the heart to kindle, or the sympathies to be excited, before a stop is made, and a new prayer begun.

We might object to a set form of prayer as contrary to inspired example. All the prayers recorded in Scripture appear to have been such as arose out of the occasion; and even the Lord's Prayer, the only apparent form given, seems to have been a mere model in opposition to the vain repetition of the heathen, and not a form which there is any evidence the apostles ever used. The usage of Christians, in the earliest and purest ages of the church, seems to give no sanction to a liturgy. The liturgy in question is, moreover, the product of a period of comparative darkness, when the church had hardly cast off the robes of popery, and put on her beautiful garments.

Permit us, then, before we proceed further, to state a few facts in regard to

the origin of this liturgy. The Reformers, as might be expected, came to the knowledge of the truth by degrees. During the reign of Henry VIII., though the supremacy of the Pope was denied, the Romish liturgy continued in use. In the reign of Edward VI., Cranmer and others made important changes. At this time the church was confessedly not fully reformed, but in a transition state. The clergy were extremely ignorant; few of them were able to preach, and some could hardly read. Homilies, or sermons, were, therefore, composed for their use, which they were required to read, instead of their own crude productions. A form of prayer was, also, as necessary as a form of sermon. The sources whence the liturgy was derived were certain Romish missals, such as those of Sarum, of York, of Hereford, of Bangor, and of Lincoln. The liturgy thus compiled was sanctioned by Act of Parliament, January 15, 1548—no less than eight bishops, however, protesting against it; and this, substantially, is the liturgy so much eulogised by many in the present day. It was far from satisfying the more earnest and sincere of the Reformers. In a preface to one of the service books, the compilers candidly say, that "they had gone as far as they could in reforming the church, and hoped that they that came after them would do more." Cranmer, whose work it chiefly was, probably disliked it the most. The learned Bullinger said, "that the Archbishop (Cranmer) had drawn up a book of prayers a hundred times more perfect than that which was then in being, but that the same could not take place, for that he was matched with such a wicked clergy, and convocations, and other enemies." The youthful and pious King (Edward VI.) was also much dissatisfied with "our excellent liturgy," and the rites and ceremonies, and with the want of discipline, which he laments in his diary, and which he could not alter, "according to his heart's desire, because several of the bishops, some for age, some for ignorance, some for their ill

name, and some out of a love of popery, were unwilling to it." Calvin, on being written to for his opinion of the liturgy, says, in reply, "That there were many tolerable weaknesses in it, which, because at first could not be amended, were to be suffered; but that it behoved the learned, grave, and godly ministers of Christ to enterprise further, and set up something more filed from rust, and purer;" and adds, "I cannot tell what they mean who are so very fond of the leavings of popish dregs."

The reign of Edward lasted but six years. He was succeeded by Mary, who occupied the throne for the next five years, restored the popish forms, and repudiated the liturgy of Cranmer. Elizabeth, who succeeded Mary, though from policy and interest a Protestant, was at heart a Papist. Cranmer, and Latimer, and Ridley, and other earnest men who, in the days of Edward, had compiled a reformed liturgy, had been sacrificed as a burnt offering to the Moloch of popery in the reign of Mary. The same zeal for perfecting the liturgy no longer existed in high places. Elizabeth ordered the service as it existed in the time of Edward to be restored, expunging from it a few passages which were likely to be peculiarly offensive to the papal party. For instance, the following passage in the litany was struck out by order of the Queen: "From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord deliver us." The rubric declaring that by kneeling at the sacrament no adoration was intended to the corporeal presence of Christ, was also omitted; it was, however, restored in the reign of Charles II. On the accession of Elizabeth, that "bright occidental star," that intense hater of the Puritans, the Reformation was stopped just where it was; and the liturgy, compiled in the incipient state of that Reformation, was stereotyped for all future time. Let it therefore be borne in mind that the liturgy, as it now is, was established by authority of a sovereign most jealous of the royal prerogative, and most anxious to

retain every relic of popery that could be made compatible with her own supremacy. That a work originating in such circumstances should serve as a directory of worship in this enlightened age, and, by almost general consent, be designated as "our excellent liturgy," is to us a matter of surprise and regret. Not so did good old Miles Coverdale, who in the time of Edward VI. was bishop of Exeter, regard the said liturgy. On his return from the exile to which the Marian persecution had driven him, because he objected to the ceremonies, ritual, and vestments, he was neglected on the accession of Elizabeth, until, being poor and old, Grindal, bishop of London, gave him the living of St. Magnus Bridge-foot; but not coming to the required conformity, he was driven thence, and died in poverty, in the eighty-first year of his age. John Fox the martyrologist, too, on account of his objections to the liturgy, ceremonies, and vestments, had no living given him on his return from exile, and was reduced to great poverty; and when, at length, by the interest of some great friend, he obtained a prebend of Sarum, the bishops endeavoured to obtain his dismissal from it. It was on account of what they termed the "idolatrous gear about it" (the liturgy), that so many hundreds of men of distinguished learning and earnest piety, in the reign of Elizabeth, and in that of the Stuarts, were led to suffer the "loss of all things," rather than use it or sanction it. And yet, forsooth, it is now "our excellent liturgy," and the degenerate sons of the Puritans and Nonconformists look upon it with a longing eye.

E. D.

HOME EVANGELIZATION.

THE Appendix to the Annual Report of the Home Missionary Society, and which from its voluminous character could not be read at the Annual ing, is one of the most suggestive and encouraging documents which has ever appeared on the subject of Home Evan-

gelization. We shall, therefore, present our readers with an analysis of its contents, together with a few statements illustrative of the more recent doings of the Society, as gathered from the quarterly journal of the Mission just published.

The Appendix is divided into two parts. The first contains a summary of the good work done, with extracts from the agents' journals; the second gives "cases of trial, difficulty, bigotry, and opposition."

Taking the last first, we find that the "impediments to progress" are specifically enumerated, and consist mainly of intemperance, apathy, inconsistency of religious professors, laxity of morals among the young, and "clerical opposition." One agent in a populous district says, "I lay most stress on the causes apathy and intemperance;" the last being regarded as the "most direct curse," and neutralizing his influence on every hand.

From cases of "clerical opposition" we take the following:—

"About Easter it is customary for the rector to give buns to the children of his school. Some of these, he had heard, had been to our Bible class; this greatly annoyed him, and he determined to stop it. When the day of distribution came he went to the school, and to those children that were thought to be guilty he presented himself, the bun in his hand, interrogating them—'Did you go to the Bible class at the chapel? Will you promise not to go any more?' Then, when the poor children had been made to promise, he gave them the bun. That they have need of Scripture teaching is apparent from his very High-church teachings. Not long since he was heard to say what the Church had done for her children, while the hearer listened in vain to hear what Christ had done for sinners. He ignored every other body of Christians, and spoke of the Church's provisions and rites as paramount. We need not wonder, therefore, that he desires to save the children from the teachings of heretics and heathens."

Another agent says:—

"Since my last I have had a word with the H. clergy. The occasion was this. For years a poor family, who worship with us, have been tampered with on account of their (as they say) unbaptized children. The present curate

has made himself very busy in the matter. Night and day, at home, abroad, no argument, no effort was lost sight of to 'save these poor children.' Lately, the rector's daughter has done her best to assist the curate in this great work; they did their best also to frighten both parents and children into submission. Often has the girl gone home with tears in her eyes, after being held up to the scorn and contempt of the school as a heathen, schismatic, &c., &c. At last the child was told that she should not come until she was Christianized! Thus baited, they at last yielded. Some time ago it was suggested it might be done privately; now consent was extorted, it must be done publicly, and the full tale of sponsors, &c., be obtained, in order to enjoy the greater treat at our expense. As soon as I knew it was so far settled, I lost no time, but filled up a large sheet, and sent it to the rector. Whatever might be the effect on his mind, it seems to have put an end to the project; nor do I think it was lost upon him, since, a few weeks ago, he prayed with this family, which he never did before. New plans are devised, new efforts made, to exalt the Church, and to place the people at the feet of the clergy, who struggle not for truth, but for power."

This is very sad, and well does the secretary say, in view of such facts:—

"If the Gospel were invariably preached in the Church, it would be less a subject of regret; but when sacramental efficacy and priestly assumption are the staple of almost every sermon, when formalism is substituted for vital godliness, it cannot but be fraught with most injurious consequences to the spiritual interests of the poor."

Again, says an agent:—

"High-churchism, which is spreading in the locality, greatly retards the work of God; all sorts of schemes and devices are adopted to get the poor away from our chapels, and the children from our Sabbath schools. It is greatly to the worldly interest of the poor to attend Church."

Another agent reports:—

"The Church ministers of the neighbourhood are numerous, earnest, and wealthy, and most active in getting additions both to their churches and schools. Their influence is the greatest hindrance to our success, as the people are very poor, and dependent on the few who are rich."

A third missionary complains:—

"The influence of the clergy is wielded with a strong but quiet and silent power to prevent our success. In the new church near, High-church principles are sedulously inculcated."

A fourth reports :—

"There is very great opposition. It comes from vicars, curates, lady visitors, &c. There is open bribery employed. Misrepresentation of dissenting principles in private visitation. Endeavours to induce young people to leave the school, and adults to leave the chapel."

In another instance the opposition assumes the form of direct persecution :—

"The rector of B—— is very much incensed, and declares he will do all he can to hinder people from coming to chapel. It is reported that chapel-goers will be turned out of their houses if they persist. He has forbidden the children to attend our Bible class. Alas! he is 'grieved' that others besides himself and his clergy should teach the people."

As regards intemperance, the Appendix says :—

"On one station in Wales the missionary reports—'the drink traffic is the greatest evil in these iron districts, and obstructs more than anything else the efforts of your agent. The publicans rule, and families are beggared by strong drink.' On another station the report of the agent is, 'the cider-drinking in this neighbourhood is a sore evil, and the many pot-houses a sad hindrance.' When the immense amount of misery which the intemperate habits and the drinking customs of this country produce is considered, it cannot but be a matter for congratulation to find means effectually employed to arrest their mischievous influence. On several stations temperance societies and bands of hope have been formed, as auxiliary to the preaching of the Gospel, with the happiest results."

All this is very sad, but in turning to the other side of the picture we find much to encourage the hope that notwithstanding all the Puseyite and Popish opposition—*for that is its real name*—the cause of God greatly prospers in the district where the agents of the Society, now so cordially co-operating with the County Associations, are employed. One agent says :—

"During the past year I have visited twenty-nine death-beds, and to about nine of the twenty-one who were unconverted when first seized by their last sickness, there are some grounds to hope that the visits were made the means of conversion. Notwithstanding the severity of the weather, the dirtiness of the roads, and the prevalence of

colds, the congregations have continued good at the whole stations. More than 100 magazines and other religious publications are being circulated monthly among the young, the middle-aged, and the old. And this, with the preaching of the Word, by God's blessing will, in due time, give us 'fruit unto eternal life.'"

Another agent writes :—

"Twelve persons have been added to the little church; four have died, and twenty are impressed by divine things. The church is greatly revived."

From a very destitute locality, a devoted minister says :—

"Thirty-one members have been added during the past year; two have died in peace, and one has been dismissed. There are many besides in a very interesting and hopeful state of mind, and will, I hope, soon be added to the church. In looking back upon the last twelve months or more, it is very pleasing to see the change that has, by God's blessing upon our labours, been effected among the people. Many of the very worst of men and women, sunk to the greatest depths in intemperance and vice, have become sober, virtuous, and industrious, and are rising in respectability, and living comfortably and peaceably in their homes. Many of them have become regular attendants at the house of God, and some of them have become members of our church."

An agent, who went from Cotton End, says, when he began his work in a chapel where there had once been a large congregation, he had from 400 to 500 empty sittings, and was discouraged; but now he reports :—

"My work seems to be telling upon the people as it has not done before. The congregations are double the size they were when first I commenced labouring here. The church has been quickened to greater devotion and more fervent zeal. Many, for years unaccustomed to listen to the Gospel, have been brought beneath the sound of my voice as I have plainly unfolded the way of salvation, and, from being occasional hearers, have become constant attendants. Some have been pricked to their hearts, made to seek mercy, and obtained 'the peace which passeth all understanding.' The weekly services generally average from 40 to 50; and all the machinery is conducting to blessed results."

In Dorsetshire the Society's operations are most extensive, and very successful. One agent there, in view of important

changes which were made in the district, says :—

"The recent division of the station was a step in the right direction, and will be followed, I feel assured, with satisfactory results. Thanks to the Society for another labourer in this part of our county! W— will now become the centre of a group of villages that greatly need evangelization, and which could not have been accomplished while in connexion with me, whilst it has given me an opportunity of reclaiming 'moral wastes' in another direction.

"With the valuable help of the Rev. Mr. S., and my Evangelist, we are enabled to conduct seven preaching services on the Lord's day, and nine or ten during the evenings of the week; these are held in eight villages and hamlets, and are well attended; in some cases crammed. Domiciliary visitation (the only agency that effectively meets the wants of our rural districts) is successfully employed by our Evangelists in eight parishes. The kind and earnest visit to the cottage interests its inhabitant, who is thus drawn to the chapel or preaching-room to hear the 'way of salvation' more fully explained, and in some cases to become a possessor of faith.

"During the past year, I have added to my former sphere of labour a large district, embracing two entire parishes and parts of others. On the new district, I have one chapel and two preaching-rooms, in which we conduct six services weekly. The chapel was formerly occupied by a sect of hyper-Calvinists, whose Gospel was limited to the elect; now its walls echo with the sound that Jesus Christ is a 'propitiation for the sins of the world,' and 'whosoever will may come and take the water of life freely.' We have collected in it a congregation of 180 persons, and commenced a Sabbath school with about 35 children, with prospect of increase."

But enough for the present. Is not this glorious work? If the picture was dark when first presented to view, how bright and cheering is its aspect now! Surely the self-sustaining churches will come forward liberally, and by their collections this month greatly increase the funds of this invaluable Society. It is matter of devout thankfulness to God that we have such a Mission; and it is not only a Christian duty, but a great privilege, to contribute and collect in aid of its funds.

J. H. W.

NONCONFORMIST WORSHIP.

To the Editor of the "Christian Witness."

SIR,—The remarks of "A Nonconformist Pastor" in your last number, relative to Nonconformist worship, I have long felt to be true—"we want more worship and more Scripture." I have worshipped as a layman among the Nonconformist body for a period of twenty-eight years, since my fourteenth year, and I have for many years past been deeply impressed with the thought that our public services are too much considered as preaching seasons, and too little, far too little, as public seasons of devout worship; and that the mode of conducting the service of the sanctuary was much too meagre in the devotional part—usually one very long prayer and one chapter, the prayer tedious to many from its very length, and nothing more before the sermon. But, having no position of power or office in the chapel where I usually attended, I had not the means of mending the matter, and could only make unavailing remonstrances with the parties concerned.

But being resolved to work in my Lord's vineyard, and seeing no way except by building a new chapel, at my own cost, in a village one mile from this little town, where I have my business, I resolved to do so; and it was opened for divine service in May last, Mr. McMillan, of Taunton, preaching on the occasion to a large audience, after a public tea, at which 130 sat down. I have not had the assistance, or even I think I may say the hearty goodwill of a single individual here—the inhabitants being almost all Church-people. The shape of the building is my own design, and different in its arrangement from any chapel I have seen. The congregation with whom I have heretofore worshipped are Baptists; but being an Independent in principle, and no church of that persuasion being within almost twenty miles of this place, I deemed it my duty to commence a cause here, and I have succeeded beyond my expecta-

tions. My mode of conducting the service is as follows—my own daughter leading the singing with the harmonium, this part of the service being superintended by my own children.

Commence with chant or doxology.

Read a psalm, and offer a thanksgiving-prayer, invoking also the Holy Spirit's aid during the service.

Sing a hymn.

Read a whole chapter, and offer the general prayer.

Read as distinctly as possible the ten commandments, followed by these selections from the New Testament:—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself." "The law is holy, and the commandment holy, and just, and good; but by the deeds of the law there shall no flesh be justified in God's sight, for by the law is the knowledge of sin; and all have sinned and come short of the glory of God. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. For God commendeth His love towards us in that, while we were yet sinners, Christ died for us: for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world, through Him, might be saved. Believe on the Lord Jesus Christ, and thou shalt be saved."

Sing a hymn.

Short prayer before sermon; as usual, before reading the Scriptures—"Blessed Lord, who has caused the holy Scriptures to be," &c.; concluding with "Our Father," &c.

Sermon, about forty or forty-five minutes, concluding with singing, short prayer, and benediction, as usual.

This plan I adopt in the morning, and the same in the evening, with the omission of the decalogue and Scripture extracts; and I find the people are much pleased—it is not too hard for the minister, and tends to edification. I deem it a serious omission in Dissenters never using the moral law. My chapel seats 160, and has been crowded every Sunday evening since it was opened, even though I have had no one to assist me until the middle of August, when Mr. Lashbrook, of Witheridge, came here as Evangelist; and his labours in visiting are highly acceptable, and likely to be productive of great good. We have not yet formed a Christian church, and when one is formed it will be under the superintendence of the Rev. W. Guest, of Taunton. There are hundreds of villages in our land where Christian laymen could, by a judicious outlay of a little money, establish a cause for Christ, and employ their talents in their Lord's service. My chapel is a neat Norman structure, costing about £220; it will be more fully described in the coming "Year Book."

My fellow-laymen, go ye and do likewise, and the Lord bless you. I would just observe, that I owe much of my present happiness and usefulness to the love of books, and the early habit of learning to read well. How few there are, even among the middle classes, who can read before an audience with comfort to themselves and edification to their hearers. If young persons would cultivate the habit of reading aloud in their families, or when alone, it would go far to remedy the evil. An article lately appeared on this subject in the *Christian Penny Magazine*, which all young persons would do well to ponder.

Yours, truly,

EDWIN PALMER.

Minehead, Sept. 1861.

Christian Missions.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MAY it please your Majesty,—I humbly crave permission to lay before you certain facts and opinions on the subject of Missions to the Heathen, which, it is believed, are of special moment at the present time. Of all subjects that can engage the human mind, this, I presume, is incomparably the most urgent, momentous, and glorious. It assumes a fallen race, a merciful God, and a Divine Redeemer, sustaining the offices of prophet, priest, and king.

The Jewish prophets testify to the rise of a kingdom, at a fixed period, which was to fill the earth, and last till the close of ages. "The God of heaven," saith Daniel, referring to the rise of ten kingdoms, "shall set up a kingdom, which shall never be destroyed: it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," he adds, "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

The Jewish prophets are not less explicit touching the King of the coming kingdom. The royal Psalmist, speaking in the person of His Son, the Messiah, says, "Thou hast made me the Head of the heathen: a people whom I have not known shall serve me." He also testifies to the love and loyalty of the nations. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." The same inspired authority adds, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts: yea,

all kings shall fall down before Him; all nations shall serve Him. His name shall endure for ever: His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed. And blessed be His glorious name for ever; and let the whole earth be filled with His glory! Amen and amen!"

God, speaking by David, saith, "I have set my King upon my holy hill of Zion,"—that is, the kingdom to come,— "I will declare the decree: Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—David again says, "All the ends of the earth shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and He is the governor among the nations." Malachi thus testifies: "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles: in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen." Another prophet says, "He will furnish all the gods of the earth: and men shall worship Him, every one from his own place, even all the Isles of the Heathen." In the Holy Scriptures there is much more to the same effect, but this may suffice both as to the King and the kingdom.

In the New Testament the same ideas are introduced, and fully developed. There the King appears, and the kingdom is set up. Christ on His first appearance "preached the Gospel of the kingdom of God, and said, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel." There we have a detailed account of His birth, life, death, resurrection, ascension, kingdom, and glory. Ac-

according to the testimony there borne, He is "God over all." "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they are thrones or dominions, or principalities, or powers, all things were created by Him and for Him; and He is before all things, and by Him all things consist."

Such is the King, and His kingdom is founded in His death—death which He suffered for the sins of men. It was in order to this death that He took on Him the nature of man. By His death the divine "law was magnified and made honourable;" pardon is now proclaimed to all penitents, and the kingdom of heaven is opened to all believers. It is everywhere stated that this kingdom is composed solely of people who have become the subjects of a great spiritual change, which in Scripture is called being "born again," "born of the Spirit," and "born of God," by which they become "new creatures;" "old things have passed away, and all things have become new." Every person so born, irrespective of rank or station, tongue or colour, is a subject of "the kingdom of God," and none else. On these points the Scriptures are most explicit. Wherever this change of heart takes place it becomes evident through "repentance towards God and faith in the Lord Jesus Christ;" all such penitent believers are Christians, saints, members of the one universal church, the kingdom of God among men. This faith, or "belief of the truth, through which sins are forgiven and men are "accounted righteous" for the sake of Christ, "comes by hearing," and "hearing by" the preaching of "the Word of God." "How shall they believe," says the apostle, "in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Thus the divine economy connects ends and means for the accomplishment of its purposes. The commission of Christ to His apostles amply provides for the necessary instrumentality. When

about to ascend to heaven, He said, "All power is given unto me in heaven and in earth: go ye, therefore, into all the world, and preach the Gospel to every creature." Thus "every creature" is to hear, in order to "believe," and so "enter into the kingdom of God."

Your Majesty will thus perceive at a glance that this command is the foundation of our Missionary Societies. To the Church—meaning by the term all the faithful in Christ Jesus, irrespective of sect or party—is committed the work of converting the world. For a period the Church remembered her duty, and discharged her obligations; but by degrees she became remiss, till at length the work ceased: after a lengthened slumber she awoke, humbled herself, and resumed her labours, but with a feeble hand. From the subjoined table your Majesty will see what is now being done by Protestant communities, the spheres of their operations, and the amount of agency employed by them. As my special object is to direct attention to China, I have given it typical prominence in the spheres of those Societies whose agents are at work in that great empire.

From that table it will be seen that the work is fairly begun in all the chief compartments of the globe and in the isles of the sea, although they who are carrying it on are still but a handful. It is, nevertheless, a thing of great moment to obtain so extended a recognition of the principle that it is the duty of the Church to evangelise the world. That principle will in time be more powerfully felt; it will rise into a power, and enkindle a passion that will call forth the resources, mental, moral, and material, of the Christian world. The conversion of the whole human family will then become the one great work of all Christian people.

In the foregoing Scriptures, your Majesty has seen the extraordinary prominence universally given to the submission, zeal, devotion, and liberality of kings. This is a pledge for the homage, fealty, and entire consecration of peoples.

In point of piety, sovereigns are seldom better than the best portion of their subjects; and subjects never linger far behind their sovereigns. When once rulers shall become largely invested with spiritual attributes, and shining patterns of Christian excellence, princes and nobles will emulate the throne, and the millions will rejoice to follow. A felicity will then await the world of which, meanwhile, men have no conception. Truth, in everything, will take the place of error, light of darkness, and order of confusion. Ever since the formation of great communities on the earth, kings, with rare exceptions, have been, as the prophet describes them, "the basest of men." They were the victims of their position. By nature not worse than others, they were ruined by the concomitants of their state—wealth, flattery, profligacy, and power. Their privileges proved a calamity rather than a blessing. Thus human nature, always bad, became worse, till it often sank into the very lowest depth of iniquity. The coming kingdom was to reveal a power which would sanctify privilege, and convert thrones into means of national benefaction. Monarchs, amply replenished with "the knowledge of the Lord," and temples of His Spirit, will reflect the image of Christ, the Lord of lords, and the King of kings. Saintly qualities will then eclipse all others in the esteem of mankind. Men's views of greatness will be completely changed and reversed. Moral greatness will then swallow up all other greatness; men will be considered great only as they are good. They will be deemed good only as they do good. That must constitute, with all saints, the great business of life. "Jesus Christ went about doing good;" and the people testified, "He hath done all things well." Men will then be esteemed, not for the mere possession of talents, wealth, or power, but according to the use they make of these things. The judgment of man will harmonise with the judgment of God: everything will turn upon "the deeds done in the body, whether they be good

or whether they be bad." Action, with its measures and its motives, will be the sole consideration. The best man will be deemed the greatest; and he will be considered the best who does most to promote the happiness of his fellow-creatures. In a word, he will be accounted the greatest man who most resembles Christ! His spirit, principles, life, and conduct will form the sole and universal standard of human excellence. The affairs of men and nations will then be conducted upon wholly different principles, and their deeds tested by a wholly different rule. In particular, the War spirit will be exorcised throughout all the earth. War will be held to be as mad, wicked, and detestable as private combat! The "profession of arms" will have no place in "the kingdom of heaven." Christ tells us, "He came not to destroy men's lives, but to save them." "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth." War, horrid War, is at once the crime and the punishment of nations. By simply putting an end to War an inconceivable relief would be brought to an afflicted, plundered, and down-trodden world. War debts and war taxes are crushing, as with mountain weight, the heart and the energy of Europe. It is at this moment taking from trade, commerce, and agriculture more than four millions of men in the vigour of life, and wasting hundreds of millions sterling! I speak not of slaughtered hosts, ensanguined plains, desolate homes, and lost souls; I feel unequal to the fearful task! The establishment of the kingdom of God will put an end to these things, and teach men to call much in which they now exult—shame, guilt, madness, suicide, and murder!

The Prophets to a man denounce the spirit of War, and exult in the thought of its overthrow: "Come, behold the works of the Lord, what desolations He hath made in the earth; He maketh Wars to cease unto the end of the world. He breaketh the bow; he cutteth the

spear in sunder; He burneth the chariot in the fire." These wonderful words imply a change of which it is difficult to form an adequate estimate. Not only is War to cease, but the instruments of human slaughter are to be utterly destroyed! Armies will be disbanded; ships of war will be paid off; camps, barracks, armories, arsenals, naval yards, forts, and batteries will disappear, with all the implements of death! The great King "shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn War any more." Nothing can be more expressive of complete and universal revolution. Verily it is "desolation," but of the right sort. It destroys the means of destruction.

The coming ages will present a state of things as unlike that which now obtains as it is possible to conceive. There can be no mistake as to the means by which this marvellous change is to be effected. It will, it can proceed from nothing of an earthly origin. It is in vain we look for it to science, to art, to letters, to legislation, or to diplomacy. Man alone can do little more than man has done to further it. It is God's own work, although He condescends to use the instrumentality of man. The Prophet solves the mystery:—"They shall not hurt nor destroy . . . for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—How expressive of abundance!

To spread this "knowledge," then, is the grand object of the Missionary enterprise. From this proceed its dignity, its grandeur, and its paramount claims. It includes the seeds of all good to man both for time and eternity. The loftiest pursuits on earth, compared with this, are mean and grovelling. Missionaries, "the servants of the Most High God, that show unto men the way of salvation," are the noblest portion of creation.

Of all the sovereigns in Christendom,

this glorious enterprise most concerns your Majesty. You have been called in providence to reign over the greatest kingdom in Europe,—the greatest, freest, most Christian, and most Missionary nation in the world,—a nation which has done more to fill the earth with "the knowledge of the Lord" than all other nations united. This circumstance lifts the throne of your Majesty high above all the thrones of the Universe.

That your Majesty's subjects are the wealthiest in the world, and that you have more colonial territory than all the sovereigns of Christendom combined, may be deemed by many matter merely for envy or for congratulation. But that is not the proper view; these things must not be severed from the mighty Mission of your people—to fill the earth with "the knowledge of the Lord."

The importance of these stupendous facts is greatly augmented by another of a most extraordinary character. Your Majesty's connexion with Christianity is not less remarkable than your connexion with idolatry. One hundred and eighty millions of immortal beings are at this moment bowing down to stocks and stones, and worshipping the work of their own hands, while they submit to the sway of your Majesty.

This is a fact which, notwithstanding its magnitude, the bulk of statesmen cannot comprehend, and hence their proneness to err in everything relating to it: The idea of the solemn responsibility thence arising to your Majesty and your people never enters their minds; and when it is presented to them they treat it as absurd and fanatical, and contend that any show of Christianity would imperil British power! They regard India solely as a means of adding to the wealth of England. The thought of doing aught to promote the spiritual good of the natives makes no part of their calculation. Nay, the government of India, no matter of what political party, has almost uniformly distinguished itself by the obstruction of efforts to set up "the kingdom of God"

in Hindostan, and this in the interest of British sway! Mistaken men! If anything can conciliate the natives and bind India to England, it will be, not idolatry, but Christianity. Nothing is so fitted as the course hitherto pursued to overthrow British power. They have had one warning; let them beware of calling down another!

Your Majesty will permit me to say, it is not implied by these remarks that Government, as such, should embark in the work of missions. Far from it; but it is required that they shall regulate the whole of their proceedings by Christian principles, and offer no opposition to the work of the missionaries.

The case of India is now so essentially altered as, if necessary, to authorize the interposition of your Majesty. The Company have been set aside, and your Majesty everywhere proclaimed the Sovereign. As a Christian monarch, therefore, it is required that every act should bear the impress of Christian principle. To this end, Christian men are wanted for the Government. In this matter the illustrious King of Israel has left an example to your Majesty and to all Christian rulers. He says, "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

The Governors-General of India ought to be men who "fear God and work righteousness." Such alone can meet the necessities of the case, and enable England to fulfil her glorious mission to Hindostan.

Your Majesty will now permit me, with all humility, to suggest how desirable it is that the royal family should stand closely identified with the missionary cause. Your Majesty, as the temporal head of the Church by law established, is clothed with responsibilities of no common character. That Church is the greatest, the wealthiest, the most powerful in the world; there is scarcely a limit to her capabilities

for good. She was long in coming forward, and even now the movement is far from general; it is wanting in vigour. Past monarchs ignored the subject of missions; until lately the universities held back; and even now they look on rather than work; and the bishops, where they did not frown, were indifferent: a large portion are or do so still. Now, however, a happy change has been brought about through the appointment to the episcopate of men who were the glory of the Church, and who are thoroughly imbued with the spirit of missions. Still, the work in the Church is merely begun: a worthy clergyman has just published a book from which the following is extracted:—

"Any review of the missionary duty of the Church must be incomplete without some statistic information on the present state of the question. Quoting from the most recent reports in my possession of the four great Missionary Societies in connexion with the Church, I discover the following results:—

	Ordained Missionaries.	Lay Agents.
The Gospel Propagation Society maintains or assists	422	709
The Church Missionary Society	236	2,109
Colonial Church and School Society	71	136
London Society for Promoting Christianity among the Jews	29	83
Total	758	3,057

Such a state of things, your Majesty will allow, is by no means satisfactory, or even creditable to the piety and zeal of so great a community. Thoroughly aroused and properly worked, the results might have been incalculably greater.

Having thus ventured to lay before your Majesty a few facts and thought on the general subject, the way is now opened for the full consideration of the spiritual condition of China, and the obligations of England in relation to that mighty empire.

I remain, with the profoundest loyalty, your Majesty's most faithful subject and dutiful servant,

THE EDITOR.

LIST OF MISSIONARY SOCIETIES.

BRITISH.

The Society for the Propagation of the Gospel in Foreign Parts, ...	500 Home and Foreign Missionary agents, including many native assistants, 800 students, catechists, and teachers, ...	East and West Indies, South Africa, Australia, New Zealand.
The Baptist Missionary Society	75 Missionaries, about 112 native assistants, 48 schools, 6,512 scholars, 16,994 communicants, ...	India, the West Indies, and Western Africa.
The London Missionary Society,	183 Churches, 19,781 communicants, 785 educational institutions, including day and boarding schools, 38,625 scholars, 153 missionaries, about 700 native agents, ...	South Seas, West Indies, South Africa, Mauritius, India, China.
The Church of England Missionary Society, ...	228 Ordained missionaries and assistants, 2,140 other assistants, 16,231 communicants, 33,546 scholars, ...	Western Africa, Western Asia, India, China, West Indies, New Zealand, &c.
The London Society for Promoting Christianity among the Jews,	78 Missionaries—Jewish College, ...	Europe, Persia, Palestine.
The General Baptist Missionary Society, ...	8 Missionaries, 24 assistants, ...	India, China.
The Wesleyan Missionary Society, ...	216 Ordained missionaries and assistants, 1,611 other assistants, 128,165 communicants, 117,190 scholars, ...	The West Indies, India, China, Africa, Polynesia, Australia, &c.
The Church of Scotland's Foreign Mission, ...	9 Missionaries, several assistants, 3 Mission establishments in India, and staff of agents, ...	India, European Continent, the Colonies.
The Irish Presbyterian Church Foreign Mission, ...	11 Missionaries, ...	India, European Continent, the Colonies, Syria.
The Welsh Foreign Missionary Society, ...	4 Missionaries, ...	Brittany, India.
The British Society for Propagating the Gospel among the Jews,	24 Missionaries—Jewish College, ...	North Africa, European Continent.
The Edinburgh Medical Mission, ...		China.
The Reformed Presbyterian Church's Foreign Mission,	4 Missionaries, ...	New Hebrides, Jewish Mission in London.
The Free Church of Scotland's Foreign Mission, ...	28 Missionaries, 14 native assistants, 79 other agents, about 10,000 scholars, missionary establishments in India, ...	India, South Africa, European Continent, the Colonies.
The Lew-Chew Naval Mission,	1 Missionary and 1 assistant, ...	Lew-Chew.
The English Presbyterian Church's Foreign Mission,	3 Missionaries, ...	China.
The United Presbyterian Church's Foreign Mission, ...	35 Ordained missionaries, 65 catechists and teachers, exclusive of Canada and Australia, ...	West Indies, Western Africa, India, Southern Africa, Syria, Northern Africa, European Continent, the Colonies.
The Chinese Evangelization Society, ...	5 Missionaries (1 medical), ...	China.

AMERICAN.

The Board of Commissioners for Foreign Missions, ...	26 Missions, 127 stations, 181 out-stations, 161 missionaries, 8 ordained and 4 un-ordained physicians, 224 male and female assistants, 21 native pastors, 222 native preachers, 254 native assistants, 5 printing establishments, 153 churches, with 23,155 members, 8,949 scholars, not including the Sandwich Islands, ...	India, Indian Archipelago, Western Asia, European Turkey, China, West Indies, Pacific Isles, North American Indians, Africa.
The Baptist Missionary, ...	84 Stations, 539 out-stations, 66 missionaries, 64 female assistants, 220 native helpers, 192 churches, 15,219 members, 88 schools, 2,000 pupils, including European agency, ...	Burmah, Assam, Telooogo country, China, North American Indians, Europe.
The Methodist Episcopal Missionary Society, ...	56 Stations, 81 missionaries, 30 local preachers, 6,869 members, 63 schools, and 2,585 pupils, including the South Church, ...	North American Indians, Western Africa, China.

The Episcopal Board of Missions, ...	18 Stations, 15 missionaries, 1 native preacher, 20 American and 6 native teachers, 350 church members, 413 scholars, ...	Greece, Western Africa, China, North American Indians.
The Society for Ameliorating the Condition of the Jews, The Free-Will Baptist Foreign Missionary Society, ...	10 Missionaries, 7 colporteurs, ...	America.
The Board of Foreign Missions of the Presbyterian Church, ...	4 Missionaries, 4 native preachers, 2 churches with 75 members, and several schools, ...	Orissa.
The Foreign Missionary Society of the Lutheran Church, ...	56 American and 2 native missionaries, 25 male, 79 female, and 82 native teachers, 512 church members, and 4,000 scholars, ...	North American Indians. Western Africa, India, China, San Francisco.
The Seventh-Day Baptist Missionary Society, ...	5 Ordained and 2 un-ordained native missionaries, 86 church members, 355 scholars, ...	Hindustan.
The American Indian Missionary Association, ...	3 Missionaries, ...	Western Asia, China.
The Baptist Free Missionary Society, ...	6 Stations, 8 sub-stations, 28 missionaries and assistants, 21 churches, 1,800 members, 165 scholars, ...	North American Indians.
The Associate and Associate Reformed Presbyterian Churches, ...	1 Missionary, 3 female assistants, 1 native pastor, 4 native teachers, ...	Hayti.
The Southern Baptist Convention, ...	8 Missionaries, ...	India, Turkey, the Pacific.
The American Missionary Association, ...	40 Missionaries white and coloured, 26 assistants, 11 native helpers, 1,225 church members, and 683 pupils, ...	China, Western Africa, North American Indians.
The Nova Scotia Presbyterian Church's Foreign Missions, The American and Foreign Christian Union, ...	14 Churches, 1,160 members, 9 teachers, 70 male and female missionaries and assistants, ...	The West Indies, North American Indians, Pacific Islands, Siam, California, Egypt.
	1 Missionary and several native assistants, ...	New Hebrides.
	140 Agents, ...	Romish and Greek Communities.

CONTINENTAL.

The Moravian Missions, ...	305 Missionaries and assistants, 74,538 converts and catechumens, ...	The West Indies, Greenland, North America, Tartary, South Africa, South America, Persia, Egypt, Nicobar Islands, Labrador, China, India.
The Netherlands Missionary Society, ...	23 Missionaries, 146 native assistants, 8,290 scholars, ...	East Indies.
The Beale German Mission, ...	51 Missionaries, 18 assistants, 69 other assistants, 1,212 communicants, 2,342 scholars, ...	Western Africa, India, China.
The Paris Society for Evangelical Missions, ...	14 Missionaries, a number of native assistants, 1,800 communicants, ...	South Africa.
The Rhenish Missionary Society, ...	31 Missionaries, ...	China, South Africa.
The Berlin Missionary Society, ...	15 Missionaries and several assistants, about 200 communicants, and 600 scholars, ...	South Africa.
The Evangelical Union for the Spread of Christianity (Goessner's), ...	5 Missionaries, 13 assistant missionaries, 25 male and female assistants, ...	India, Australia, the Chatham Islands.
The Evangelical Lutheran, or the Leipsic Missionary Society, ...	6 Missionaries, 67 assistants, 2,152 communicants, and 890 scholars, ...	India, New Holland.
The North German Missionary Society, ...	12 Missionaries, ...	Africa, India.
The Norwegian Missionary Society, ...	6 Missionaries and assistants, ...	South Africa.
The Berlin Missionary Union for China, ...	3 Missionaries, ...	China.

The Sacred Scriptures.

THE SEVEN CHURCHES OF ASIA.

SARDIS.

"And to the angel of [the church in Sardis write; These things saith He that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art dead."—*Rev. iii. 1.*

THE city of Sardis was situated to the south of Thyatira, and to the north-east of Smyrna, at almost equal distances from both places. It was the capital of Lydia, esteemed the most ancient and powerful kingdom of Asia Minor. Here the famous Croesus resided, the last of the Lydian kings, so celebrated for his wealth and magnificence, and whose court was the resort of Solon, Æsop, and other wise and learned men. This prince subdued a great part of Lesser Asia, and adorned the capital with many sumptuous and splendid buildings, among which the temple of Cybele held a conspicuous place. The city was built at the foot of Mount Tmolus, on the north, the lofty summits of which are generally covered with snow. It was watered by the river Pactolus, which ran through the midst of the city, and whose sands are said to have been mixed with gold. Hence the allusion in the Latin poet, describing the fertility of the soil—

"Ubi pinguis culta
Exercentque viri, Pactolosque irrigat auro."
"Where proud Pactolus floats the fruitful lands,
And leaves a rich manure of golden sands."

This river discharged itself into the Hermus, another classic stream, which wound its course through a fruitful plain, westward, into the Mediterranean. The city was besieged and taken, after the battle of Thymbra, about 550 years, B.C., by the celebrated Cyrus, king of Persia, who took Croesus prisoner, and obtained possession of all his treasures. Some years afterwards it was taken and burnt by the Athenians, which occasioned the invasion of Greece by the Persians under Darius. On the fall of the Persian empire, it fell successively under the dominion of the Macedonians and Romans. About the time of our Saviour, it was destroyed by an earthquake, but was rebuilt by order of Tiberius. From that period, however, it never recovered its original splendour, and being reduced, first by the Saracens, and afterwards by the Turks, it gradually fell into decay. The modern name is Sart, or Sardo, and according to the testimony of late travellers, it presents hardly any vestiges of its former grandeur. A few mutilated columns, the remains of ancient temples, and some shapeless ruins of two Christian churches, are all that remains of the metropolis of Lydia. A few mud cottages are built near its site, and one or two Greek Christians, sunk in ignorance and poverty, constitute the whole remnant of the church of Sardis.

There is no mention of this church in any other part of the New Testament, nor is there any authentic information respecting the time when Christianity was introduced into Sardis, or the persons who were honoured to convey

to its benighted inhabitants the glorious light of the Gospel. Among the strangers present at Jerusalem on the day of Pentecost, mention is made of Jews from Asia (Acts ii. 9). Now, as Sardis was a chief city of that district, and the seat of a provincial government, it is not improbable that some of the new converts might be from that place, and on their return home might convey to their countrymen the knowledge of salvation by Christ Jesus. In whatever way this was brought about, a Christian church was now established in Sardis, which soon attained to eminence for gifts and graces, but was already fallen into a state of lamentable deadness and decay; and in order to rouse the members to a sense of their danger, and to induce them to use means for the speedy revival of religion among them, this epistle is addressed to the angel or pastor of the church, by direction of her Sovereign Head, in which He faithfully exposes their true state and character, and threatens to visit them with unexpected judgments, unless they were brought to repentance. In the former epistles, the language of commendation occurs first; but in this, and in the epistle to the Laodiceans, the Saviour proceeds at once to testify His displeasure at their deadness and lukewarmness; the cases were too glaring and urgent to admit of palliation or delay, or to authorise mild and gentle remonstrance; their actual condition must be faithfully pointed out, and the proper remedies applied; for ignorance and self-delusion on this subject was the source of all the evils that existed among them.

In addressing this church, our Lord describes Himself as having "the seven spirits of God and the seven stars." In the first clause, there is an allusion to chap. i. 4, where the apostle prays for grace and peace from the Father and the Lord Jesus Christ, and "from the seven spirits which are before His throne." Some suppose that this expression refers to seven archangels, the chief of the heavenly host, who stand before the throne, corresponding to the seven councillors of the Persian monarchs, "who saw the king's face, and sat the first in the kingdom" (Ezra vii. 14; Esther i. 14); but we cannot suppose that seven created angels, however high in rank, would be conjoined with the divine persons in the Godhead, and supplicated in prayer for grace and peace; and the general opinion is, that this is a figurative expression for the Holy Spirit, personally considered, to intimate not only the fulness and perfection, but the diversity and variety of His gifts and graces, all proceeding from one source, yet distributed among the various branches of the church, like the seven lamps of the golden candlestick, proceeding from one stem, and fed from the same golden oil. (See Wardlaw's "Discourses on the Socinian Controversy," Disc. 10.) Comp. Zech. iv. 1—6, with chapter iv. 5, where the seven spirits of God are compared to seven lamps of fire burning before the throne. Here the Saviour claims to Himself

the possession of these sevenfold influences, as anointed, in His mediatorial character, with the Holy Ghost in all the plenitude of His gifts, and appointed as the Head of His body, the church, to bestow these gifts upon men—a view which corresponds to that given of His mediatorial dignity in chap. iv., as “having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.” By thus reminding the church at Sardis of His divine prerogative, He directs her where to look for the renewed communication of spiritual influence. God giveth not the Spirit by measure unto Him, and out of His fulness all His people receive, and grace for grace. By the second expression, “who hath the seven stars,” He reminds her that He is the supreme Ruler, and sole Lawgiver of the church—that all her ministers receive their endowments from Him (Ephes. iv. 11, 12)—they shine by His light—are upheld by His power—are guided by His wisdom, and owe all their success to His blessing; and if churches or ministers forget their dependence on Him, or depart from the faith or obedience of the Gospel, He can obscure the brightest star, and remove the candlestick out of its place.

1. Observe the *character* given of this church. “I know thy works (says Jesus), that thou hast a name that thou livest, and art dead.” No errors in *doctrine* are here imputed either to pastor or people; there is no mention made of any destructive heresies being propagated among them. For any thing that appears to the contrary, they held fast the faithful word as they had been taught, and had not ventured to obscure the doctrines of Christ by any speculations or inventions of their own; nor are they charged with corrupting the *worship* of God by superstitious rites and ceremonies—they still observed the ordinances as these had been delivered to them; nor were they guilty of retaining in their communion those who had embraced pernicious errors, or who followed vicious courses; there were no Balaams or Jazebeles among them. So far from being suspected of defection from the faith, they maintained a high character as a prosperous church among other Christian societies; “they had a name to live;” they might even be regarded as a model church. To an ordinary observer they appeared to flourish strong and fair among the plants of grace—nothing seemed wanting to complete their comely order. But they had to do with Him who seeth not as man seeth, who looketh not on the outward appearance, but upon the heart. Under this fair and imposing exterior, the vital principle of spiritual life was fast decaying—there was a worm at the root of their prosperity, which threatened to lry up and consume their freshness and beauty; they had been planted a noble vine, wholly of right seed, but were now turned into the degenerate plant of a strange vine. As is said of Ephraim, “gray hairs,” the sure sign of decay, “were here and there upon them, yet they knew it not;” the gangrene of corruption was laying hold of the body; and unless some adequate remedy were applied, the disease would gradually acquire fresh strength, till the vitals were seized, and the whole body had become a mass of putrefac-

tion. The church in Sardis resembled the doomed fig-tree—it had the leaves of a profession, but no fruit was found thereon. It resembled a well-executed statue, exhibiting all the parts and lineaments of a man, but cold and insensible as the marble from which it was hewn. It might be compared to the newly-knit bones in Ezekiel’s vision, before the spirit of life from God entered into them; they were covered with sinews, and flesh, and skins, “but there was no breath in them.” Their faith might be the same, as to the truths professed, but it no longer exerted its practical influence in their conduct; their first works might be continued, but they were destitute of the principle of gratitude and love which gave them all their value; the forms of religion were still observed, but they no longer felt the pleasures of religion; their services were attended to rather as a duty or a burden, than as a privilege; from habit, rather than from choice; from fear, rather than from love; like the Jewish captives in Ezekiel’s time, “they came to the prophet as the people cometh, and they sat before him as God’s people, and they heard his words, but they would not do them, for with their mouth they showed much love, but their heart went after their covetousness.” Like the scribes and Pharisees, they were as whitened sepulchres, “which appeared beautiful without, but within were full of uncleanness.” In a word, like the foolish virgins, they carried the lamp of a profession, but the oil of grace had failed. They were no longer distinguished by the same strength of faith as at the first—the same ardour of love—fervour of zeal—patience of hope—and spirituality of mind; they were not careful to keep their garments clean, and were beginning to be conformed to the manners, maxims, and pleasures of the world. And living in pleasure, they were “dead while they lived.” A fatal stupor had benumbed their souls; and amidst the commendations of men, and their own self-esteem, He who searcheth Jerusalem as with lighted candles, found their works sadly deficient “in the sight of God;” they were far from perfection, either in motive, rule, or end.

2. The exhortation, “Be watchful, and strengthen the things which remain, that are ready to die.” The case of this church was mournful and alarming in the extreme, but it was not desperate. The means of revival were provided, but they must be used. They must rouse themselves from their lethargy, for it was high time to awake out of sleep, and must be on their guard against the further inroads of the enemy of souls, against the allurements of the world, and against the influence of an evil heart of unbelief in departing from the living God; they must gird up the loins of their mind, and be sober and hope to the end; they must guard against spiritual sloth, false security, and vain-confidence. In the words of the wise man, they must let their eyes look right on, and their eyelids look straight before them; they must ponder the path of their feet, and let all their ways be established. They are further admonished to “strengthen the things that remain”—to revive their drooping graces of faith, love and obedience—to trim their lamps ere the flame expire—to lift up the hands that

hang down, and the feeble knees—and to make straight paths for their feet, lest that which is lame be turned out of the way, but let it rather be healed. Finally, they must remember how they had received and heard, and hold fast and repent. So the Apostle Paul exhorts the Philippians, "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." In like manner the believing Hebrews are exhorted to "call to remembrance the former days, in which, after they were illuminated, they endured a great fight of afflictions." And here the church in Sardis is admonished to remember the instructions, exhortations, and warnings they had heard and received, the opportunities and privileges they had enjoyed, and the solemn profession they had made; and they must call to remembrance not only *what* they had heard, but *how* they had received it—not as the word of men, but as it is in truth, the word of God. Let them reflect, with grief and shame, on the kindness of their youth, on the love of their espousals, on the humility, gratitude, and joy which distinguished their first reception of the truth—"let them hold fast" the faithful word as they had been taught, and "repent" of their past neglect and present deadness, if they would escape the judgments of God, and regain the confidence of their Divine Master.

8. The threatening: "If, therefore, thou wilt not repent, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Should they disregard the divine warnings, and harden their hearts, like Pharaoh in Egypt, or like Israel in the wilderness, and refuse to return when He called, and to forsake their evil ways, His long-suffering should have an end, and He would come upon them, suddenly and unexpectedly, and surprise them in their guilty slumbers, when they had no space for repentance and no means of escape. The same reference to the stealthy steps of the midnight robber is often employed, both by our Lord and His apostles, in connexion with His second coming, to intimate the terror and confusion of the finally impenitent. (Matt. xxiv. 42-44; 1 Thess. v. 2, 8; 2 Pet. iii. 10; Chap. xvi. 17.) And as they could not foresee the time of His coming, it was the more necessary that they should be on the watch, lest coming suddenly He should find them sleeping.

4. The Saviour now turns to the faithful part of the church, whom He addresses in the language of kindness and encouragement: "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy." These words describe the character and the privilege of the individuals referred to. All the members of the church were not involved in the same condemnation; there were some, though comparatively few, even in this degenerate society, who had hitherto maintained their integrity, and had escaped the pollutions of the world; some members of this corrupt body still exhibited all the vigour of spiritual life; some branches of this decayed tree were still green and flourishing, bringing forth the fruits of righteousness to the praise and glory of God. These resembled green spots in the

wilderness, presenting to the eye a bright contrast to the barrenness and desolation by which they were surrounded; they had kept themselves awake, while a fatal torpor had seized on the souls of their fellow-worshippers; they had nobly resisted the contagious influence of bad example, and faithfully adhered to the laws and institutions of Christ; they had boldly protested against the lukewarmness and worldly spirit which they saw creeping in among the disciples in Sardis, and were not deterred, by the fear of giving offence, or by the cry of bigotry or hypocrisy, from raising their warning voice against every deviation from the purity and strictness of the Christian profession; they were willing to incur the charge of needless singularity and Pharisaical preciseness, in order to keep their conscience pure, their garments undefiled; and the more the church appeared to recede from her primitive zeal and love, they were the more desirous to watch against surrounding temptations. It was a small matter with them to be judged by man's judgment—it signified nothing to them what others said or did: they might be in the minority, but they were resolved to follow the Lord fully, and to leave all consequences to Him. They resembled the seven thousand in Israel, who, amid the general defection, had not bowed the knee to Baal; and, like these, their names were well known to the Shepherd and Bishop of souls, who had registered them in the book of His remembrance. It is no easy matter to keep our garments clean, while passing through this polluted world, especially where true religion is at a low ebb in the church, and where so many adverse influences are at work; and therefore the faith of these few loyal subjects was the more conspicuous, and was duly appreciated by their approving Sovereign. They were not required, in the meantime, to separate from the communion of the church; for wise purposes they were allowed to remain as witnesses for God and His truth, as a seasoning salt to preserve the body from entire corruption; but should the majority refuse to repent, and to reform existing abuses, as the Lord commanded, we conceive it would have been their duty to save themselves from that untoward generation; to come out from among them, and be separate, and not to be partakers of other men's sins. Such passages have sometimes been adduced to vindicate the conduct of those who continue in corrupt communions, where the church and the world are commingled in fellowship. But though God has a people in the most antisciptural churches, they are commanded not to be unequally yoked with unbelievers—to withdraw from every brother that walketh disorderly—to turn away from such as have only a form of godliness without the power, and to put away from themselves all wicked persons. The voice of God to the faithful in Babylon is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Entire purity may be unattainable in the present state of the church; but is there to be no approximation to this condition? or is this admission sufficient to warrant the total neglect of discipline, in opposition to the express commands of Christ, and to sanction the defiling of the temple of God by

the amalgamation of the church with the world?

5. The promise made to the faithful, "They shall walk with me in white, for they are worthy." To be clothed in white is indicative of purity, dignity, and triumph. White was the dress generally worn by persons of rank—by those occupying the priestly office, and on occasions of festivity and rejoicing. Thus Mordecai was clothed in royal apparel of blue and white, and with a garment of fine linen and purple (Esth. viii. 15). The promise implies—(1) The complete justification of believers. They are covered with the robe of the Redeemer's righteousness, and clothed with the garments of salvation; thus the redeemed are said to have washed their robes, and made them white in the blood of the Lamb. Like Joshua the high priest, their filthy garments are taken away, and they are clothed with change of raiment. (2) To be clothed in white robes (*en leukois*) is emblematical of their sanctification. In all ages, white has been the sign of purity, and was therefore worn by the priests and Levites under the law (2 Chron. v. 12); this purification is effected by the washing of regeneration, even the renewing of the Holy Ghost—for without holiness no man shall see the Lord. The church is thus rendered all glorious within, not having spot or wrinkle or any such thing. So it is said of the bride, the Lamb's wife, "To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." (3) White is the token of dignity and triumph, and thus the redeemed, clothed in festive garments, celebrate their victory over their spiritual enemies,—they "stand before the throne and before the Lamb, clothed with white robes, and palms in their hands." So the armies in heaven follow their victorious Leader, "clothed in fine linen, white and clean." Finally, it is the token of joy. In seasons of distress, persons clothed themselves in sackcloth; when deliverance came, this was put off and robes of white put on (Eccles. ix. 8). Then with gladness and rejoicing shall they be brought, and shall enter into the king's palace. They are further represented as walking with Christ. It implies unity of views, and similarity of character (1 John i. 7); hence Enoch is said to have walked with God; that is, as explained by the apostle, he had this testimony at he pleased God: for two cannot walk together except they be agreed. It implies closeness of intimacy; to walk together is an act of friendship. It is expressive of dignity and happiness, to be honoured in this manner the King of glory;—He treats them not as servants, but as friends, and constitutes them joint-heirs with Himself in blessedness. A reason of this distinguished honour is assigned: "for they are worthy." This (*axioi*) is often used in the sense of merit (Luke vii. 4; xvi. 6); but it cannot be used in this sense here, for eternal life is a gift of God, not the reward of merit. The word is also employed in the sense of fitness, fitness, or correspondence; so in Matt. iii. 8, it is rendered "meet," or suitable.

Now, there must be a meetness acquired the heavenly inheritance, as well as a right to it; there must be a correspondence of

views and dispositions between Christ and His people, as a foundation for this mutual intercourse; and it is agreeable to the holiness and righteousness of God to bestow the blessings of His kingdom in such a way as shall evince His opposition to sin, and His love of righteousness. None but the pure in heart can see or enjoy God. This meetness is essential to their appreciating the happiness of heaven; but personal worthiness, so far from being the procuring cause of their obtaining eternal life, is itself the work of divine grace. The schoolmen distinguish between the merit of congruity and the merit of condignity.

Finally, there is the promise of preservation and acquittal: "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." There is here an allusion to the public registers, wherein were inscribed the names of those who had deserved well of the State (Esth. vi. 2), and of the successful competitors in the public games. The church of the first-born are represented as having their names written in heaven (Heb. xii. 23). Frequent mention is made of the book of life in this and other parts of Scripture (chap. xiii. 8; xx. 15; xxii. 19; Luke x. 20; Philip. iv. 3). In this book are inserted the names of the elect "from the foundation of the world," and these shall certainly persevere to the end. But many have a name and a place in the registers of the visible church, who by apostasy or unfaithfulness forfeit this privilege, and like traitors to their Sovereign are erased from the roll of loyal subjects (Chap. xxii. 15). Moses alludes to this expunging from God's book (Exod. xxxii. 33). But the successful combatant has no cause to fear this dishonour. "I will confess his name before my Father." The same sentiment occurs (Matt. x. 32; Luke xii. 8), and is connected with an open confession of Christ before the world. He will acknowledge the name of the victor in this holy war, however poor, illiterate, persecuted or afflicted, in the presence of the holy angels, and will present them to His Father as His good and faithful servants, as the trophies of His victory and the purchase of His blood; on the other hand, those who have denied Him before men, or have allowed themselves to be overcome, and abandoned the field to the enemy, shall have their names struck out from the book of life, and shall be denied before the angels of God.

PRESENT STATE OF SARDIS.

The Rev. Mr. Arundell gives the following spirited sketch of the forlorn condition of this city:—"The appearance of the hill of the Acropolis, from the opposite bank of the Hermus, is that of a triangular insulated hill, close at the back of which rise ridge after ridge of mountains, the most elevated covered with snow. Sardis, the capital of Lydia, identified with the names of Croesus and Cyrus and Alexander, and covering the plain with her thousands of inhabitants, and tens of thousands of men of war—great even in the days of Augustus—ruined by earthquakes, and restored to its importance by the munificence of Tiberius;—Christian Sardis, offering her hymns of thanksgiving, for deliverance

from Pagan persecution, in the magnificent temples of the Virgin and Apostle;—Sardis, again fallen under the yoke of a false religion, but still retaining her numerous population and powerful defence, only 500 years ago—What is Sardis now? Her foundations are fallen, her walls are thrown down. She sits silent in darkness, and is no longer called the 'Lady of Kingdoms.' A few mud-huts, inhabited by Turkish herdsmen, and a mill or two, contain all the present population of Sardis. The only members of the church of Sardis are two Greek servants to the Turkish miller." The Acropolis is of extremely difficult and dangerous ascent; and the few walls at its summit, on which are an inscription or two, and some ancient fragments, including hexagonal and twisted columns, would not compensate for the risk and fatigue. The view is, however, magnificent—the plain of the Hermus, the tumulus of Halyattes (father of Croesus), the Gygaean lake, &c. Of the temple of Cybele, only two pillars remain at present. The Turks have recently destroyed the rest for the sake of the lead connecting the blocks. "It is impossible to behold these magnificent columns, of which the capitals," says Mr. Cockerell, "appeared to me to surpass any specimen of the Ionic I had seen, in perfection of design and execution, without being inexpressibly affected." Colonel Leake believes these remains to be antecedent to the capture of Sardis by Cyrus, and yet the columns are as perfect as if erected yesterday. The object of greatest interest to the Christian traveller are the ruins of two churches, one at the back of the mill, said to be the church of the Panagia (or Virgin), and another in front of it, called the church of St. John. Of the *former*, there are considerable remains, and it is almost wholly constructed with magnificent fragments of earlier edifices. It must be this to which Col. Leake alludes, as being perhaps the only one of the seven churches of which there are any distinct remains, but there are also some remains of the church of Pergamos. Of the *other* there are several stone piers, having fragments of brick arches above them, and standing east and west. When Smith wrote, a Christian church, having at the entrance several curious pillars, was appropriated to the service of the mosque. Mr. Arundell noticed also "some slight remains of a theatre and stadium, and of a building called the house of Croesus, supposed to have been the gymnasium." In a note to Chambers's edition of "Kitto's Pictorial Bible," after remarking on the peculiar interest attached to this ruin, from the antiquity of the temple, "which appears to have been built while Solomon's temple was still standing," it is added, "Of the only two pillars that lately remained upright, we understand from private information that one has lately been overthrown by the Turks, to be burned for lime."

The Rev. Mr. Macfarlane, in his "Account of the Seven Churches," observes: "The rough hill of the Acropolis of Sardis, with the inconsiderable and rapidly-disappearing ruins on its ridge, was now before us, and we saw beyond it, looking to the east, the lofty irre-

gular summits of Mount Tmolus, covered with deep snow. On the sixth hour of our journey, we reached the desolate city. We saw not a living creature. I entered a deep, narrow glen, that separated the Acropolis from the adjacent mountains. A scramble over a very irregular path brought me in a few minutes to the opposite end of the Acropolis, and in sight of the columns of the celebrated temple of Cybele, situated on a pleasant little green plain, about a furlong to the south of the impending hill. Here, indeed, the work of Turkish destruction had advanced gradually, but too rapidly. In 1700, Chishull had observed six lofty Ionic columns, all entire, except that the capital of one was distorted by an earthquake. In 1750, Peyronnel found standing three columns, with their architraves, a part of the cella, and three detached columns. At the time of Chandler's visit, in 1765, there were five columns erect. In 1812, Mr. Cockerell found three standing columns, the truncated portions of four others, and a part of the wall of the cella. At the beginning of April, 1828, only two columns, and a piece of the shaft of another, with its beautiful but broken capital sunk in a hole in the earth, met my eye. Of the wall of the cella I could scarcely see a trace. This was all that remained of the magnificent temple, which had received the homage of remote and ingenious ages, as one of the most magnificent works of Grecian art."—(Macfarlane's "Apocalyptic Churches," quoted in an interesting series of discourses by the Rev. J. A. Wallace, Free Church minister of Hawick, Roxburghshire.)

In connexion with "the few names" which the Saviour had in Sardis, it may be interesting to quote the following facts, communicated by Mr. Lindsay in 1816, with which we shall conclude this article. After mentioning that the few Christians dwelling around Sart had been prohibited by the Turkish Governor from erecting a place of worship there, he adds, that about five years previously to the above date, "They built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keny. Thither the few Christians of Sart, to the amount of *seven*, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears, then, still a remnant, 'a few names even in Sardis,' which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest to hear it on the spot; and I left them thus engaged." This is more than forty years ago. What may be the condition of this little community now, or whether it still exists, we have not been able to ascertain; but the anxiety of these poor people to receive the Word of God, makes them not unfit representatives of those who now walk with Christ in white.—(See Wills' "Churches of Asia.")

W. LOTHEAN.

The Christian Family.

PARENTAL INSTRUCTION, AND THE ADMINISTRATION OF BAPTISM TO CHILDREN.

BY THE REV. THOMAS COLEMAN.

"And these things, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—DEUT. VI. 6, 7.

It is important to observe, that the religion of the Bible, as to its essential principles and its practical influence, is the same under every dispensation, and in every age. In these first books of the Bible, which were written fifteen hundred years before the later books were penned, we find the same divine principles, and exhortations to the same duties, only they come out with clearer light, and with greater fullness and power, under the new dispensation. The grand principle of true religion is, supreme love to God; so as to have the things, which God has revealed, in the heart, governing the spirit and the life, and extending their influence to all the relations of life. The words before us present true religion to our view in its *personal nature*, and in its *parental influence*.

I. As to its *personal nature*,—"The things, which I command thee this day, shall be in thine heart."

True religion has its seat in the heart. Its great Author and Object looketh at the heart; requireth the surrender of the heart to Himself; and is worthy of the consecration of its highest affections to His service and glory.

Divine grace is imparted, in connection with divine truth, to rectify the disorders of the heart. The heart weakened by sin is to be enlightened from above; the heart carnal and averse to God is to be so changed as to love His character and will; the heart proud and self-righteous is to be humbled under divine discoveries, and to be taught to trust alone in the grace of God in Christ Jesus; the heart that was devoted to the world is to be turned from earthly to heavenly things, and to look for its treasure and portion on high; the heart that refused the truth of God is to be brought to receive what God has revealed, to believe, love, and obey.

This is what is enjoined here—"The things, which I command thee this day, shall be in thine heart." You see them with the eye when you read the word; you hear them with the ear when you listen to its truths; you have some notions of them in the head, if you think of their import; but the great point is to have them received into the heart. There is to be the *belief of the heart*, the *love of the heart*, the *submission and obedience of the heart* to the things of God.

They are to be first *believed with the heart as the truths of God*. "The word is nigh thee," says an apostle, "even in thy mouth, and in thine heart; that is, the word of faith, which we preach." "For with the heart man believeth unto righteousness." God has given us His word as coming from Himself, and we are to believe it as a divine testimony; receiving what He commands, that we may discern our true state before Him; believing what He reveals of the way of acceptance, that we may be justified by faith, for through Christ "all that believe are justified from all things from which they could not be justified by the law of Moses." We receive divine discoveries into our hearts by faith, so that they may become as fixed principles there, abiding in our souls, worthy of our continued confidence and trust.

Again, there is the *love of the heart to what God reveals*. If we believe divine things as the truths of God, we love them on account of their excellency and value. By the grace of God working on our hearts, we are brought to discern such an excellency in what the word contains; it appears to us so precious, that we begin to prize it above all earthly good. It is laid hold of and retained as our choicest treasure. This is what the servants of God intend when they say, "We love thy commandments above gold; yea, above much fine gold." "O how love I thy law; it is my meditation all the day!" "Let the word of Christ dwell in you richly in all wisdom." "Receive with meekness the ingrafted word, which is able to save your souls." Let it engage the affections of your

hearts; become that which you delight in as the will of God; the light, and guide, and comfort, and joy of your souls.

Again, these things *are to be in the heart so as to engage the submission and obedience of the soul for God.* Seeing that God has given to us His word, if our hearts are open to receive it, so that we believe and love it, then it is to govern all the powers of our minds, and to guide the varied workings of our souls, so as to bring them into a state of more complete subjection unto God. If our hearts receive what God has revealed of His own glories, we adore and worship before Him. If we receive what He reveals of our depravity and guilt, the heart bows in contrition and penitence at His feet. If we receive the truths concerning the Redeemer as our way to God, we trust in His righteousness and atoning blood. If we receive into the heart the precepts which God gives, we walk in all the paths of truth and piety. Let it be our great concern, brethren, that the word our God has given may thus be in our hearts. Let us never be satisfied with having it only on our lips, or as notions in our heads; but, above all things, let our hearts embrace it, so that it may dwell in us, that we may realize its powerful influence, and that it may appear in all our temper and conduct. Here is the first thing of vital moment—*personal piety.* Look into the state of the heart, and observe what effect the things of God have there.

II. See in connexion with this, *what are to be the exercises of parental piety?* "And thou shalt teach them diligently unto thy children," &c. It is generally acknowledged, that those that believe and love the things of God themselves, should be concerned to make them known to others. And divine grace sanctifies the natural affections, so as to lead us to be especially desirous of the spiritual welfare of those that are dear to us by the ties of nature. There are, also, some peculiar obligations devolving on parents to make known the things of God unto their children, while they have the best opportunities to teach them, when they are rising up under the parental roof. If it was enjoined on Jewish parents, who had but a small portion of the word of God compared with what we possess, to teach it to their children, how much more must this duty devolve on Christian parents, who have all the truths of God, both in the Old

and the New Testament revelation? If the descendants of Abraham could teach their children what God made known to their fathers—the history of His dealings with them, the wonders He wrought on their behalf, and the institutions He gave to them—how much more should Christians tell of the great and glorious things of the Gospel revelation, of what God has done, and of the wonders of His love in Christ Jesus; what He did, what He suffered, what blessings He obtained.

If you would teach these things to your children,—

Begin early.—The sooner the bough is bent the better; it is the early training of the branch that guides it right. The mind is early susceptible of impressions, and what it receives in its earliest days are not soon lost, but often abide until its latest years. Seek, then, early to draw the attention of your children to what God has made known. Tell them betimes of His greatness and goodness, and how they should pray unto Him. Tell them of the gracious Saviour, and of His works of power and love, and how He came to bless children such as they. Tell them that they have souls to live for ever, that there is a day of judgment at which they must appear, a world of happiness or misery beyond the present, a hell from which they should flee, a heaven of glory to which they should seek to rise.

Again, *Teach them seriously.*—I do not mean in a gloomy, much less in a morose and severe manner; all should be done cheerfully and kindly; but let them be taught in such a manner as that your children may see that you regard these things as of the highest value,—that they are not trifles in your estimation, but are essential to the welfare of your own minds, and to the life and happiness of those that are dearest to you. If you tell a child in a trifling manner of the things of God, it will soon learn to trifle with them. But if, on the other hand, you talk of these things as if they were of deep interest and value to you, they will be most likely to excite the attention and to impress the hearts of your children.

Again, *Teach them affectionately.*—Natural affection would seem to lead almost necessarily to this, and yet we fear that there are parents who are affectionately concerned about the health and comfort of their children for this world, and who would like to see

them in the way to a better world, who yet fail as to any affectionate teaching of the things of God. But the mother's love should surely lead her to teach kindly and affectionately to her children the things that relate to the gracious Saviour, and what His word reveals for their good; and the father should kindly instruct those that are rising into life around him; so that the children may see that all comes from the loving hearts of those who are affectionately concerned for their highest happiness. Try, not to drag them to attend to what you teach, but to draw them with cords of love; not as to a task which they dread, but as that to which you win their regard. Let not the natural aversion of the heart to the things of God be increased, by a harsh and severe method of presenting these things. While you look for the blessing of the God of love, teach them in the spirit of love.

Again, *Frequently should these things be taught to your children.*—In the daily intercourse of life, in which frequent opportunities will arise. With some parents it is only regarded as a Sabbath duty to hear their children read the Bible, and to say something to them of a religious nature. It is a very important part of Sabbath engagements to teach your children what God has revealed, and to talk with them of what they hear in His house and under the means of His grace.

Parents should not give up this entirely to Sabbath-school teachers, but should ever take their part in endeavouring to train their children in divine knowledge. And their efforts should not be confined to the Sabbath, but on week-days also, as opportunities arise, these things teach unto your children.

Again, *There should be familiarity in teaching these things to the young.*—“Talk of them when thou sittest in thine house, and when thou walkest by the way.” Not only do it frequently, but in a familiar manner, as in your daily walk and talk you may help them to see what God is doing all around them, and illustrate to them what He reveals in His word. Tell them of the God that made the sun, the moon, the stars, the fields, the trees, the grain, the flowers, and all the creatures they see, as the same great and good God that made and governs them, whose love they should seek, and whose anger they should shun. This same God, who rules over all, sent His dear Son to die, to

redeem them from death, and to bring them nigh unto Himself. If you are looking for objects or incidents to illustrate these things, they will frequently arise when you are anxious to lead the young mind to an acquaintance with God.

Again, *There should be constancy in these instructions.*—In a patient persevering manner “teach these things unto your children.” There is much to try patience in the volatility and heedlessness of the youthful mind; but nothing is of greater consequence, in teaching the young, than to guard against passion, and an impatient spirit. While endeavouring to exercise a suitable control over them, seek to bear with them, and try again and again to bring them to attend to what you wish to set before them. There is a great diversity in the tempers and capacities of children, and parents should endeavour to suit their treatment to the different cases of those that they have to instruct. Carry on your efforts with perseverance, whatever discouragements may arise. Still go forward, hoping in God. Aim at the highest good of their immortal minds, leaving the result in the hands of infinite wisdom and love, being assured that all will not be in vain. Some may disappoint your hopes, but the blessing will come in some measure, and in some cases, when divine truth is clearly taught with a right spirit, for God has said, “My word shall not return unto me void;” “in due season ye shall reap, if ye faint not.” And for the special encouragement of Christian parents He has said, “I will pour my Spirit upon thy seed, and my blessing upon thine offspring.” Patiently thus persevere. Steadily go forward. Yield not to despondency. Hope in the Lord.

Again, *Teach them prayerfully.*—Nothing should be attempted for God or the souls of others without prayer. No efforts will be successful without the divine blessing, and that blessing is bestowed in answer to prayer. Abraham taught his children and his household after him to keep the way of the Lord, and at the same time he pleaded with God, “O, that Ishmael might live before thee.” When Joshua said, “As for me and my house we will serve the Lord,” prayer would no doubt make a part of his daily engagements in the domestic circle. When David went to bless his household, he fervently pleaded,

"With thy blessing let the house of thy servant be blessed for ever."

Hence the importance of family devotion, that your children may hear and know that you earnestly desire to see them partakers of the blessing of that God whose word you teach them; and that you may be the means of guiding them to a throne of grace, that they may be early taught to pray for themselves.

The prayers of parents ascending on high are had in remembrance before God, and they bring down a blessing upon their households. They are also the means of producing a good effect upon the young mind, when they are attended to in a suitable manner, and accompanied with a consistent, amiable, cheerful deportment amidst the daily scenes of life.

"Thou shalt teach them diligently unto thy children," and, with this view, you may solemnly bind yourselves as before God to "bring up your children in the nurture and admonition of the Lord," as you are now called to present them to him in the *ordinance of baptism*, to which some of you have expressed a desire to attend this day. I shall now, therefore, endeavour briefly to set before you the views we entertain concerning this ordinance, and the reasons that we think we have for administering it to children.

III. *As to the ordinance of baptism*, we all of us admit that it is a divine institution, appointed by the great Head of the Church, and to be observed out of regard to His authority; and also, that it must have some important meaning and design, or the only wise God our Saviour would not have given it as one of the standing ordinances of His Gospel; and, therefore, it is important that we should endeavour to understand its nature and design, that we may observe it according to the will of the Redeemer.

It divides itself into three parts, viz., *the mode of baptism*, or how it is to be administered;—*the subjects of baptism*, or to whom it is to be administered;—and *the design of baptism*, or what is taught in its administration. We shall devote a few minutes to each of these points.

1. *As to the mode of baptism*, I remark, that after looking very carefully into this part of the subject, as presented in the New Testament, it appears to me, that baptism is simply the application of water to the body in a religious ordinance, as a sign of a cleansing influence needed for the polluted mind. There does not

appear to be any stress laid upon the quantity of water, or the manner in which it is applied,—whether it be much water or little, whether by immersion, sprinkling, or pouring. Those of our fellow Christians who plead for the immersion of the whole body in water as essential to baptism, lay great stress on the meaning of the original word *to baptize*, as if it could signify nothing else but to immerse. But the Apostle Paul, speaking of the varied applications of water in the rites of the Jewish dispensation (Heb. ix. 10), uses the terms, *divers washings*, or, according to the original, *different baptisms*, that is, differing from each other, which fully proves, that other uses of water besides immersion are called *baptisms* in Scripture. Some bring the case of Philip and the Eunuch going down into the water, &c., but the prepositions in the original simply signify, that they went down to the water, and came up from the water.

It appears scarcely possible, that the great multitudes that went out to John's baptism could be all immersed by him,—a promiscuous assembly of men and women, in the open air, without any preparation for change of clothing;—or, that the three thousand, who gladly received the word on the day of Pentecost, could be all immersed by the apostles, with all the other important work of the day pressing upon them. The baptisms of the New Testament appear to have been of such a nature that they could be performed in any place, under any circumstances, at any time. By a river side, in the open air, with numbers assembled;—there is also baptism on a journey, as the Ethiopian eunuch; baptism in a house, as Cornelius and his friends; baptism in the night, near a prison, as in the case of the goaler and his family. These things could not have been done, if immersion had always been necessary.

It might also be remarked, that the purifying influence emblematically set forth in baptism, is spoken of as descending upon us. "I will sprinkle clean water upon you, and ye shall be clean." "So shall He sprinkle many nations." "I will pour my Spirit upon you." "He shall baptize you with the Holy Ghost." "He hath shed forth this which ye see and hear." All this appears to indicate that the mode of applying water to the body by sprinkling or pouring is a proper manner of performing this ordinance, and therefore we adopt it.

2. A more important part *relates to the subjects of baptism*, or to whom the ordinance is to be administered. We think it right to administer it to infants. I will give you, as clearly and concisely as I can, two or three reasons for this:—

The first is, *because God, in the varied dispensations of His grace towards man, has ever paid a kind regard to the infant race.* We can only refer now to that most remarkable dispensation that God gave to Abraham and his posterity, before the coming of Christ, and to prepare for that event. God entered into a covenant of grace with Abraham, of which the particulars are given in Genesis xvii. And God said, "This shall be a token of the covenant betwixt me and you: he that is eight days old shall be circumcised among you; every man-child in your generations." This was not a sign of the Sinai or national covenant, but a sign of the covenant of grace, or of the gracious dispensation that God appointed for Abraham and his posterity. Hence, it was always considered a privilege by the posterity of Abraham to bring their children to this divinely-appointed ordinance as a sign of the covenant God had made with them. But it is said, "this has no relation to Christian baptism." Let us not rashly decide that point, but look candidly and carefully at the two institutions as they are presented to us in the sacred Scriptures; and we think that there may be discerned some striking analogy or resemblance in several particulars between them. Circumcision was a sign of that dispensation of grace God gave to the posterity of Abraham, and to all who should come as proselytes under that dispensation; baptism is a sign of the dispensation of grace given to us under the Gospel. The circumcision of the flesh was a sign of the spiritual change to be effected by divine grace on the heart—"I will circumcise thy heart, and the heart of thy seed;" so baptism is a sign of the purifying of the heart by the Holy Spirit. Baptism by water is a sign of the baptism of the Holy Ghost. Circumcision was an act of dedication and surrender of their offspring to God by the seed of Abraham; and so we are to regard baptism under the new dispensation, as a surrender to God on the rounds of the new covenant of His race.

But it is objected, "an unconscious infant cannot understand the design of the ordinance." It is a sufficient

reply to this to say, that the design of baptism can be understood quite as much as the unconscious infant could understand the spiritual design of circumcision. "But Christ has commanded adult believers to be baptized;" so likewise adults were commanded to be circumcised when it was first instituted, and wherever Judaism was embraced as a new religion. Abraham himself was circumcised at ninety-nine years of age, and all the men of his household; and all the proselytes afterwards to the faith of Abraham, and then all their male descendants in their infant days.

If God paid such a kind regard to children under former dispensations of His grace, we can discern no reason whatever why they should be excluded now. Christ came not to cut off our privileges, but to enlarge them; and we cannot suppose that He would deprive parents, under the richer dispensation of His grace, of the privilege that had formerly been enjoyed, of presenting their children to Him to receive this token of His kind, condescending regard.

Again, *Christ himself manifested a kind regard to children when He was on the earth.* You suppose that I have a special reference now to that ever-memorable instance when He said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." "And He took them up in His arms, laid His hands upon them, and blessed them." But it is said, "Jesus did not baptize them." No, for some wise reasons, it would appear that Jesus never administered this ordinance himself. "Jesus himself baptized not, but His disciples." But here is the point: Jesus declared, "Of such is the kingdom of heaven." If He meant by this, that they could be admitted as the subjects of His kingdom either on earth or in heaven, then it follows, that if infants may become the subjects of that grace by which they would be fitted to enter the Saviour's kingdom (for their defiled natures must surely be cleansed by grace divine to fit them for heavenly blessedness), then they surely may be the suitable subjects of that ordinance by which the gracious influence is signified and set forth.

Again, *The inspired servants of Christ appear to have understood this to have been the will of their Master, and to have*

practised accordingly. It is allowed on all hands, as a certain fact, that the apostles of Christ did baptize adults, when they professed to be disciples of the Saviour. This was necessarily the case when the Gospel was introduced as a new dispensation of divine grace to man, and baptism was to be the initiatory ordinance, by which they were to be introduced to its privileges.

But they appear from the very first to teach that it was not to be *confined* to adults. To the first converts, on the day of Pentecost, who were exhorted to be baptized in the name of Jesus, the inspired preacher said, "For the promise is to you and to *your children.*" And we have three express instances on record in the New Testament, in which it was administered to the household. When Lydia received the word, "she was baptized, and *her household.*" When the gaoler received the Saviour, he was baptized, "*and all his, straightway.*" And Paul expressly tells the Corinthians that though he had baptized very few amongst them, yet he had baptized "*the household of Stephanas.*"

It is said, that "we do not know that there were any infants here." But the household surely includes the children of the family; and these statements show that all belonging to the heads of these households were baptized when they came under the Gospel dispensation. All those that were baptized as adults were converts either from Judaism or heathenism, when the Gospel was first introduced amongst them. And so, when we take the Gospel to Jews, or Heathens, or Mohammedans, we should baptize as adults those who were willing to come under Christian instruction, and then their households. While if any of us were to go now to be baptized as adults, we could not find any instance like it in the whole New Testament. There is not a single instance of any individual, *brought up under the Christian dispensation*, being baptized at adult age. Under the Gospel the distinction between Jew and Gentile, male or female, is done away.

3. A still more important part is, *the design of baptism*, or the lessons that it teaches; good Matthew Henry repeatedly said, "If infant baptism was more improved, it would be less disputed." Let us briefly observe the right improvement of it, the lessons it teaches, its spiritual design. It must be allowed that the ordinance is perverted. The

church of Rome attaches to it a saving efficacy, and the church of England connects with it superstitious observances. But these things furnish no reason why we should set it aside. We discard most fully and entirely the notion of baptismal regeneration. Here we have the *sign*, not the thing *signified*. We renounce the sign of the cross in baptism as a superstitious addition to a divine institution. We have no sponsors, godfathers or godmothers, in baptism, because we consider the parents to be the responsible parties in bringing up their children. We take the ordinance in its simplicity, as Christ has given it, baptizing them according to His words, in the name of the Father, the Son, and the Holy Ghost.

There are two special ordinances of the Gospel, and they appear to us to set forth the two great parts of the Gospel salvation. The Lord's Supper sets forth the great work of the Redeemer, in His sacrifice on the cross, to redeem us to God by His blood. And baptism presents to us the work of the Divine Spirit, as the purifier of our polluted nature. This is the grand lesson it teaches—that we need to be cleansed by the influence of the Holy Spirit.

There are several important truths included in this; for instance, that *we have a spiritual and immortal nature to be presented to the Great Father of Spirits.* These children have rational and immortal minds, or what meaning could there be in a religious service for them? Further, we are taught that *they have a polluted nature*, or else they would not need this sign of a cleansing influence. Original depravity is here set before us. Your children are degenerate, as born of sinful parents; they need cleansing grace, and without it cannot be saved and blessed. We are taught again, *that there is a gracious provision made*, so that we are encouraged to seek this influence on their behalf. Christ not only invites us to come and receive of Him the living water, but He encourages us to come and present our children to Him, and to receive this token of His kind regard to them; to lead us to plead that the Spirit may descend upon them, and that they may become the children of His special love. We are taught to implore His blessing upon them, and to seek to train them for Him.

It further teaches, *that parents are to be concerned to yield up and dedicate their children to Him in their earliest days*,

binding themselves to "bring them up in the nurture and admonition of the Lord." Christian parents, who have laid hold of the covenant of grace for themselves, are encouraged on the ground of it to bring their children to God in this way, and to plead it on their behalf; and every parent that brings his children to such an ordinance should be anxious to learn the lessons it teaches, and to realize the obligations under which he is laid. Here are some

great truths which should deeply impress the heart, and which should lead you to plead with God as for the life of your own soul, and for the children that God has given you. Seek abundant supplies of wisdom and grace, that you may train them up in the way in which they should go; and may God pour down His Spirit on your seed, and His blessing on your offspring. Amen.

Ashley, Northamptonshire,

Aug. 11, 1861.

Editor's Cabinet.

THE FOUR CONGRESSES.

WITHIN a limited period there have been three great gatherings of gentlemen, of various countries and conditions, in divers places, with a view to the furtherance of objects connected with the interests of humanity; and in a day or two there will be a fourth.

The British Association for promoting the interests of science is noted for the range of its inquiries, and the elevation of its discussions. It moves largely in the region of intellect, not, indeed, wholly overlooking questions of a secular and sublunary character, but completely ignoring all questions appertaining to the Christian religion.

The Social Science Congress, to a considerable extent, keeps company with the British Association, but it has more regard to man in his social and political condition. It professes to walk more in the path of Socrates, who was elegantly said to have brought philosophy down from heaven, and made her a denizen of the earth; but, like the British Association, it excludes from its programme the religion of the Son of God.

The Evangelical Alliance, whose meetings have just been held in Geneva, moves in a path wholly different from either of the foregoing, and has but little in common even with the Social Science organization. It is not wholly indifferent to the interests of men in time, but it views everything in the light of eternity. Its object is to promote the welfare of man throughout the whole duration of his existence. It primarily seeks to further his spiritual welfare, however, assured that in this way it will likewise secure his temporal well-being. It considers man as a citizen of both worlds, and aims to provide for his necessities in each. In this it views both the Christian Church and the Christian system as

one. Our common Christianity, the "Common Salvation," are its grand themes, although it condescends to cast a kindly glance at the earthly aspects of society, deeming nothing indifferent which tends to wipe away a tear, or modify a painful emotion.

Last of all comes the Congregational Union of England and Wales, which has much in common with the Evangelical Alliance, although its constitution and operations are wholly denominational. Nothing calculated to promote the interests of true religion is beyond its range, or beneath its notice.

The Congregational Union will hold its Autumnal Session in Birmingham in a few days. From the locality, and the subjects to be discussed, we have no doubt the attendance will be unusually great, and the interest of a corresponding character.

In the prospect of the gathering, one thought, we presume, is present to many minds—the great magnet of the last meeting there will be absent—the manly and benignant countenance of John Angell James will not on this occasion be lifted up on the assembly to the delight of all. The voice which so long taught, moved, melted, and charmed masses of his Christian countrymen, will be heard no more. The great man, and the powerful orator now forms one of a higher assembly, where he is surrounded with the worth and glory of all past ages. But the cause lives, and retains all its former interest, with claims constantly and rapidly advancing. The work required of the Body is very great; and the strength necessary for it can result only from cordial and extended union. Through this, much good has been already achieved, and there is abundant encouragement to zealous perseverance.

Intelligence.

THE EVANGELICAL ALLIANCE CONFERENCE.

THE proceedings of the fourth General Conference of this Organisation commenced at Geneva, on September 2nd, and the town was crowded so greatly that late comers experienced much difficulty in finding accommodation. The narrow, irregular streets, with their lofty, ill-proportioned houses, were quite in a state of bustle and ferment. The attendance comprised ministers and laymen from all parts of Europe. Amongst the English gentlemen were the following:—The Revs. D. Wilson, T. R. Birks, G. Smith, secretary of the Congregational Union of England and Wales; J. Thomas, Dr. Weir, William Bunting, Dr. Guthrie, Professor Lorimer, Dr. A. Morton Brown, Dr. Thomson, Dr. Wylie, Professor Balfour, Mr. Dobson, William Cardall, Dr. Urwick, Dr. G. H. Davis, Peter La Trobe; also the Earl of Cavan, Sir Culling Eardley, Lord Roden, Hon. and Rev. Baptist W. Noel, Rev. J. W. Richardson, Alexander Haldane, Esq., and Messrs. Hayes, Henderson, Wills, Jamieson, Finch, Wright, Rawson, and Graham.

On Sunday, the 1st, religious services took place in English, French, and German; and next day the regular business was opened. The greater part of the sitting was occupied by addresses of welcome from the different Alliance Branches in this portion of the Continent. M. Adrian Neville invited the brethren of various countries to make known the progress of the Gospel and the spread of the spirit of union which might be going on in their various lands. Adverting to the events of European importance which had taken place since the last meeting of a similar character in Berlin, the speaker alluded to the sufferings of the Christians in India and Syria, offering, he considered, to the world a wonderful example of Christian fortitude, which must have produced an impression on all hearts. The persecutions in Sweden and Spain, and the labours of the English Committee of the Alliance to induce those Governments to relax the intolerance of their laws, the Revival movements in America, Ireland, England, and Germany, and the practical infidelity prevailing among many members of the Christian church, were also glanced at. "Never," said the president, "was the necessity of an alliance of Evangelical Christians more seriously felt than at the present moment, when the divinity of the Saviour was denied, the authority of the word of God called

in question, and the certainty of a future life disputed."

Addresses were then presented from the delegates of various countries. Sir Culling Eardley expressed his deep gratification and devout thankfulness to God at being permitted to be present at the gathering. The hon. baronet paid a warm tribute to Sir Robert Peel for his zealous exertions in reference to the unhappy men who were imprisoned in Spain for reading the Scriptures.

Pasteur Monod (Paris), Dr. Krummacher, M. Descombaz, M. M. D'Aubigné, M. Menards, and Dr. Baird (America), delivered suitable addresses of congratulation, and the sitting concluded with praise and prayer.

The session of September 2nd was devoted to a consideration of "the best means of promoting Lord's-day observance." Professor Goethe, of Neuchâtel, opened the question, and divided his very able address into three parts—the principle and the duration of the Sabbath, the change of the Sabbath from the seventh to the first day of the week, and the conclusion as to the sanctification of the Sabbath and the best means of advancing it. The Rev. Dr. Thomson, of Edinburgh, followed, giving a very capital description of the Scotch Sabbath, its hallowedness without moroseness, as contrasted with the account that is often given. The foreign part of the auditory seemed somewhat surprised at the difference of the comparison.

The sitting on Tuesday was commenced at the hour of eight o'clock in the morning. M. Hilaire read an essay on the condition of the working classes in France, and the most advisable means of improving it, stating that Evangelical Christianity had only to be presented to the working men of that country to be gladly welcomed as a relief from the slavish bondage in which they had heretofore been held. The paper of M. Hilaire consumed the entire period allotted to the French ministers, and, as there were other papers in the same language to be read on the subject, it was proposed that the English proceedings should be transferred to the Oratoire Chapel. A cessation was accordingly made, and those who wished to attend the English sitting withdrew from St. Pierre. A great number of foreigners went with the English section. Sir Culling Eardley occupied the chair, and prayer was offered up by the Hon. and Rev.

Baptist Noel. Dr. Guthrie, of Edinburgh, delivered an address on the subject of Ragged Schools. The Hon. and Rev. Baptist Noel followed on the subject of out-door preaching. Dr. G. H. Davis adverted to the importance of tract distribution as an auxiliary in the great work of evangelising the masses. On the motion of Professor Merle d'Aubigné, it was resolved to print these addresses in various languages.

The meeting of Tuesday afternoon, September 3rd, was devoted to the subject of Christian missions to the heathen since the Conference at Berlin in 1855. The question was opened by M. Christ, president of the Society of Missions at Bâle; who was followed by M. Casalis, of Paris. The Rev. J. Morrison, of India, gave details of missionary enterprise and success in that country. M. Arbousset, formerly missionary in South Africa, and Mr. Samuel Bost, missionary in India, also spoke on the same topic. In the evening a sermon on the relation of faith to good works was preached by Dr. Guthrie, of Edinburgh, in a hall near the English Church, which was densely crowded by English and foreign auditors.

Wednesday morning's sitting, September 4th, was devoted to the "Critical Examination of Contemporary Scepticism in France," which was introduced by M. Ernest Naville, of Geneva. At this meeting M. Bastie, a pastor of the National Church, in alluding to the remedies needed to counteract infidelity, said that one of the most pressing was the separation of the Church from the State. The president, himself an advocate of the separation of Church and State, immediately checked the speaker, and forbade any further mention of a subject so likely to provoke controversy.

The afternoon sitting was held at the Oratoire, a spacious Dissenting place of worship. The chapel was crowded, and many hundreds of persons sought admission in vain. Pastor Gausson presided, and the subject of discussion was, "Israel and Jesus Christ," which was introduced by Dr. Cappadocæ, of Amsterdam, and spoken to by M. Felix Rovet, of Neufchatel, who had visited Lebanon and the Holy Land, and who described, from personal observation, the condition of those countries. In the evening large congregations assembled to hear sermons by Dr. Krummacher and Professor Bois.

On Thursday, September 5, in consequence of a national fast, no sitting of the General Conference was held, but the British section met in the Salle de la Rive Droite, with a view of bringing about some practical results from the series of meetings being held in Geneva.

The meeting was presided over by Sir Culling Eardley, who explained the object of the meeting, and said it had been resolved to devote the first part of it to the consideration of a distinct portion of the mission field—namely, the Holy Land. He detailed the many efforts made by different Christian bodies for the temporal and spiritual welfare of the inhabitants of that country, and the assistance rendered to those bodies by the Society recently established in London for that purpose. The suggestion, he said, had been made to ask the whole of Christendom for some small contribution for the welfare of the Holy Land (say a sou a week), and Mr. Schmeitzel, an agent of the Alliance, had been in personal communication on the subject with Christians in the different parts of Protestant Europe, by whom the proposition had been gladly welcomed, and a cordial co-operation promised. After some further speaking, the meeting was addressed by the Rev. George Smith, of London, who, in the outset of his observations, paid a tribute to the Republic of Geneva for the successful struggle it had made in behalf of freedom in times past. Mr. Smith made a passing allusion to the growth of the conviction in the minds of Christians that it was their duty to strive for the conversion of the world, and then presented a variety of interesting details relative to the progress of missionary work in Madagascar. The condition of things in Spain was communicated by Mr. Baxter, of London, who had just arrived from a tour in that country. Before the close of the meeting, a suggestion was thrown out that some testimony of their love towards Geneva should be manifested in a practical manner by the British members of the Conference before their return to England, and a resolution to that effect was proposed by Mr. Brooke, Master of Chancery in Ireland, and unanimously adopted.

A crowded meeting of the members of the Conference and of the public was held on Friday morning, September 6, attracted by the announcement that M. Merle d'Aubigné would read a paper "On the Character of the Reformation and of the Reformer of Geneva." After the customary religious exercises, M. Merle d'Aubigné delivered his address, which was listened to with profound attention. After describing the disordered state of the Christian church and of society at large, M. d'Aubigné referred to the appearance of Calvin upon the scene, and to his labours as a Protestant preacher, and especially as a mediator between the partisans of the various theories that divided the incipient Reformed church. Calvin was the only man of his time fitted to guide the church in so tempestuous a period.

Luther and his fellow-labourers were the generals of the reform—Calvin was its legislator and king. He saw men perishing by mere external unity, and saved the church by bringing about internal unity, the two essential elements of which were truth and charity. It was generally supposed that the doctrines of Calvin were extreme and intolerant; on the contrary, they were moderate and conciliatory. While on the one hand he would listen to no compromise with rationalism or with Popery, on the other he did his best to establish harmony between the extreme points of Christian faith. The speaker then drew a graphic picture of an imaginary conference in the church of St. Pierre, of Calvin, Luther, and Zwinglius, and proceeded to catechise the three illustrious divines as to the different points of Christian faith on which they were supposed to be divided. The first question propounded was, "What is the connexion between faith and the word of God?" Luther, disgusted with the rationalism of his time, replies, "I am a fool; I see nothing, comprehend nothing, but because God has spoken I believe." Zwinglius, saddened at hearing such a reply, answers, "What a gross idea! How can faith beseparated from intelligence? With the man who has faith in Christ, Christ becomes his reason and his law, and there is no need of any external authority." Calvin takes them both by the hand, and says, "It is right, in reading the Scriptures, to read as if we were listening to God; but faith consists not in ignorance, but in knowledge;" and so united the two theories in one. The three doctors were then successively interrogated, with a similar result, upon the questions of the nature of man, the cause of salvation, the divine and human natures of Christ, election, and free-will. Luther advocated especially the divine element in religion, and Zwinglius the human; Calvin was at once divine and human. M. d'Aubigné then rapidly reviewed Calvin's labours in Switzerland, France, and Germany, and specially alluded to his correspondence with Cranmer, with a view to bring about harmony of thought and action among Christians of different persuasions. These letters passing between London and Geneva, he said, were the true foundation of the Evangelical Alliance. Alluding more particularly to this body, he hoped it would continue its sittings, carrying them to Amsterdam, Frankfort, Edinburgh, Stockholm, New York, Hungary, and at last to Rome. Loud bursts of applause greeted this allusion to Rome, which were, however, immediately checked by the president, as unsuitable to the edifice in which the Conference was assembled. Calvin was again summoned from the tomb, and made to pronounce a panegyric on the Alliance, and, at

the same time, to utter a reproach against the Christian men and women who were not enlisted in its ranks.

In the afternoon of the same day, the subject of discussion was the origin and progress of Sunday schools. Addresses were delivered by several gentlemen, including Mr. W. H. Watson, the secretary of the Sunday-school Union.

Saturday morning, September 7, was devoted to the consideration of the subject of religious liberty. M. Le Doyen du Paquier, of Neuchâtel, presided, and the religious exercises were conducted by M. Charpiot. M. E. de Pressensé, of Paris, read an admirable paper on "Religious Liberty, considered as the Guarantee of the Order and Peace of States." He advocated the principle of complete religious liberty, not as a mere utilitarianism, but as a sacred right, with which no State could legitimately interfere, except to proclaim and to protect it. M. Pressensé pressed upon the Alliance the necessity of sustaining the principle of complete religious freedom to the extent of its power, and besought its interference in behalf of persecuted Christians in different lands.

The proceedings of this sitting were interrupted by an interesting incident. M. Merle d'Aubigné ascended the tribune at the conclusion of M. de Pressensé's address, and called attention to the fact that some thirty or forty persons in Spain had been arrested and imprisoned in Barcelona, Granada, and other cities, for simply reading their Bibles in common. The Procureur-Général had demanded the punishment of four or five years' imprisonment against these men, against whom no accusation could be brought as to their having done anything contrary to the civil or political authority, or against the church as recognised by the State. It was only proper that an assembly of Christians of all countries, who had met at Geneva, where religious liberty was fully known and appreciated, should express sentiments of profound affection and fraternal love for their suffering brethren in Spain, and should offer prayer to God for their consolation and support. It was proposed that an address should be sent by the Alliance to the Congress of Deputies in Spain, respectfully requesting them to recommend to the Queen to set these men at liberty, and to pass a law establishing freedom of religious worship. M. Adrien Naville then submitted a resolution to that effect, when the entire meeting rose from their seats, and elevating their right hands in affirmation, passed it unanimously.

In the afternoon of the same day, the proceedings of the Conference were held in the Chapel of the Oratoire, and the subject of consideration was the influence of religious liberty upon Roman Catholicism in America, which was opened by Dr. Baird, of New York. The meeting was composed chiefly of English members of Conference, there being very few Americans present. Some of the principal foreign members, however, from France and Germany, attended during a portion of the sitting. The purport of Dr. Baird's paper was, that Roman Catholicism gradually lost its influence on its adherents on their arrival in America, where religious liberty was uni-

versally recognised, and that but for the continual tide of emigration from Catholic countries it would be entirely extinguished. Dr. Squire, who was introduced as having been sent from Geneva, in the State of New York, and a letter of salutation from whose church to the brethren in "Geneva of the Old World" was read; and Dr. Urwick, of Ireland, addressed the meeting, the latter proposing a resolution that the paper should be printed forthwith, and "circulated throughout the world." The proposal gave rise to some discussion as to the inconvenience which would arise in taking a step of this kind, without consultation with the general committee of the Alliance, whose exclusive province it is to decide upon the publication of the papers laid before the Conference; and at the suggestion of the president, M. Naville, the resolution was withdrawn, and the subject referred to the general committee. A paper, subsequently read by the Rev. Mr. Kerr, of Illinois, in which he spoke out still more strongly on the question of slavery, called up Sir Culling Eardley to state the relief he had experienced at hearing the American church thus declare itself, and to suggest that a meeting of English and Americans should be held to consult upon the form of a resolution, to be submitted to the consideration of the general committee, embodying the feelings of sympathy of the Alliance towards America in the present crisis of her history. This suggestion was acceded to.

Monday sitting (September 9th), in the Cathedral of St. Pierre, was entirely in English, on the subject of the future of the Anglo-Saxon colonies, with a view to the dissemination of evangelical Christianity throughout the world, and the means by which this may be successfully accomplished—Lord Roden in the chair. The question of the day was opened by the Rev. M. Thomas, of London, in a paper of great clearness and force. Dr. Gibson, of Ireland, followed; and in his survey of the instrumentalities available for the spread of evangelical Christianity, singled out the Anglo-Saxon nations of England and America as evidently destined by God for this great work, and in eloquent terms, which called forth the applause of the audience, described the distinguished part which America is qualified to fulfil in the progress of liberty and religion throughout the world.

Immediately upon the termination of the English meeting on this day, there was a general move to the Salle de la Rive Droite for the purpose of holding the international conference, which had been arranged for on the Saturday, between the Americans and English, relative to the present condition of affairs in the States.

Addresses were delivered by the Rev. Carr Glyn, Pastor Fisch, the Hon. Arthur Kinnaid, Dr. Squires, the Hon. and Rev. Baptist Noel, Dr. Caird, and the Rev. Morton Brown, D.D.; the general sentiment of the speakers being that, so far as the question of slavery was concerned, the sympathies of the Alliance would be entirely with the North, but that the members should express no opinion on the political bearings of the struggle. Dr. Brown added, that Englishmen were apt to regard their brethren in the

North as a little lax in respect to slavery; and would be more sympathising with them if they did not so persistently fall back upon the Constitution, but would show themselves prepared at the right time to reconsider any portion of it which was in opposition to the law of God. A resolution was submitted by Dr. M. P. Squires, and recommended for adoption by the general committee, expressive of Christian charity with the brethren in the States, in view of the deplorable civil war now raging, and of trust in Providence that it may be overruled to the establishment of constitutional government, the advancement of the interests of humanity and the cause of freedom.

Tuesday's (September 10th) sitting was devoted to the somewhat abstract question of the importance of the union of Christian life with doctrine for the prosperity of the Church. In the afternoon, the attention of the Conference was engaged by Professor Dorner, of Gottingen, who read a paper on "Individuality, its rights and limits in Evangelical Theology, and its history in the principal Protestant countries." This abstract subject was elaborated by the Professor for two hours, in the German language, which many of the audience did not understand.

The sitting of Wednesday morning, September 11th, was devoted to German Switzerland; a paper being read by Dr. Riggensbach, of Basle, entitled, "What are the principal points in which existing Rationalism, particularly that of Switzerland, is in opposition to Evangelical Christianity?" The proceedings were conducted in German. Before the reading of the paper some time was occupied in the discussion of one or two resolutions submitted by the special committee of the Alliance to the members of the Conference. The first of these was a resolution proposed by Sir Culling Eardley, to the following effect:—"The Conference of Christians of all countries assembled at Geneva in September, 1861, having received a communication with regard to the young Mortara, declares that the steps hitherto taken by influential individuals and societies having proved unavailing, there is reason to presume that its intervention might be employed with success; at the same time the Conference, remembering who it is that guides the hearts and counsels of earthly potentates, supplicates the throne of grace for the liberty of religion in general, and for the child Mortara in particular; and prays to God that the child may be restored to its family, so that the paternal rights sanctioned in His Word may be established." Prayer having been offered up by Pastor Monod for the child and its parents, the resolution was adopted. The next resolution submitted to the meeting was a proposal to set apart the second week in January for united prayer by Evangelical Christians in all countries, and this was also unanimously adopted. The third resolution gave rise to an animated discussion. The result was, that the motion was remitted to the committee for further consideration.

At the sitting of the same afternoon, a paper was read by Count Agenor de Gasparin, on "Christian brotherhood, and what should be the character of polemics between Christians?" The subject of the paper was then

discussed by different speakers, and the Conference adjourned. In the course of the proceedings, resolutions on the American war were submitted by the special committee of the Conference to the members assembled, and unanimously adopted.

On Thursday morning, September 12th, the sitting was presided over by Dr. Krummacher,

and the topic for discussion was, "The progress of the Gospel in Europe since the Conference at Berlin," which was opened by Pastor Bonnet, of Frankfurt. Some other meetings for friendly conversation, for prayer, and for general leave-taking, were held in the evening, and thus terminated the fourth General Conference of the Evangelical Alliance.

CONGREGATIONAL RECORD.

IRISH EVANGELICAL SOCIETY.

A special meeting of the constituency of the Irish Evangelical Society was lately held at the Congregational Library, Blomfield-street, to consider and determine on a project for a union of that institution with the Irish Congregational Home Mission. Mr. Eusebius Smith was called to the chair.

The Chairman stated the object of the meeting, and expressed his confident hope and expectation that the proposed union would be attended with the most beneficial results to the cause of home evangelisation in Ireland.

The Rev. George Smith, of Poplar, reported the proceedings of a conference held at Dublin, representative of the leading friends and supporters of both Societies, with a view to promote an efficient, practical, and permanent union. From Mr. Smith's statement, and other remarks by several ministers and gentlemen present, it appeared that the conference had originated with a meeting first held in London, called by a circular of invitation signed by Mr. Samuel Morley, Mr. Eusebius Smith, Mr. Thomas Coombs, &c.; and that on both occasions there was a unanimous and strong desire expressed for the promotion of such a union as would unite the hearts and develop the moral and material resources of the churches both in England and Ireland. The conference in Dublin lasted for two days, and, it appears, was a most influential gathering. It took place in Dr. Urwick's chapel, under the presidency of Mr. Eusebius Smith, and, besides representing the Congregational churches in Ireland, was attended by Mr. Samuel Morley, Mr. Henry Spicer, the late Mr. Thomas Plint, the Rev. George Smith, Rev. John Kelly, Rev. J. W. Richardson, Rev. A. M. Henderson, and Rev. J. H. Wilson from England.

It was unanimously resolved to recommend to the constituents of the two Societies to unite under the title of "The Irish Evangelical Society and Congregational Home Mission," for the evangelisation of Ireland. Various details were also agreed to and offered as likely to be effective in the hands of a practical committee, the principal of which were that the secretary-in-chief should reside in Dublin; that the treasurer and a provincial or local secretary should be appointed, to reside in London; that there should be a general committee of thirty members, half chosen in England, and half in Ireland; that four meetings should be held in the year—two in England and two in Ireland—for legislative business; and that monthly committees should be appointed by the general committee for

administrative operations. It was also stated that the committees of the Irish Evangelical Society and Irish Congregational Home Mission had substantially approved of these recommendations, and that the present meeting was called that they might finally dispose of them.

Mr. James Townley stated that, in the judgment of eminent counsel whose opinion had been taken, the title would be perfectly legal for the protection of all legacies left to one or other of the Societies proposed to be united; and he read a document embodying the resolutions which would constitute the union, if approved by constituents of both institutions.

After a good deal of earnest discussion, in which the Rev. Dr. Campbell, Rev. Alexander Raleigh, Rev. J. W. Richardson, Rev. George Smith, Rev. J. H. Wilson, Rev. J. D. Williams, Rev. J. Corbin, Mr. Henry Spicer, and other brethren took part, resolutions were passed approving of the terms of union, and expressive of thankfulness to God for the good that the Society had been honoured to accomplish in days gone by.

It was stated that Mr. Coombs had agreed to become treasurer of the new institution; and, on the motion of the Rev. Dr. Campbell, a very influential committee was nominated for England, comprising, among others, Messrs. Morley, Croesley, Eusebius Smith, Henry Spicer, Mr. Baines, M.P., Rev. J. Parsons of York, Rev. E. Mellor, Rev. G. Smith, &c.

A sub-committee, consisting of the Rev. George Smith, Rev. J. H. Wilson, Mr. Eusebius Smith, and Mr. Coombs, was appointed to carry the resolutions into effect.

HALIFAX.—Centenary services were celebrated at Booth, near Halifax, August 7. On the afternoon of the day, at half-past two o'clock, the Rev. J. Kelly, of Liverpool, preached a very valuable and highly edifying discourse, made for the occasion. The attendance was excellent. After the sermon, tea was provided with bountiful accompanying hospitalities, gratuitously rendered, to which 300 or 400 sat down. The large and beautiful new school-room was plentifully decorated with flowers, and on the tea-tables were many large bouquets, giving to the whole a tasteful cast. Tea being over, a public meeting was held under the presidency of James Aked, Esq., of Kershaw House. Many ministers were present, and the following took part in the meeting:—the Revs. J. Gregory, of Thornton; A. Blackburn, of Eastwood; J. Calvert, of Allerton; J. Kelly, W.

Thomas, of Leeds; J. Stroyan, of Burnley; J. Bottomley, of Sowerby; and W. Hoole, Esq., ex-mayor of Blackburn. The Rev. D. Jones, the pastor of the church and congregation, read extracts from carefully-prepared memorials of the place; the origin of the cause here—the marked moral features of the respective pastors at Booth—the primitive simplicity of its earliest worshippers—the progress of religion, and the present position of the church and congregation—were sketched with a very tasteful and judicious hand. The reading from these memorials, containing so many interesting historical reminiscences interesting to the whole neighbourhood, called forth from the representatives of the different churches a cordial request for their publication. The writer has yielded to the request, and in due time the records thus drawn up will be before the public. A very hallowed feeling was produced by these services, and genuine Yorkshire social gatherings they were. All seemed at home, and all enjoyed them. Many in the large towns and in the manufacturing districts claim either natural or spiritual kinship to Booth, and large numbers seemed to vie with each other in doing honour to this festive religious centenary. The locality of the place has special interest, embosomed as it is among the hills whose slopes are cultivated by pastoral industry, and situated in a valley quickened into life by manufacturing energy and enterprise. Booth has long had the shine of quiet religious prosperity upon it, and is a sunny spot among the churches of the West Riding; and its pastor and its people do honour to Yorkshire nonconformity, and what is better than this, to our common Christianity. Its pulpit teachings are sound and highly-evangelical, and ever fresh and varied; and the religion of the people has a marked simplicity and earnestness about it. Would that we could point to instances largely multiplied, in the more sequestered localities of our land, of the Gospel's power in the production of communities distinguished by a manly, simple Christianity.

LAMBETH: YORK-ROAD CHAPEL.—This spacious and commodious chapel, which for several weeks was closed for painting and improvements, has just been re-opened; the Rev. Robert Robinson, minister of the place, preaching on the occasion, but without the usual collections—the congregation having previously provided the necessary funds. On Friday last, September 6th, a most numerous and interesting meeting was held in the lecture-room, to hear the first report of a Society formed in connexion with the Young Men's Bible class, for the purpose of making special and systematic efforts to lessen the Sunday trading in the locality, and to urge attendance on divine worship. The class, numbering nearly fifty members, under the able superintendence of Mr. Horsford, has supplied about twenty young men for this work, who, after praying together, go forth in little bands to visit the shopkeepers, and present them with a printed appeal, and courteously and solemnly urge them, for their own souls' sake, to keep holy the Sabbath day. Many encouraging facts were presented to the meeting, showing how their efforts had been blessed in the

closing of various shops in the district, and in the bringing of young men to attend the sanctuary and join the Bible-class, leading, in several instances, to their saving conversion to God. Mr. Robinson, who presided, offered some pastoral counsels and encouragements. The deacons also, and other friends, spoke words of sympathy and congratulation, constraining the workers to give themselves with renewed zeal to this important department of Christian labour. The direct and indirect benefit of these large separate classes, both male and female, is becoming increasingly manifest, proving how desirable it is to have similar organisations in connexion with every church, that thus the minister may have in training many who will become his efficient "fellow-labourers in the kingdom of God."—*From a Correspondent.*

LIVERPOOL: GREAT GEORGE-STREET.—The Rev. Knock Mellor, M.A., of Halifax, has accepted the unanimous invitation of the church at Great George-street, to become the successor of Dr. Raffles in the pastorate. The *Halifax Courier* says:—"A meeting of the members of the church (the New Church, Square-road) was held on Wednesday evening last, and very numerously attended; when Mr. Mellor, by a kind and affectionate letter, resigned his office as their pastor. The resignation was accepted by the church in a resolution expressive of deep regret at his removal, and cordial good wishes for his happiness and success in the sphere to which his labours are to be transferred. We cannot content ourselves with merely mentioning these facts, without a few words of our own, expressive of the regret we feel, and which will be shared by our townsmen, that Mr. Mellor is leaving the town. Fourteen years are a large part of a man's life, and for about that length of time the reverend gentleman has been amongst us—amongst us as one taking an active interest, and a leading, prominent part in all public matters which have transpired in the town. He has built himself a character, a name, and a reputation, which any of us might envy. He came here young and fresh from college, and leaves us while in the prime and vigour of his days, having, by means which do honour to him, attained a high position as a minister. It is not for us to speak in detail of the history of the church and congregation at Square since he became its head; but this much we ought to say, that at first he called in a scattered people and consolidated them; that afterwards he quickly multiplied their numbers, until his congregation became one of the largest in the town. An enduring memorial of his labours as a minister, and a lasting monument of his residence in the town, exists in that beautiful Gothic edifice which his people reared, and in which they now worship. His relations with them have been throughout singularly peaceful, and there has existed at Square every tie which can bind a Christian minister to his church. Wherever Mr. Mellor goes, he can never meet with a people who will treat him with greater kindness and consideration. Outside his professional duties, if we may use the expression, Mr. Mellor has been a man of mark in Halifax. He has lent his aid to all benevolent movements and Christian obje-

His strong intellect and commanding voice, combined with the knowledge which all who knew him had that he would speak alike with sincerity and with ability, always secured him a hearing. By the leaders of every section of Christians he has been regarded as an invaluable fellow-worker; while by the inhabitants generally he has been looked upon with the highest respect. In politics his opinions and conduct were clear and defined, and well known also. While this is quite true, it must be added that he was not a 'political parson,' and took no greater part in political disputations than he ought to do. At Liverpool, we think, he will have, so to speak, to start life again; but the strong intellect he possesses, the earnestness of purpose which characterises him, and the energy with which he is endowed, cannot fail to have their effect. When Mr. Mellor will cease his labours here we cannot exactly say; but we believe his ministrations at Liverpool will commence in the early part of the month of October."

LOWESTOFT.—The ordination of the Rev. Richard Lewis (late of Airedale College), as pastor of the Congregational Church in the above town, took place on Thursday, August the 8th. In the morning, the devotional service was conducted by the Rev. John Hallett, of Norwich; the Rev. Evan Lewis, B.A., F.R.G.S., of Rothwell, Northampton, delivered an able introductory discourse; the Rev. John Flower, of Beccles, asked the usual questions; the Rev. John Alexander, of Norwich, offered the ordination prayer; and an impressive charge to the pastor was delivered by the Rev. Professor Creak, M.A., of Airedale College. In the evening, the Rev. John Browne, B.A., of Wrentham, read the Scriptures and prayed; and the Rev. Henry Allon, of London, preached a most powerful sermon to the people.

MELBOURNE, DERBYSHIRE.—The Rev. James McKiddie, of Bradford, has accepted a unanimous invitation to be pastor of the Independent Church, Melbourne, Derbyshire, and will enter on his labours on the 22nd of September.

RHYL CONGREGATIONAL CHURCH.—The Congregational Church, Water-street, have effected the removal of the entire debt from that beautiful edifice. On the evening of September 8th, the Rev. T. Aveling, of London, who, in conjunction with the Rev. Dr. Raffles, conducted the opening services, preached the jubilee sermon. At the close, the collectors retired to the vestry to ascertain the result of the collections for the day, when it was stated that the necessary sum had been raised, and that the chapel was entirely free. It was truly soul-stirring to see the whole congregation at the delightful announcement standing up to sing the doxology, and not a few melting into tears of gratitude in the act of praise.

HOME MISSIONS.—There is good cause for believing that evangelical religion is gaining ground in most of the provinces of Britain, among all sections of the Christian church, and that, in the efforts which are made in this work, the Congregational body are doing their part. We restrict our attention just now to Bristol. In the year 1842, Highbury

Chapel was built. A few years after that chapel was opened, some of its zealous members looked with compassion on a populous hamlet, called Durdham Down, where they erected a building which might answer the twofold purpose of school-rooms and chapel. After awhile, scores of new houses were built between Durdham Down and Highbury Chapel, so as at length to induce the same zealous men, to whose generosity chiefly the erection of these two chapels was owing, to build a place of worship, superior in appearance and accommodation to their own much-loved Highbury, on a most eligible piece of land, bearing the name of Redland Park, midway between Highbury and Durdham Down. This chapel was opened on the 4th of September last. The total cost of these three buildings has been about £9,000, and not one pound of debt remains. About one-half of this money has been given by three gentlemen. How pleasant it is to see that, although that noble man for chapel-building, Thomas Wilson, has long ago ceased to labour, other like-minded men are still with us.

THE MARRIAGE LAW.—Sir,—You know we obtained an alteration of the Marriage Law a few years since, by which we were relieved from the annoyance of allowing our notices, or banns, to go thrice before the Poor-Law guardians.

Are you aware that the statement made now by some of our Registrars is, "Our office is at the workhouse"? A young man has just been with me who probably would have been married at the Registrar's office, and who assures me this is not the case in Bermondsey merely, but in several other parishes. If this be correct, I regard it as a direct and wilful insult, against which complaints should be urged at head-quarters. Are our notices, then, suspended in the workhouse after all? And must respectable young couples be marched off to the workhouse, if they prefer being married without any religious ceremony?

I hope this will be further inquired into. I shall not let it drop.

Yours very truly,

G. R.

THE LATE REV. SAMUEL RABAN.—The remains of this venerable minister were interred on the 29th of August, near those of his uncle, the late Rev. James Raban, in Abney-park Cemetery. Mr. Raban was born at Olney, September 23rd, 1784, was educated for the ministry at Haekney College, and in 1812 was ordained to the pastorate of Hope Chapel, Clifton, from whence he removed successively to Westbury, Malmesbury, Marden, and Hatfield; at which last place his failing health rendered it necessary he should retire from the active duties of the ministry, about seven years ago. Mr. Raban possessed considerable power and ability as a preacher; he was a theologian of what is called "the old school;" he was indefatigable in the discharge of his duties as a pastor, and very jealous of modern innovations upon the great truths of the Gospel. Funeral sermons were preached for him at Victoria-park Chapel, by his friend the Rev. I. V. Mummery; at Marden, by the Rev. J. A. Chamberlain; and at Hatfield, by the Rev. Thomas Ray, who was for some time his colleague at that place.

Christian Doctrine.

AN APPEAL TO CONSCIENCE AND HUMANITY.

BY THE REV. J. M. GOULTY.

"Ye know not what shall be on the morrow."—JAMES iv. 14.

On Lord's-day morning, August 25, an excursion train came in collision with another train, the result of which has been the death of twenty-three individuals, and more or less injury to many more. Such an event cannot be suffered to pass unnoticed by those who, as watchmen on the walls, must "not keep silence." My heart has been gladdened by the notice which is being taken by ministers from their pulpits, and by appropriate tract distribution. If ever the commission given to the prophet Ezekiel might be employed by us, the late catastrophe is surely an occasion on which to present the solemn words with awful significance of application. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. iii. 17—19.) Let the mind fix itself on the event—pause, reflect, and pray.

In a few moments the immortal spirits of the deceased were suddenly taken from social pleasure, and a state of moral obligation, to stand before God their Maker, to "give an account of the deeds done in the body"—lives forfeited in the very act of disobedience to the will of God. It is an awful thing to die; it is no light thing to perish; and to die under such circumstances aggravates the folly of sin.

What must have been the reflections and the feelings of those who were thus suddenly arrested in their course of rebellion against God—at the very moment when, by disregarding His institution, they had, as it were, put themselves out of His protection! The thoughtless workling may affect to treat all such observations as nothing—but what of the *reality*?

Can any unprejudiced mind contemplate such a scene with indifference? Is life—human life—so valueless as to be treated thus? It is a remarkable fact, that the value of life appears to be least in the estimation of "unbelievers." If, however, there are such, and no appeal to them can avail for a higher appreciation of life, there are others, and we hope a large majority, who will not disregard the voice which by the late accident speaks to ALL. The appeal is to the Sunday *excursionists*, and to the promoters of facilities for such pleasure-takers. The object and end of the railway authorities is clearly commercial—pecuniary profit. For this, life, limb, obedience to the will of God, and the interests of *eternity*, are held subordinate. They may do all that is possible to be done to prevent such unhappy results, but these results are hazarded for pecuniary gain. The argument for accommodation to the poor mechanics who live in a close atmosphere all the week, they have themselves cut away from under them by excursions from healthful to un-healthful localities, and for a mere pleasurable trip from one healthful to another healthful atmosphere.

These railway excursion trains are making fearful inroads on the peace and the morality of the places to which they run. The demoralizing tendency which is so evident, and so much to be

deplored, is too readily encouraged by many whose pernicious example and indifference are sapping the very foundations of real peace and prosperity. In some instances, the quiet habit and the voice of conscience are disregarded for the sake of a little change or pleasure. But at what fearful hazard is the doubtful expediency attempted!

To surviving sufferers, directly and indirectly, it must be a painful source of regret that they fell into the temptation and the snare; and what must be their sensations in reference to their dear ones who have perished under the calamity?

It is true, the accident might have occurred on *another* day, but in this case it *was on the Lord's day*, and neither necessity or mercy could be pleaded for the excursionists. The temptation was *the low fare*, which, by the aggregate of numbers, brings pecuniary gain to the Company. Alas! the gain of years, by this event, will probably turn out to be all absorbed. Methinks I hear a voice from the quiet records of the New Testament, saying, "Sirs, ye should have hearkened, and not gained this harm and loss." "Who hath hardened himself against God, and hath prospered?"—(Job ix. 4.)

Let any one visit the scene on the Lord's day on the west cliff of Brighton and its beach, and say, if they can, that such a scene is becoming a Christian population, and let them calculate the influence on the rising generation. It has, too clearly, the character of continental infidelity, which all our morning church and chapel going cannot compensate; and if our watering places are to be thus abused, and excursionists are to turn their freedom to such licentiousness, let the instructors of our youth, and the pulpits of our land, give no uncertain sound as to the fatal and awful consequences.

What feelings are indulged now that the excitement is past? What resolutions are formed or revived of the sudden destruction and the merciful escape? What shall be the future of our course?

Shall the voice of admonition be stifled? or shall it be heard, and conscience be allowed to decide for piety and for the word of God? "*He that being often reproved hardeneth his heart, shall be suddenly destroyed, and that without remedy.*"—"Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about."

To those who have survived the hazard they were in, how terrific must be the thought of the danger which they have escaped. It is almost unbearable to realize for ourselves what has absolutely befallen to others. What can you render to God for His mercies to you in this instance? Shall the voice of remonstrance be uttered in vain? "Go not in the way of evil men; avoid it, turn from it, and pass away." The loss of that Sabbath's privileges to you can never be supplied;—let this thought lead to a course of firm consistency, humility, and praise, through all future life.

Finally, "*Let us leave off this usury,*" and let the higher principles of real religion have their proper influence. "Return to the Lord, and He will have mercy upon you; and to our God, for He will abundantly pardon." "If ye seek Him, He will be found of you; if ye forsake Him, He will forsake you."

There may, perhaps, be some who will be ready to retort that they are not alone in such a case. A fatal accident may happen to parties who do not scruple to employ public vehicles on the Lord's day for their own convenience. The poor cabman and flyman is by them tempted to expose himself and others to similar danger. Be it so. In every case, "*to his own master he standeth or falleth.*" The inconsistencies of others are no rule for me. The flyman and cabman, whether proprietor or servant, has this matter in his own power. No one would hesitate to employ a carriage when necessity or mercy required, and no flyman would or ought to be blamed for rendering the needed assistance from his yard; but to

"stand for hire" on the Lord's day is quite another thing. It is keeping open house to invite and allure. To go for pleasure merely is a violation of the principle which our Lord has thus expressed: "*The Sabbath was made for man [at the creation, for his rest and edification], not man for the Sabbath,*" [to make a mere parade of religion]. The remedy is easy, and is personal. "*Let every man be fully persuaded in his own mind.*" And whoever seeks to be directed under the teaching of God's word will not be allowed to go far wrong. "He that doeth the will of God [that is, *desires and seeks to do it*] shall know of the doctrine [or teaching] whether it be of God." The path of obedience to the will of God is the path of safety. You are not *forced* to act against your own conscience. If your employers will not let you have *the rest day*, or part of it, and your circumstances seem to oblige you to violate your conscience, remember that in some occupations it must be so that work must be done on the Lord's day; but, even then, means of alleviation and relief may be secured. God does not require those public services which *cannot* be observed. In such cases a privilege is lost; not a duty neglected. The religion of the New Testament does not *consist* in external formalities, but in a regeneration of heart, or reconciliation with God, through the mediation of Christ and the sanctification of the Holy Spirit. The practical exhibition of this religion is to *love God with all the heart—thy neighbour as thyself*—and, as believers, to "*love one another, as CHRIST hath loved you.*" "There is one God, and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."—(Mark xii. 33.) Let these principles be fixed, and acted out, and the advantages of public worship, as often as practicable, will be appreciated. instruction, edification, and usefulness,

will be sought after, improved, and enjoyed.

Our Lord directed the attention of those around Him to the case of those whose blood Pilate mingled with their sacrifices, and the case of those on whom the tower of Siloam fell. "And think ye," said He, "that these were sinners above all? I tell you, nay; but, *except ye repent, ye shall all perish.*" You must neither judge others, nor ward off the application from yourselves. Better or worse is not the question, but personal reconciliation with God. Believe, and be saved. He that believeth not is condemned already, and except ye repent ye will all perish? Believest thou this?

"Come unto me, all ye that labour, and are heavy laden, and I will give you rest; whosoever cometh unto me, I will in no wise cast out."

"To-morrow, Lord, is thine,
Lodged in thy sovereign hand;
And if its sun arise and shine,
It shines by thy command.

"The present moment flies,
And bears our life away:
O make thy servants truly wise,
That they may live to-day.

"Since on this winged hour
Eternity is hung,
Waken by thine Almighty power
The aged and the young.

"One thing demands our care;
O be it still pursued,
Lest, slighted once, the season fair
Should never be renewed.

"To Jesus may we fly,
Swift as the morning light,
Lest life's young golden beams should die
In sudden, endless night."

TREASURE IN HEAVEN; AND HOW TO LAY IT UP THERE.

"Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal: for where your treasure is, there will your heart be also."—MATT. vi. 21.

"GIVE us this day our daily bread." Such is the model prayer which Jesus has left on record for the instruction and guidance of His disciples. "Lay not up for yourselves treasures on earth," is

the main corollary of this doctrine of divine providence; and "Seek ye first the kingdom of God and His righteousness, and all these things" (i.e., food, clothing, &c.) "will be added unto you," is the promise by which it is enforced. The Christian, therefore, has to trust God, his heavenly Father, as the obedient and affectionate child trusts his earthly father. We may well rest in the truth,—"If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask Him," to "guide us into all truth," to lead us to look for and follow the providential cloud in all things; and while "diligent in business, fervent in spirit, serving the Lord," be assured that "while the young lions do roar and suffer hunger, they that seek the Lord shall never lack any good thing." "Godliness being profitable unto all things, having the promise of the life that now is, as well as that which is to come."

But the exhortation of Jesus has reference to treasure of another kind, and to labour of another character than the treasure which we are not to lay up on earth, and the "labour" which pertains to the bread which perishes. This treasure refers to heaven, that to earth: this to the life that now is, and that to the life which is to come. Let us, then, in practical elucidation of the subject, consider—

I. *What we are to lay up in heaven—treasure.*

II. *How we can lay up treasure in heaven.*

III. *Some of the motives which God puts before us that we may be encouraged to discharge this duty.*

I. **WHAT WE ARE TO LAY UP IN HEAVEN.**—We can easily enough understand how treasure is laid up on earth, and that possessions thus laid up, however varied in character, are our treasures; but it does not at first sight appear how we can lay up treasure in heaven, nor what that treasure can be said to consist of. We observe, then—

(1.) *That this treasure is something beyond ourselves, in which we have a personal and substantive interest.*—Everybody has heard of the Queen's eldest son, the Prince of Wales. He is not yet of age, but, in view of his majority, "mansions" are being prepared for him. Now, the Christian is an heir, both to a kingdom and a crown.

He comes not of full age here, but is being prepared for his possessions; and Jesus for his encouragement says, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also." Jesus, then, is preparing a heavenly mansion for every one who loves and serves Him, and when they have fought the good fight of faith, they will receive the crown. The Christian is happy in the thought that his treasure is thus in heaven; and while he gives all diligence to "make his calling and election sure," and "works out his salvation with fear and trembling," God "working in him both to will and to do of His good pleasure," the higher he rises in this world by the cultivation of his mental powers and moral affections, the more he increases the value of his treasure in heaven; for as there are different degrees of glory, the highest measure of excellence in time will find its counterpart in the highest degree of glory in eternity.

(2.) *This treasure is a something beyond ourselves, in which we are relatively and complacently interested.*—Look at that wicked man, the Philippian gaoler. He cruelly thrusts the feet of Paul and Silas into the stocks. God appears in their defence, and for their deliverance. The gaoler is alarmed; Paul preaches the Gospel to him; God gives His Spirit, and he is saved. Now he washes the limbs which a few hours ago he tortured, and now he rejoices with all his house. The gaoler is in heaven; Paul meets him there. Is not that soul one of the many saved souls in heaven which Paul may call his treasures? Primarily and in the highest sense they are God's treasures, and the "jewels" which Christ says He will "make up" in the great day of final account. But as the instrument honoured to lead the gaoler to Jesus, Paul must, in the nature of things, be happy in the thought that he is now in heaven, and while he gives God all the glory, he cannot but rejoice in him, as a soul given for his hire, and hence he is his *treasure in heaven*. Multiply this case. Give to every Christian the privilege of seeking and saving, by God's grace, that which was lost, and then you have this treasure as the fruit of Christian effort "laid up in heaven."

II. **LET US INQUIRE NOW, HOW WE CAN LAY UP TREASURE IN HEAVEN?**—We may lay up treasures in heaven,

(1.) *By giving all diligence to make our calling and election sure.* Writing to the Philippian church, Paul thus exhorts the brethren:—"Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of His good pleasure." Here man works and God works; the one by the use of means, and the other by the reigning and ruling power of His grace. For example:—In my body there are two sets of nerves—nerves of sensation, and nerves of volition. As a free agent I can will to move my arm, and it is done—to send my thoughts to the uttermost ends of the earth, and they obey my command; but when I go to sleep, or am engrossed with the cares of life, and diligent in business, my heart continues to beat, and, as the vital source of life, keeps my life-blood in motion; and so it is with my moral nature. I can work out my salvation by thought and action; but the heart, the seat of emotion and spiritual energy, God keeps in His own hand; and while it is in His keeping, all is well. The heart is to be kept with all diligence, seeing that out of it are "the issues of life;" and while conscience, as the sentinel, is enlightened and honest, there is nothing to fear. Duty is ours, results are God's; and this is the "good pleasure of His will," "even our sanctification."

(2.) *By individual consecration to the service of God.* Every Christian has a work to do, which no other Christian can do for him, and which, if not done by himself, will not be done at all. We live in times when this great truth is being practically realized. Take a few examples in point. The late John Angell James, in a little tract entitled "Three in Heaven," says:—

"Three in heaven." So said, with rapture, an individual who had been the instrument of sending them there; and this one thought will, throughout eternity, yield him more delight than all his victories will to Wellington. Who was this happy individual? Not an eloquent preacher, nor a learned author, but a plain, poor man. How did he accomplish this noble work? Read what follows, and you shall know. Some years ago a gentleman residing in one of our cities was deeply impressed and grieved by seeing the multitudes who neglected public worship; and he determined to make the effort to induce some of the Sabbath-breakers to frequent the house of God. It required some

little effort at first, but he overcame his timidity. One Lord's-day evening he went forth with this holy purpose, and meeting a young man who did not appear to be on his way to a place of worship, he respectfully addressed him, got into conversation with him, and persuaded the stranger to accompany him to worship, and as an inducement offered him a seat in his own pew. Succeeding in this case he was emboldened and encouraged to proceed in this line of Christian activity and usefulness. And now mark with what a blessed result. He was the means of leading *one hundred* young men to become stated attendants at the sanctuary, *many of whom have been truly converted to God.*

"A minister of the Gospel mentioned this at one of his prayer meetings, when the idea was caught up by some persons present, who at once said, 'How admirable a plan this is for doing good.' A little association was immediately formed, called 'THE INVITATION SOCIETY.' In sixteen months *two hundred persons* were persuaded, by eight or ten of its agents, no longer to forsake the assembling of themselves together.

"One of these agents, an earnest Christian in humble life, devoted himself to his work, and was the means of bringing *forty* to hear the word of life. Nor did he confine his labours to the act of bringing them to the house of God. In the week and on the Sabbath-day, in the streets and in their own homes, he ceased not to 'beseech men to be reconciled to God.' To adopt his own simple language, '*I urge them*,' he said, '*to give themselves up to Christ at once.* I wish others would work on in this way by prayer. Why should not this place (referring to the chapel in which he was relating his labours) be full?' Some of the forty he has visited on their deathbeds, and of *three* he has good hope they are in heaven.

"The writer of this tract once had, in the church under his pastoral care, a poor woman who employed herself in this way, and five persons who by her influence were brought under the sound of the Gospel, were added to the church.

"John Williams, the well-known missionary to the South Sea Islands, when loitering about on a Sabbath evening in early life, was persuaded to go and hear a sermon; by the grace of God upon that sermon he was converted, and became one of the greatest missionaries of modern times.

"Another case may be mentioned. A traveller was passing through Bilston, in Staffordshire, a year or two since, and observed the shops closed as generally as on a Sabbath. Presently a funeral came by, which was attended by the clergy, and other ministers of religion, the magistrates, and many of the respectable inhabitants of the town. Who could be the distinguished person to whose memory such tokens of public respect were paid? It was John Etheredge, an unmarried man of eighty-four years of age, who had recently died in the same house in which he had lived from his birth. He kept a little shop, in which he sold various, small articles of ironmongery, toys for children, marbles and other petty matters, and also Bibles, and religious tracts and books. He expended nine or ten shillings a week upon himself, and devoted all the rest of his profits to works of piety and humanity. Among other ways of doing good, he used to go out a little before church-time, and if he saw a man loitering about the street, would get into conversation with him and take him to church, and having found him a seat, would set out to seek for other loiterers. Thus lived John Etheredge, to whom these honours were shown. A monument to his memory either is erected by public subscription, or is about to be, in the churchyard of the town.

"How much good might be done by one man, whose heart is set upon doing it, and how he is honoured!

"Christians, these examples speak to you. What are you doing to save the souls of your fellow-creatures? Now, here is a most effectual way of doing good—*Inducing people who neglect public worship to attend the house of God.* All other ways of usefulness are omitted in this tract, not because they are unimportant, but because its design is to fix your attention upon this one.

"Do consider the need of such exertions. How awful is the neglect of the house of God. In the town of the writer there are 270,000 inhabitants; of these there are never more than 40,000 at one time, exclusive of Sunday-school children, hearing the preaching of the Gospel whereby they may be saved. Dreadful idea! Souls are perishing all around you by myriads, going down to the pit within sight of the cross of Christ, and under the very sound of salvation! Dying eternally at

your very doors! Care you nothing for this wide-sweeping ruin before your eyes; this torrent of perdition rolling down your streets? Where is your zeal for God? Where is your sympathy with Christ? Where is your concern for your fellow-creatures, if you will not give yourselves a little trouble to pluck some of these sinners as brands from the burning? It was the reproach which an infidel cast upon your lukewarmness when he said, 'Christians, if they are not the most inhuman people in the world, cannot believe what they profess, that men without repentance and faith must perish eternally, or they would be more earnest in endeavouring to save them. If I believed what they profess to do, I should scarcely cease day or night to warn them of the wrath to come.' Let the reproach enter into your souls, and rouse you to action. You need not ask what you can do. These pages tell you what you can do; you can go out on a Sabbath-day and search for the neglecters of public worship and take them to the house of God.

"But who shall do it? Who? You, young man, who have health and strength—all who have courage, who have no claims of a family to keep you at home. But especially *you of the working classes* of society. Here is a way of doing good, great good, by you. Here are means of saving souls placed within *your* reach. You have not much money to give, and are sometimes ready to suppose that very little opportunity is afforded to you for doing good. But here is a means of usefulness more entirely within your reach than that of the rich. You have a readier access to each other and each other's homes than they have. No feeling of shame or ceremony need keep you from calling on a neighbour for this purpose. There are greater multitudes of your condition and station, than of theirs, who are living in the neglect of public worship. In regard to this method of doing good, we are ready to say, 'Happy poor! favoured members of the larger if the humbler class, value and improve your privilege.' *Females* here, without any violation of propriety, may be useful. Remember what has been recorded of the poor woman who was the means of saving five souls, by bringing them under the sound of the word. Why you may perhaps lead the inhabitants of a whole court, or half a street, to attend the house of God.

"Do you ask how you should do it? I answer—*heartily*, as if you delighted in the work; *kindly*, not reproachfully or with scolding, but making the objects of your solicitude feel that you love them; *prayerfully*, looking up to God for the help and blessing of His Holy Spirit; and adding to your efforts the power and persuasives of a *holy and consistent example*.

"Do consider how many inducements there are to undertake this business. It is *lawful* work. You have a warrant for it. Yea, it is your duty. '*Let him that heareth say, Come.*' (Rev. xxii. 17.) Not merely him that *preacheth*, but him that *heareth*. It is *easy* work, requiring neither wealth, nor rank, nor great talents. It is *welcome* work to the objects of it. One young man said, with surprise and gratitude to the person who invited him, 'No one ever invited me before.' He complied, and exchanged the public-house for a place of worship. It is *pleasant* work. How delightful to see a person listening to the sound of salvation, brought by you. To mark his fixed attention; to see the tear of penitence in his eye, the smile of peace upon his countenance, and the change in all his conduct. It is *hopeful* work. Turn back to the instances mentioned at the commencement of this tract. You will be sure to do good. Now, read the words of the apostle, 'If any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'—(James v. 19, 20.) Wondrous words! Glorious event! Save a soul from death! A greater work than saving a thousand *bodies* from death! A work which, whenever it is done, fills all heaven with new joy, for the angels rejoice over *one* sinner that repenteth. Oh, have you holy ambition? Here is room for it. By bringing persons under the sound of the Gospel you may be the means of setting all heaven rejoicing with new delight, and filling eternity with the praises of your fellow-creatures, and adding to the happiness of your own soul through everlasting ages. Up and be doing."

(3.) *By associated effort*.—"Two are better than one, and a threefold cord is not easily broken." Here are three cords: they are sufficiently strong to lift three pounds, or one pound each; but twist them up and they will lift

nine pounds. Just so with moral action. As individuals we can do much good; but by association, in our church fellowships and religious organizations, we increase our power more than threefold. For example,—there are 700 Protestant churches in London. These are surrounded by moral wastes. Let each church take a portion and cultivate that portion. If every member would charge himself with the visitation of one family, and confine his benevolent efforts to this family, working with them in his own way, and at his own convenience; if every Christian lady would, in like manner, take two families, and visit them regularly, and on no account suffer herself to be diverted from this work, how soon would London be reclaimed! If we have 250,000 members in our 700 churches, and of these, 100,000 have leisure enough for this duty, then say that each sister takes the spiritual superintendence of only eight persons, while every Christian brother takes the care of four, and 600,000 of the non-church-going population would be brought at once under the means of grace!

(4.) *By prayer*.—When the angel of God spoke to Cornelius, he said, "Thy prayers and thine alms have come up for a memorial before God; and now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." How long Cornelius had been praying and practising benevolence we cannot tell, but that his prayers were treasures in heaven was now evident; and as Cornelius had doubtless been looking for, and expecting answers to them from God, the blessing was realized in the opening of the door of salvation to the Gentiles as well as the Jews; and the treasure was thus put in the earthen vessel, that the glory or "excellency thereof might be of God."

When Hezekiah was ruling over the Jews, he was informed that Sennacherib, the great Persian general, was preparing to attack Jerusalem. He spread the letter containing this intelligence before the Lord; but he did not receive an answer until the enemy was at the gates of the city. Then the Lord commanded Isaiah to go and tell Hezekiah that his prayer had been heard, and after being laid up in heaven would now be answered. The Jewish king was then relieved, and the

Persian forces were scattered. How precious, then, to have such treasure in heaven!

Prayer is a means of grace, as well as an act of homage; and without prayer we have no right to expect the blessing of salvation for ourselves or others. By the preaching of Ezekiel the dry bones of the valley were moved; but the spiritual life came in answer to prayer. And so in like manner, if we would lay up treasure in heaven by the conversion of souls on earth, we must unite the prayer-meeting with the pulpit labour, and become the Aarons and Hars who shall sustain the hands of our ministers when the conflict reigns between our Christian forces and the enemies of Christ.

III. LET US NOW GLANCE AT THE ENCOURAGEMENTS PRESENTED THAT WE MAY DISCHARGE THIS CHRISTIAN DUTY. They are simply these:—

(1.) *The treasure is safe.*—Angels may fall; the believers in glory cannot fall. We have lost an earthly paradise, but we gain a heavenly home. The one was conditional on obedience, and man was liable to fall; the other is secured as our inheritance, and the soul in heaven is for ever with the Lord.

(2.) *The treasure constantly increases in value.*—"The seed," said Jesus, "is the word." That seed is vital, and it multiplies itself. Sown here by the Christian to-day—to-morrow he may pass away, and the fruit will follow. "Some men's sins go before them; others follow after." Some men's

good works go before; and others follow after—ever increasing in value as their treasure in heaven.

(3.) *It fills the heart.*—No other treasure gives this satisfaction. "Vanity of vanities, saith the preacher; all is vanity and vexation of spirit," when man sets his heart on this world's enjoyments; but the fruits of righteousness are satisfying, and the service of the Lord is a delightful work. We are disappointed that we do so little, but never with what good is done; and if it be a source of encouragement that "he who converts a sinner from the error of his ways, saves a soul from death, and hides a multitude of sins," it is no less a source of enjoyment that "they who turn many from darkness to light shall shine as the stars for ever and ever."

(4.) *We can thus, above all other ways, promote God's glory.*—When Sir Colin Campbell returned from India, there was a peerage awaiting him, and now as Lord Clyde he enjoys the honours of his sovereign. But is not the sovereign honoured also by his devotion to the crown? No one grudges the honours of the general, and all through him rejoice in the glory of a kingdom won for England's Queen. Let the Christian thus aim at great things in the service of the King of kings. The more he extends the kingdom of Jesus, the more he will promote the glory of His crown. Earthly wars are sad calamities; Christian conflicts are blessed deeds. Earthly honours are empty baubles; heavenly laurels never fade.

The Church of Christ.

CHURCH FINANCE.

THE limited efficiency of most of our County Associations has arisen principally from the want of pecuniary resources in any measure commensurate with the large amount of work requiring to be done. This fact has been repeatedly stated and deplored in the Annual Reports of their proceedings, and in the powerful and pressing appeals to the churches within the county by which those Reports are often accompanied.

I have lately met with one of these,

a portion of which appears to me well worthy of being transferred to the pages of the *Christian Witness*, as equally applicable to the existing state of things in several English counties at the present time. It is entitled, "An Appeal from the Ministers of the Shropshire Association, to the several churches which they represent, and to the friends of the Redeemer generally," and was printed at Shrewsbury in 1886. The following are extracts:—

"The Association of Ministers of the Congregational order in the county of Salop was formed in the year 1796, for the purpose of promoting the spread of religion, by the co-operation of ministers and churches within its borders. This object has been steadily kept in view, and by the favour of the Most High greatly promoted. . . . Our Association is, in fact, a Home Missionary Society of the county; our design no less than to extend the Gospel to every hamlet. . . . We lament to state that the subscriptions from the churches have been hitherto very small." They then refer to an act of liberality of the late Mr. Parry,* "whose trustees made over to the Association £2,500 for the purpose of assisting this object;" and add, "Our expenditure annually so far exceeds our income, that in the last five years only, it has reduced the original benefaction £500; and unless the churches come to our help, with our present limited scale of operations, our Association must contract its sphere of labour and lessen its agency. . . . The chief of our peculiar difficulties is to be found in the want of sympathy observable in our churches, which limits effort, restrains prayer, enfeebles our strength, and prevents our co-operation.

"The duties of our Association are the duties of all true Christians, and therefore simple, obvious, and permanent in their obligations. 'Go into all the world, and preach the Gospel to every creature' is a command binding the church to propagate the truth in every age and in every dark corner of the earth. And shall we care for the heathen abroad, and not for the heathen at home?

'Shall we, whose souls are lighted

By wisdom from on high—

Shall we, to men benighted

The lamp of life deny?

Salvation! O salvation!

The joyful sound proclaim!"—

It is our duty to proclaim it. Let us

haste to proclaim it to every near neighbour, to every distant village, and to the ends of the earth.

"To urge us to the performance of this duty we have not lacked encouragement; the agents of the Association have been honoured in some instances with signal success. The ignorant have been instructed by them, the ungodly reclaimed, and the young trained up to honour and to serve God.

"The house of prayer has been erected by the wayside, and upon the hill-top, to summon to the solemn assembly many who before turned away their feet from the Sabbath, to do their own work, and to seek their own pleasure. To such the Lord's day is now a delight; they count it holy and honourable. But we can scarcely congratulate ourselves upon having done anything while so much remains to be done. Only glance at the present state of our country [county?]"

The writer proceeds to draw a vivid picture of the moral and religious state of the cottagers, which may thus be summed up:—"Ignorance in its most bigoted and disgusting form—intemperance destroying its thousands—infidelity without a cloak—profaneness without a check—licentiousness without a blush," and asks, "Shall they continue in such a state? We ask you, dear friends, whether they shall perish at your door? You support the Foreign Missionary Society. You do well; but will you not support this Home Missionary Society too? You support Missionary schools abroad. We praise you for this; but will you not support Sunday schools conducted on a scriptural basis at home? You pray for the success of the Foreign Missionary; and can you forget to pray for the success of the Home Missionary?"

"Brethren, we call upon you for your sympathies, your contributions, and your prayers, that we may by your help go forward to possess the land in the name of the Lord God of Israel. We invite and entreat the affectionate and united service of all. We as ministers

* Mr. Joseph Parry, of Shrewsbury, by his will bequeathed the residue of his estate to promote itinerant preaching.

pledge ourselves to set the example ; do you as members be our fellow-helpers unto the truth. Will not some young Christian arise in every congregation to be a collector, to consecrate the widow's mite, and the child's pence, and the alms of the church in such a cause ?

"The providence of God prepares our way to enter in, and labour upon those fields which are already white unto the harvest. 'The Lord hath given us rest from our enemies ;' He has favoured us with enlarged and happy liberties, and he calls upon us to have compassion upon our neighbours, and fellow-countrymen perishing at our door. If your neighbour's house was on fire, could you pass by, or look on an indifferent spectator ? If his person was in danger would you not help to deliver him ? But more dire calamities most certainly await him. You believe that the *impenitent* die in their sins, that heaven's door is shut against them, that hell's door opens wide to receive them—that their worm never dies, their fire is never quenched, and that the smoke of their torment ascends for ever and ever. You *believe* this ; and can you be indifferent to their salvation ? Can you excuse that silence which hinders them from knowing their condition ; that selfishness which quenches your liberality in such a cause ; and that lethargy which makes no effort for their rescue ?

"Beloved Christian friends, if you have a consciousness of the worth of the soul—if you have any faith in Holy Scripture—if you have any bowels of compassion—if you have any love to Christ, any concern to glorify God, any desire to be useful—if you would escape the doom of that servant who had but one talent, and hid that talent in a napkin—if you would be found faithful unto death—if you would with joy behold your Lord, we beseech you to come with us to the help of the Lord, to the help of the Lord against the mighty."

This appeal is signed on behalf of the Association by the honoured name of the late venerable Thomas Weaver, its

secretary. Of the many printed appeals which have from time to time been made to the members of our churches by County Associations, there has perhaps not been one more pathetic and pungent than this. But I do not apprehend that it produced much effect, nor do I anticipate much practical result from appeals of this kind contained in brief printed papers, seldom preserved for many weeks, and often, I fear, not read before they are destroyed—which are not addressed specifically to individuals or to particular churches, but as the Scotch phrase is, "to all, and sundry." They are too general and indefinite, and not sufficiently pointed in their application, to have much stimulating effect.*

Our churches will never, I fear, be aroused to a sense of their duty in this most important matter of Home and County Evangelization, until it is brought distinctly before them by their pastors and deacons, and the imperative obligation pressed upon every one, in the sight of God, not only to offer frequent and fervent prayer for those who are perishing immediately around them for lack of saving knowledge, but also to manifest real sympathy, by contributing according to their ability toward the support of agents to carry the Gospel to them.

This matter engaged the attention of the ministers and brethren assembled at the Autumnal Meeting of the Congregational Union held at Birmingham in October, 1839,—nearly twenty-two years ago ; and the writer may perhaps be pardoned for inserting part of a letter addressed by him to the Editor of the *Congregational Magazine*, dated Dec. 17th of that year :—"From the first I regarded Home Evangelization as the chief purpose for which a union of the Congregational Churches was most desirable ; and I have often felt disposed to regret the postponement of

* My copy of this appeal is contained in a volume of tracts purchased at the sale of the library of the late Sir John Bickerton Williams.

any practical attempt to carry into effect this primary object. The meeting at Birmingham was a most auspicious omen of success in this new department of labour, in which I trust the whole denomination is about to engage with a zeal, energy and vigour, proportioned to its immense and paramount importance. Not only was the 'pressing necessity' for greatly increased exertions for the spread of the Gospel in destitute localities, affirmed—not only was 'the vigorous prosecution of this work as an especial duty devolving on Congregational churches,' distinctly recognized—the imperative demand now made on our churches to unite in Home Missionary effort was also expressly laid down as the basis of the entire plan.

"A very large amount of funds will be required for carrying on this work, and unless some *new* method be devised and adopted for raising the needful supply, I am apprehensive that evangelizing operations cannot be conducted on a scale nearly commensurate with the extent and magnitude of the existing urgent demand. The late Assembly expressed their judgment that the primary and especial appeal for pecuniary contributions should be made to 'churches;' and my honoured friend, the Rev. J. A. James, after expressing his high approbation of this feature of the plan, whereby the support of the new Home Mission will be put upon the judgment and conscience of the churches, recommended a penny-a-week contribution.* I entirely agree with Mr. James that this (the weekly) is the right mode; but in my opinion it should not be any *fixed* amount. Let every member of a church, who is not absolutely poor, be requested to contribute a weekly sum, according to his or her ability, (Acts xi. 29.) 'Let every one whose heart stirreth him up to offer willingly' (Exod. xxxv. 21, 29), be invited to contribute 'according as he purposeth

in his heart,' (2 Cor. ix. 7), remembering that 'if there be first a willing mind, it is accepted according to what any one hath, and not according to what he hath not,' (2 Cor. viii. 14.) Surely it is the duty of every disciple of Christ, who is not in circumstances of destitution, to contribute to the spread of the Gospel at home as well as abroad." The letter is concluded by a reference to "the scriptural precedent" for presenting these weekly contributions on the Lord's day, (1 Cor. xvi. 2.)

Happily, since my esteemed friend the Rev. John Ross several years ago commenced his laborious and self-denying mission for arguing out, and urging the practical adoption of this scriptural precedent, some considerable advance has been made in clearing up and settling the question of Church Economics and Finance. As the result of much consideration, I am disposed to submit the following as what appears to me the best mode of arranging and adjusting this question, and likely to prove at once practical and effective.

Let the deacons of our churches take up the matter in good earnest. The practical working of it properly belongs to their office, and the department of service which they have undertaken. Our ministers generally, I believe, feel a shrinking reluctance from bringing the matter of Finance closely and distinctly before the people. This delicacy, so far as the question relates to their own salaries, may be proper and becoming; but in reference to the great evangelistic movements of the present day, both Home and Foreign, it appears to me to be morbid and unbefitting the position which they fill as guides and leaders in our churches.

If a brief paper were drawn up, presenting in a powerful manner the special claims of Home Missions on all the members of our congregations, especially of our churches, and strongly recommending all to practise what is now called "weekly storing," or laying aside every Lord's-day morning a certain portion of their weekly earnings, or

* The speech of my late beloved and venerated friend here referred to, was reported in the number of the *Congregational Magazine* for Nov. 1839, p. 758.

other incomes, as a sacred deposit, devoted to God—the Lord's treasury—that they may always have wherewithal to contribute to the advancement of His cause and kingdom in the world. Of this consecrated fund, as the *first* claim—a claim of justice, not of liberality—a sum should be set apart weekly, which might be brought as an offering to the Lord in His own house, on the morning of His own day, toward the support of the pastor and his family, and toward the expenses attendant on the carrying on of public worship. Then let a weekly sum be set aside for the conversion of the heathen world to Christ; and another for the support of Home Missions, especially those in the neighbourhood or in the county in which the parties reside. The remainder would be appropriated at discretion as cases may arise, or circumstances may appear to demand.

I would also suggest that there might be one public collection, every year, for great denominational and common objects, especially

British Missions.

Missions to the Jews and to Mahometans.

Colleges for the Education of Pastors, and Institutions for the training of Evangelists.

Chapel-building Societies.

Tunbridge Wells,

Sept. 23rd, 1861.

J. W.

AN ADDRESS TO THE CHURCH OF CHRIST AT SIDBURY, DEVON.*

MY DEAR FELLOW-CHRISTIANS,—When we gave our hands to each other in the house of the Lord, we, by that token, expressed a design of co-operating, according to His will, for the advancement of our common interest.

* Sir,—Thinking that the Address which I send by this post is worthy of being preserved in the *Christian Witness*, I forward it for that purpose.

Tunbridge Wells,

Oct. 2, 1861.

Yours faithfully,

ALFRED BISHOP.

P.S.—This Address was written by the Rev. W. E. Bishop, at that time pastor of the church at Sidbury. See a memoir of him in the No. of the *Evangelical Magazine* for June, 1867.

As you had been long in an unsettled state, and had heard a great variety of ministers, I apprehended that you would feel uncomfortable in sitting under the constant teachings of one. You have, however, proved my apprehensions to have been wholly unfounded. Your attendance on the Sabbath, and on other days set apart for religious service, has been regular; and your behaviour towards me respectful and affectionate to the very utmost of my wishes. No church could have acted with more exemplary steadiness and order. While I mention these things to your commendation, I have still higher pleasure in being able to say, that I have witnessed a uniform consistency between your engagements and general conduct; establishing the conviction in my mind, that all, to whom I am so closely related, are, as their profession requires, really members of the mystical body of Christ. Without renouncing all pretension to the love of *Him*, I cannot, therefore, but be sensible of a peculiar, animated affection for *you*, and of a solicitude, in the office I sustain, to promote your spiritual improvement and joy. Accept, as one testimony, the few plain hints which follow.

Beholding in your settled practice the faith of God's elect, I deem it a matter of primary importance that it be habitually vigorous and active; Scripture, observation, and experience uniting to assure me, that thus only your religious prosperity can be secured. To credit a revelation from God, however communicated, is a duty indisputable. He has favoured us with a revelation in the holy Scriptures. In these He declares the race of man to be hereditarily alienated from Him, to be under His curse, and, through the power of that alienation, to be incapable of obtaining deliverance. In these, too, He makes known (what is, justly speaking, the *Gospel*) His eternal purpose of mercy; He informs us that, to render the exercise of mercy consistent with all His excellencies, He has sent His Son as a substitute, in the nature of man, to bring in an everlasting righteousness; and promises that, in virtue of this righteousness, and by His Son, filled immeasurably with His Spirit, He will bestow all blessings, without number and without end, on every human creature who is willing to receive them from His mere mercy, in the way of His appointment. From all, to whom this

revelation is addressed, He demands an implicit, unqualified assent. You believe the representation he gives of the state of man to be absolutely true; and you believe the Gospel, or the revelation of His mercy in Jesus Christ, to be certain, infallible truth. But if (as you profess) you approve of His gracious purpose; if you consent to have Christ as your substitute; if you are unfeignedly willing to have all blessings as the gift of pure grace, for Christ's sake and by His hands, you are bound to believe, on the footing of the divine promise, that Christ, as *your substitute*, fulfilled the commands of the law, and, under the imputation of all your offences of every kind, suffered the utmost of its penalty;—that, represented by Him, you stand in the presence of God, free from condemnation, from wrath, and from guilt, *completely just*, as if from the first moment of your existence you had been perfectly conformed to His will;—that, justified in Christ, His Father is yours, and that all the sweet enjoyments, as well as high honours of the relation belong to you;—that, as the children of God, you are entitled to the heavenly inheritance, incorruptible and everlasting;—and that, as your union with Christ is indissoluble, your justification, adoption, and right to eternal life in Him are immutably secure. Such is the privileged state of every sincere Christian; and I am persuaded it is *your state*. But can you be satisfied with this *alone*? Is it adequate to all the necessities of your case?

When awakened from the sleep of death, your views were, for the most part, superficial. A scene, containing an infinity of various objects, opened on your eye at once; on a weak eye, and with comparatively faint light. Your first and principal concern, I presume, was to find shelter from the horrible evils then impending. Yet you were not altogether insensible of the evil *within* you. You perceived and felt your habits to be depraved; a propensity to what conscience pronounced wrong, and an aversion from what it enjoined as right. And you were convinced that this depravity, while it now excluded all sound peace, must of itself, ultimately, render you miserable. You longed for deliverance; but found yourselves as unable to remove the evil within, as to escape from the evil without. How gladly did you listen to the voice of Jesus, offering to save you from

both! You embraced Him, that He might save you to the *utmost*. Immediately upon your acceptance of Him, you received the Holy Spirit of promise; and from that period to the present, the inward salvation has been continued and advancing. Your perceptions of sin have become more clear, penetrating, extensive. No terms or similes in Scripture, to set forth its malignity and odiousness, are in your estimation too forcible. You conceive and are sensible of it as the filth, the loathsome disease of your nature. You groan under it, being burdened; and are looking to Jesus for cleansing, for cure, for restoration to original righteousness: you are looking to Him always with sincere, and, at times, with strong desire. This is well. But I wish you—to look not with desire only—to look to Him with confident *expectation*. He promised you, upon your acceptance of Him, with pardon, adoption, and a title to life, the washing of regeneration—a divine nature. His honour is engaged to cleanse you from all filthiness of the flesh and spirit, and to render you, at length, spotless, unblemished, holy, as was the first man before he fell. It is your duty to rely upon His word; to trust Him assuredly; to plead His engagement with freedom. He did not promise you this blessing completely at the instant of your believing: but to *commence* the bestowment of it at that instant; and to communicate it gradually thence forward, until it reach perfection. He promised to bestow it in a course which He prescribed; and by a certain unrevealed mode of treatment which His wisdom had determined.

The accomplishment of His promise is in a course which He has evidently prescribed. He requires you to peruse with frequency the word of His grace; to compare its several parts; to search into its true import; to meditate upon it with seriousness; and to apply it impartially to yourselves. He calls you together on the Sabbath into His house, to hear it explained and enforced. He expects you to commemorate His atoning sacrifices in the way He has ordered and exemplified. He would have you often and familiarly to converse with each other, mutually communicating your experience; in the spirit of love to counsel, admonish, reprove, encourage, or comfort each other, as circumstances dictate; and to join in supplication and praise. He looks for

you individually, at the opening and close of every day, to lay open your hearts at His feet. And let me tell you that, besides these more stated visits, He would have you, considering Him as ever present, to address yourselves to Him anywhere, at any time, without reserve. In this course He imparts illumination and influence; and as He has given you His word that, while you diligently and seriously observe it, He will fulfil in you all the good pleasure of His goodness, depend on that word as certain; nor doubt of the promised grace. With peculiar emphasis permit me, my dear fellow-Christians, to recommend an habitual attention to Him, through the passing hours of every day. Not content with your morning and evening applications, labour after an abiding, permanent sense of His presence; the habit of eyeing and speaking to Him on all occasions whatever. What a relief, amidst the vanities which everywhere abound, to behold the infinitely Amiable! What a refreshment, under the vexations, or disgusted with the insipid affairs of the world, to contemplate, to converse with Him! But it is, moreover, of *practical* importance, beyond my ability to represent. What vain thoughts, what perplexities of mind, what provocations to anger, what incentives to every corrupt principle in the heart, what difficulties, what duties, may occur between the regular seasons for prayer, it is impossible to foresee. I will suppose you to be watchful: but, not to say that our vigilance is subject to intermissions, and what danger attends an unguarded hour, you are too well acquainted with yourselves to harbour an idea of self-sufficiency. One look to your Saviour will do more than all your resolves, and all your efforts. He is at your right hand. Turn to Him an imploring eye. Beg His interposition. Whatever you need in the pressing instant—direction, strength, protection, deliverance—entreat Him to afford you. Ask, and claim. You will find Him faithful, and be enabled to maintain your fidelity.

I have said that Jesus executes His saving office by a mode of treatment which His wisdom has determined. His modes of treatment are greatly diversified with respect to individuals, and to the same individual at different times. Some are led on with a gentle hand, in a smooth way, through life.

Others, on the contrary, are severely exercised from the beginning to the end; never altogether free from suffering. They go all their years bowed down; strangers to comfort. The lot of others, again, is chequered; composed alternately of pleasure and of pain. It is not for us to ascertain the reasons of these differences. What the Lord does is right. He may withhold the conveniences of life from you, or He may withdraw them; He may visit you in your persons or families, or in both, with consuming sicknesses. He may thwart you in your worldly schemes, and deny you the success which He grants to others. He may permit you to be lashed by the tongues of men, and suffer the enemies of your profession for a time to triumph. He may withdraw His light for a season, and leave you in the most distressing confusion on truths of consequence; or incapable of discerning the measure, even the existence of His own work within you. He may deny you that influence which is necessary to the vigorous exercise of your graces. He may appear regardless of your most urgent entreaties; and, withal, permit the powers of darkness to come forth, annoying you with suggestions indescribably terrifying. I say not, that He *will*, but that He *may*, thus act towards you. Thus He has dealt, and deals, with many manifestly His own. Go, search the records of the church, consult her private diaries, ask those whose piety is unequivocal, or, rather, listen to their complaints; and you will find that, should you be thus treated, nothing happens to you but what happens to the *best*. In similar circumstances let your views of yourselves and of them be the same; the consolations you would administer, enjoy. Under spiritual trials, your restlessness, continued separation of heart from the world, and steady, unwavering inclination towards the Lord, are substantial proofs of your relation to Him. He is your faithful Saviour. Consider these visitations as expressive of His all-wise love. Lean on His arm. Cleave to Him with full assurance of receiving adequate support. Present Him His own engagement; that He will never forsake, nor fail you. And be persuaded that, after having by these methods given you a deeper insight into your depravity and poverty, made you more sensible of your entire dependence on Himself, impressively

taught you the greatness of His power and compassion, and improved your humility, patience, meekness, candour, spirituality, gratitude, every divine virtue, He will receive you into the rest prepared. Resign up yourselves, therefore, contentedly to His management; seek deliverance with submission; and wait His time; which will appear to yourselves ultimately most conducive to your interest.

Thus, my dear fellow-Christians, would we be either holy or happy, we must live by faith on the Son of God. It is He who works in us to will and to do. We can neither do nor bear the divine will, but by power ever flowing into our spirits from His fulness. The branches of a vine are not more dependent for their verdure and fruitfulness on the stock, than we are, for all holy purposes, on the influence or spirit of Jesus Christ. If we live, it is Christ lives in us. And this influence of the spirit of Christ, in order to the renovation of our nature, and capacitating us for holy action and endurance, is imparted in proportion to the degree of our faith. Convinced as we are of this truth by the express declarations of the Gospel, and established in our conviction, not merely by the testimony of Christians in general, but by our personal experience, we will, unaffected by the charge of enthusiasm, be above all things concerned, and most earnestly pray, for the increase of faith. Go on, my fellow-Christians, ever looking believingly to Jesus for His mercy unto eternal life.

Favoured with such encouragements, enjoying such strong consolation, proceeding with such lively hope respecting your *own* immortal blessedness, do you not feel a solicitude that the interest of your Saviour might flourish, and that you might be the instruments of promoting it? It cannot be otherwise. I will point out a few instances in which your desire may be gratified.

Among yourselves let your conversation be as becomes the servants of Christ. You have, with circumstances of peculiar solemnity, imposed on yourselves an obligation to act for each other's advantage. Whatever gifts you possess—knowledge, prudence, strength of mind, spiritual comfort, ability for social prayer, &c.—forget not that He, who distributed them according to His own pleasure, had in view your common edification. Cultivate a sense of mutual union, as members of one body; sympathising with one another under the

burdens and sorrows which are inseparable, more or less, from this state of trial. Commiserate, direct, succour, animate, warn, reprove; all labouring for the general health and happiness. The necessity of candour I can easily suppose. Make allowance for natural diversity of intellect, difference of natural temper, the effect of early education; and, surely, none have need to be reminded that imperfection of some sort attaches to every one. The church, at best, is but a hospital; all are under cure—but all are far from well. Often and very carefully peruse what the Apostle writes in the twelfth and thirteenth chapters of his first epistle to the Corinthians; and seriously consider our Lord's petition to His Father, John xvii. 23.—“I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

Some of you are related to others by domestic ties. Let such as are connected with unbelievers avail themselves of the opportunities afforded by cohabitation and intimacy, for the noblest end. With all gentleness and tenderness, with all patience and prudence, let them lay open the misery of a soul alienated from God, and display the truth as it is in Jesus. “What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?”—(1 Corinthians vii. 16.) Excuse me if I add, watch over your own spirit; and let your conduct ever give weight to your counsels. Those who have children may hear the Lord say, “Train them up for me.” Behold them with a Christian's eye. They are not only your offspring, but your charge. Observe the first opening of reason, and begin your instructions. Adapt your methods to their capacity and disposition. Converse with them daily, kindly, familiarly. Let them perceive that what you recommend is, in your estimation, of infinite moment, and that your whole heart is interested in your success. Carry into full effect the exhortation of Moses—(Deut. vi. 7.) Let no discouragements put a stop to your attempts; remember they must be incorporated into Christ, or perish. Have you forgotten how long the divine teacher bore with you? If you finally prevail, your joy will be inexpressible; if no

you will be free from painful self-reflection, and have the Lord's plaudits.

You have *all* opportunities of being useful, at one season or another, in the situation where Providence has placed you. Every neighbour is an immortal; and you know that his immortality will be a curse, if he fly not to the hope set before him. I am aware that prudence, and much prudential management, in some cases, are requisita. Seize the favourable hour, or moment. If you cannot discourse, drop a penetrating hint. In a time of illness, or worldly adversity, the ear will open. Yours is a great destination: "You are the salt of the earth,"—(Matt. v. 10.) While seeking, by your faithful addresses, to benefit those around, the light of your good works must shine clearly and steadily—(Matt. v. 16.) What you teach by your tongue, you must enforce by your practice. In all your dealings let them witness a delicacy of justice, a fairness, an openness, a liberality unknown among themselves, and illustrating our Lord's charge—(Matt. vii. 12.) Let your conversation be marked with the most scrupulous veracity. And if you are cheerful, let it be a chastened

cheerfulness; remote from profuse mirth, and even from trifling gaiety, which ill befits those who are conversant with such great objects, and are looking for such great events.

Were your property otherwise than it is, I might excite you to forward the illumination of the world by aiding the general contribution. You have a willing mind; which in your case is accepted.—(2 Cor. viii. 12.) I know you to feel greatly concerned for the spread of the Gospel, both at home and abroad; and, I doubt not, you are joining the prayers of your hearts with those of all the churches, that the word of the Lord may have free course, and be glorified.

These few plain suggestions I have penned for your use, and deposit in your hands.

I have nothing more to say, but—"The Lord be gracious to you, and keep you; and make His face shine upon you, and give you peace."—(Numbers vi. 24, 26.) And abundantly bless you, till you are successively called off to join the spirits of the just made perfect!

The Sacred Scriptures.

CHURCH IN PHILADELPHIA.

BY W. LOTHIAN, M.A.

"And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth," &c.—Rev. iii. 7-13.

THE city of Philadelphia stands at the foot of Mount Tmolus, by the river Cogamus, and is situated about twenty-five miles to the east of Sardis, and about fifty south-east of Smyrna. Its name signifies *brotherly love*, and was given to it in honour of Attalus Philadelphus, one of the kings of Pergamos, by whom it was founded about 150 years before Christ. Its modern name is Allahsheer, the City of God, or the Fair City, so called by the Turks, more on account of the beauty of its situation than the splendour of its buildings, or the wealth of its inhabitants. It is described by modern travellers as being still a town of considerable extent, containing about 3,000 houses, of which about 800 are inhabited by Greeks, the rest by Turks. There are said to be twenty-five places of Christian worship, mostly in ruins, divine service being regularly performed in only five of them. Christianity flourished here as the sole religion for about 800 years, and Phila-

delphia was the last of the cities of Lesser Asia that fell under the dominion of the Turks. It sustained an unequal contest with that power for about eighty years, and after a protracted siege of six years, capitulated to the Emperor Bajazet in 1391. The number of professing Christians is said to be on the increase, and they are represented as living on friendly terms with the Turks.

It has been observed that the churches in Smyrna and Philadelphia are the only Christian societies addressed in these epistles, to which no direct reproof or threatening is administered; and accordingly in these two places a greater degree of prosperity has been maintained than in any of the rest; and at this date they are the only cities of the whole, in which any considerable number of professing Christians is to be found. And there is reason to believe that through the long and dark succession of ages which have intervened, since the date of this epistle, there have never been wanting faithful witnesses for Christ and his truth in the city of Philadelphia, who have found their way, amidst much superstition and error, to the path of life, and have maintained a decided, though it may be an imperfect, profession ever since.

No mention is made of this church in any other part of the New Testament, nor have we any means of ascertaining when or by whom the Gospel was first introduced into this city. But it evidently appears that Christianity had made very rapid progress, at a very early period, in this part of the Roman empire, nor were Christian churches more thickly planted anywhere, about this time, than in the province of Asia Minor. Not long afterwards, the greater number of the inhabitants of the neighbouring region of Bithynia appear to have embraced the Christian faith, as may be gathered from the celebrated epistle addressed to the Emperor Trajan by Pliny, pro-consul of that district, about the year 112:—"There are many of every age," he says, "of every rank, and of both sexes, who are now and hereafter likely to be called to account, and to be in danger; for this superstition is spread like a contagion, not only into cities and towns, but into country villages also, which yet there is reason to hope may be stopped and corrected."

Among these Christian societies, the church in Philadelphia seems to have held a high place, not so much for the number or wealth of its members, or the eloquence and learning of its pastors, as for the purity, love and zeal of the whole body, for their steadfast adherence to the cause of Christ, and their consistent and practical separation from the world.

1. The *first* thing that claims our attention in this epistle is the character under which our Lord exhibits himself as the true and holy One. "These things saith the holy, the true." The titles here claimed imply the essential deity of the Lord Jesus Christ. "The Holy One" is one of the many by which Jehovah makes himself known—(Job v. 10; Isa. xl. 25; lvii. 15, &c.) In His divine nature our Lord is essentially *holy*. As one with the Father, He is light and in Him is no darkness at all. His holiness consists in His necessary and eternal opposition to all moral evil, and in the righteous exercise of all His other perfections. He is the source of all true holiness to His people—(John i. 16.) As Mediator, He is repeatedly styled the Holy One of God—(Psa. xvi. 10; lxxxix. 19; Acts iii. 14.) He is holy, harmless, undefiled, and separate from sinners. His human nature was without spot—(Luke i. 35.) His whole conduct while on earth was a perfect pattern of all moral excellence,—He was consequently able to fulfil all righteousness, and to offer Himself a spotless sacrifice. He is also the *true* or faithful one—*yea*, the truth itself. So, in chapter i. 5, He is called the faithful witness—(compare chap. v. 14.) None of His promises or threatenings shall fail to the ground. He is therefore worthy of implicit trust and unsuspecting confidence—(Matt. xxiv. 35.)

He further represents himself as invested with sovereign authority over the church. "He hath the key of David," &c. (compare chap. i. 18.) The allusion is to Isaiah xxii. 22, where Eliakim is represented as installed as ruler of the royal household instead of Shebna. In great houses the steward of the family was intrusted with the keys, and these were carried on the shoulder, being of a cir-

cular form, resembling a reaping-hook or sickle. This was the ensign of office. So the Lord Jesus sitteth on the throne of His father David, and He shall reign over the house of Jacob for ever—(Isa. ix. 7; Luke i. 33.) He has received a name above every name—all power is given to Him in heaven and on earth—angels, principalities and powers are made subject to Him; He has rule, not as a servant, but as a Son, over His own house. The key of *government* is entrusted to Him as sole Lawgiver and King, and no human power has any right to interfere in the internal management of His church. He lays down rules for the administration of His spiritual kingdom; has power to qualify its office-bearers and to institute ordinances for its observance; and whatever is bound or loosed on earth, agreeable to His will, is ratified in heaven. The key of *grace* is in His hand; He opens the hearts of men to attend to the word (Acts xvi. 14), and opens the door of reconciliation to the rebellious. The key of *providence* is committed to Him, to order all events for the glory of God and the good of His body the church. The key of the *invisible world* is His, to open the gates of heaven to all believers, and to bar the gates of hell on the finally impenitent. The key of death is His, to open the doors of the grave, and release the bodies of the saints from the bondage of corruption; in that dread hour, when all that are in their graves shall hear His voice and shall come forth, to the resurrection of life or of condemnation. The key of universal judgment is His, to assign to men and angels their final destiny; and who shall presume to arraign His decision or to reverse the doom? From His judgment there is no appeal.

2. Consider the *commendation* bestowed. "I know thy works; behold I have set before thee an opened door, and no one is able to shut it." He was not an unconcerned spectator of their conduct. Not only did he observe, but he approved of what they did, as proceeding from faith, gratitude and love, as done in obedience to His authority, for the honour of the Gospel and the glory of His name. And He was not unrighteous to forget their works and labours of love, but would acknowledge and reward them at the final day. In allusion to His having the key of David, the Saviour engages to "set before them an opened door." He would open up to them a door of usefulness, which He knew they would be ready to embrace and improve, by availing themselves of every opportunity of bringing the truths of the Gospel to bear on the hearts and consciences of men. This is a common figure for any promising sphere of labour that may be presented to the followers of Christ. Thus Paul, speaking of the success of his labours in Ephesus, says, "A great door and effectual is opened unto me."—(1 Cor. xvi. 9.) And in another place he is careful to ascribe such favourable opportunities to the special providence of God—(2 Cor. ii. 12.) He gives to His servants a door not only of entrance but of utterance, by enabling them to open their mouth boldly to make known the Gospel of His grace, and crowning their labours with success, in spite of all opposition. True, they had but "a little strength;" they were small in number, and had little worldly

influence or power, but what ability they had was faithfully employed and diligently improved; it was derived from above, and had hitherto enabled them to resist successfully all temptations to apostasy, and to adhere firmly to the doctrines and institutions of Christ. They "had kept His word" as a precious deposit, and while others had fallen from their steadfastness, they still maintained their integrity, and, far from denying, had boldly "confessed His name" before the world. The commendation is expressed both positively and negatively, as indicating the complacency of their divine Lord in their religious character; and as they had thus improved the grace they had, He would take care that more should be given, and that the door which He had opened to them should not be shut. Accordingly, as we have seen, while in the case of Ephesus, which had left her first love, the candlestick has been removed out of its place, the door opened in Philadelphia has never been closed to this day.

8. We may mark the *promise* addressed to this church. "Behold, I will make them of the synagogue of Satan—who say they are Jews and are not—to come and worship before thy feet." It would seem that the Philadelphian church, like that in Smyrna, was exposed to the factious opposition of the unbelieving Jews or Judaizing teachers, who claimed to be the true worshippers of God, and sought to bring the Gentile brethren under the yoke of the ceremonial law; but they are here discovered by the churches' Head as deceivers, who had no true relationship to the spiritual seed of Abraham; "for he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God." The same distinction is elsewhere made between the carnal and the spiritual Israel—(Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; ii. 9.) These troublers of the churches sought to make the minds of the unbelieving Gentiles evil affected towards the brethren, and despised the poor and persecuted church in Philadelphia on account of their limited numbers and want of influence; but God would take care that they should be protected and prospered in their profession of the faith and in their efforts for the spiritual good of others, and would work such deliverance for them as should constrain their adversaries to stand aloof, or make them glad to retract their calumnious accusations, and to confess that God was with them of a truth. This is expressed by their being made to "come and worship before the churches' feet, and to know that He had loved them." The allusion is to Isaiah lx. 14, "The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."—(Compare Isa. xlix. 28; Zech. viii. 28.) So it was with Pharaoh, when he was constrained to let the oppressed Hebrews go out of his land—(Exod. xi. 8.) So with the proud Haman, when constrained to do honour to the despised Mordecai—(Esther vi. 10.) So with the subjects of the king of Persia, when liberty

was granted to the Jews to avenge themselves of their enemies, and when many of the people of the land became Jews, for the fear of the Jews fell upon them. This is a promise of the *subversion*, if not of the *conversion* of the enemies of the church—the latter seems the more probable; and it is indeed a surprising instance of sovereign grace and of the love which the Saviour bears to His people, when those who like Saul of Tarsus have been persecutors or blasphemers, are arrested in their mad career, and are made to preach or profess the faith which they formerly laboured to destroy—(Psa. lxxvi. 3.) But such expressions give no countenance to the arrogant pretensions of the antichristian church, claiming independence of or superiority to the civil power.

Another promise made to this church is assurance of *preservation* in times of trouble. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." The whole system of divine truth may be meant by "the word of Christ's patience," because the open profession of the Gospel subjected the followers of Jesus, at that time, to reproach and opposition, and because the faithful and consistent avowal of it still entails a measure of persecution from the world; this must be meekly and patiently borne, for the sake and after the example of Christ. We must be willing to take up the cross and follow Jesus, through good and through bad report, and learn to run with patience and perseverance the race set before us, and, by patient continuance in well-doing, seek for honour, glory, and immortality, even eternal life. As a recompence for the faithful adherence of these Christians to the truth, the Saviour engages to keep them from the hour of temptation or trial, "which was about to come upon all the world." Some suppose that this refers to an impending season of persecution now about to break out throughout the Roman empire, which is elsewhere called the world, as embracing a great part of the habitable globe (Luke ii. 1); and it is thought that there is a special allusion to the persecutions under Trajan and Adrian, which were now more severe and general than those under Nero or Domitian, and fell with peculiar weight on the churches in the province of Lesser Asia. While some of these would be grievously oppressed, or even wholly extirpated, the church in Philadelphia would be mercifully preserved, and its comparative weakness and obscurity would aid in its preservation. Others suppose there is a reference to the propagation of the Mahomedan imposture, which spread with amazing rapidity over the eastern world, and almost annihilated the Christian name in those regions. But it is doubtful if any local or temporary event be alluded to by this "hour of temptation;" and the words may refer to that season of trial, or course of discipline, through which all the faithful must pass in their way to the kingdom of God, whether arising from the opposition of the world, the assaults of Satan, or the deceitfulness of sin. These act as a touchstone of character, and while the hypocrite and the formalist are thus detected, those that are approved are made manifest, their faith is purified, and their true character brought to

light. The hour of death and of judgment may also be considered as seasons of trial which must come upon all the earth. Under all these the faithful followers of Jesus shall be graciously sustained and triumphantly carried through; but their strength is not in themselves; their safety is of the Lord; He keeps them by His mighty power, and renders them more than conquerors.

4. *The exhortation.* "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown." Such expressions refer sometimes to the Saviour's coming in a way of judgment to deliver His church and to punish her enemies; at others, to His final appearing to judge the quick and dead. In this connexion the allusion may be to the impending season of persecution. In every sense the coming of Christ is represented as sudden and unexpected, and comparatively speedy; and the exhortation to hold fast is equally applicable to all; and the consideration that the day of Christ is at hand, while it affords a ground of encouragement to the faithful to persevere, speaks terror to the wicked. In anticipation of this event it was the duty of these Christians to "hold fast" the doctrines which they had received, the profession which they had made, and the grace to which they had attained; thus alone would they preserve their high character and maintain their honourable position as a church, and in this way alone would they secure to themselves the crown of righteousness, which the Lord, the righteous Judge, shall give to all that love His re-appearing—(2 Tim. iv. 8.) None shall be crowned but those who strive lawfully, and he only who endureth to the end shall be saved. The promises of God are fulfilled in the use of means and in the way of duty. Christ had engaged to keep these Christians, but still they are exhorted to hold fast that which they had received, and to beware of losing the ground they had already gained.

5. *The reward.* "Him that overcometh will I make a pillar in the temple of my God." The allusion here seems to be to the monumental pillars, erected by the Greeks and Romans, in some temple or place of public resort, in honour of great and illustrious characters, or to the memory of those who had achieved some signal victory, or had fallen in defence of their country. On these were inscribed the names of the victors, the family and city to which they belonged, the acts by which they had signalized themselves, and the name of the commander under whom they fought. Triumphal arches were also erected with the same view. Pillars are used to give strength, beauty, and symmetry to a building; they were very numerous in the ancient Grecian temples; sometimes they were placed within, at others without, the edifice—the former for support, the latter for ornament. These last contributed nothing to the strength of the building, but were simply ornamental, as the two brazen pillars of Solomon's temple, erected in front of the porch. The former supported the roof, or ran round the outside as buttresses to strengthen the walls. The Christian church is compared to a temple (Ephes. ii. 20–22) built of living stones, resting on Christ as the foundation;

persons distinguished for eminent gifts and usefulness are called pillars in this temple—(Gal. ii. 9.) Heaven is also compared to a temple—(Chap. vii. 15.) And in this sense it is employed here. The expression marks the beauty and immortality of the glorified saints; they shall occupy a conspicuous place in the heavenly temple, displaying the power and skill of the great Architect; it also implies the permanency of their blessedness—"He shall go no more out." A pillar is the symbol of stability, and lofty columns are often seen to rear their heads uninjured, amidst heaps of surrounding ruins, exhibiting an outline of the original temple. Here the communion of the saints with God is short and interrupted; in heaven they shall dwell for ever in His house, and be still praising Him. These pillars shall bear an honourable inscription, "I will write upon him," says Jesus, "the name of my God," as an adopted and accepted child of the God and Father of the Lord Jesus Christ, as an illustrious monument of the grace, power, faithfulness, and love of God—(compare chap. xxii. 4.) He shall also bear "the name of the city" to which he belongs, "the new Jerusalem, that cometh down from heaven," whose builder and maker is God. In fine, the Saviour promises to write upon these pillars His new name: He had been known as the Eternal Word and Wisdom of God—the Maker and Lord of all—the brightness of the Father's glory, and the express image of His person. Now He is revealed as Jesus the Saviour, the Redeemer, the First-born among many brethren, the Head of the redeemed family; and He is not ashamed to call them brethren, whom He constitutes joint-heirs with himself in glory and blessedness, and shall openly acknowledge them as the purchase of His blood, and the trophies of His victory over Satan, death, and hell. It will thus appear under whose banners they have fought, and in whose strength they have overcome.

Commentators have marked a striking coincidence between the modern name of Philadelphia (Allah-sheer, the city of God) and the promise, "I will write upon him the name of the city of my God;" but a more striking and satisfactory because undesigned coincidences has been pointed out between the words, "I will make him that overcometh a pillar in the temple of my God," and the language of the celebrated historian, Edward Gibbon, in a passage which has been often quoted, from his "Decline and Fall of the Roman Empire," when describing the ruin of the Apocalyptic Churches by the Mahomedan arms. It is thus referred to by Scott, in his commentary on the passage: "The captivity or ruin of the Seven Churches of Asia was consummated in 1312. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation; the circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the God of Mahommed is invoked in the mosques of Thyatira and Pergamos; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the

sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant sons defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins." On the expression, "saved by prophecy or courage," Mr. Scott passes the following well-merited censure:—"Such is the insidious language of this infidel writer, who sneers at the prophecy, while he records its accomplishment."

PRESENT STATE OF PHILADELPHIA.

The Rev. Francis Arundell observes in his journal: "We arrived at Allah-sheer, the ancient Philadelphia, at a quarter before eleven, entering the town through chasms in the old wall; but which, being built of small stones, did not appear to be much older than the last days of the Lower Empire. The passage through the streets was filthy in the extreme, though the view of the place, as we approached it, was extremely beautiful, and well entitled to the appellation of the 'fair city.' We walked through the town, and up to the hill on which formerly stood the Acropolis; the houses were very mean, and we saw nothing on the hill but some walls, evidently of much more modern date than either the times of the Roman or even of the Lower Empire. On the adjoining hill, separated from the first by a narrow ravine, were similar fragments of walls, but we observed a few rows of large square stones just appearing above the surface of the ground. The view from these elevated situations was magnificent in the extreme; highly cultivated gardens and vineyards lay at the back and sides of the town, and before it, one of the most extensive and richest plains in Asia. The Turkish name, Allah-sheer, reminded me of the Psalmist, 'Beautiful for situation is Mount Zion.' There is an affecting resemblance in the present condition of both these once highly favoured cities of God. The glory of the temple is departed from both; and though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long ceased to be trimmed with the pure oil of the sanctuary. We returned through a different part of the town, and, though the objects of much curiosity, were treated with civility, confirming Chandler's observation that the Philadelphians are a civil people. It was extremely pleasing to see a number of turtle doves on the roofs of the houses; they were well associated with the name of Philadelphia. The storks retain possession still of the walls of the city, as well as the roofs of many of the houses." Dr. Chandler observed on the top, at regular distances along the wall, a great number of nests, each as big as a bushel, with the cranes (their owners) by them, single, or in pairs. "In the evening," continues Arundell, "we called upon the bishop at three o'clock, who received us with much kind attention. At five, we accompanied him to his church. It was Palm Sunday, and the service extremely long. I could not help shedding tears at contrasting this unmeaning mummery with the pure worship of primitive times, which probably had been offered up on

the very site of the present church. A single pillar, evidently belonging to a much earlier structure, reminded me of the reward of victory made to the faithful members of this church. The bishop insisted on our remaining in his house for the night, and was very communicative. He pointed out to me from his corridor a part of a high stone wall, having the remains of a brick arch on the top, which, he said, was part of the Church of the Apocalypse, and dedicated to St. John. It would have been useless to have attempted to convince him that such a structure would only have been erected after the empire became Christian, and that the early followers of a crucified Master had not where to lay their heads, much less magnificent temples to worship in. At the same time, it is more than probable that the remains of the Church of St. John are really those of the first Christian church in Philadelphia. This solitary fragment, in deepest shadow, was strongly contrasted with the light and lofty minarets of three adjoining mosques, blazing with innumerable lamps as usual, after sunset, during the Ramazan. The bishop said that the Christian population was on the increase in Philadelphia, but the Turkish on the decrease."

Dr. Chandler, on his visit to the city, found that "The bishop of Philadelphia was absent, but the protopapas, his substitute, whom we went to visit, received us at 'his palace,'—a title given to a very indifferent house, or rather a cottage of clay. We found him ignorant of the Greek tongue, and were forced to discourse with him by an interpreter in the Turkish language. He had no idea that Philadelphia existed before Christianity, but told us that it had become a city in consequence of the many religious foundations. The episcopal church is large, and ornamented with gilding, carving, and holy portraits. We were assured that the clergy and laity in general know as little of Greek as the protopapas, and yet the liturgies and offices of the church are read as elsewhere, and have undergone no alteration on that account." Mr. Lindsay, however, on a subsequent visit, presented a copy of the modern Greek Testament to the bishop, which was received "with great thankfulness."

"Philadelphia," continues Dr. Chandler, "possessing waters excellent in dyeing, and being situated on one of the most capital roads to Smyrna, is much frequented, especially by Armenian merchants. The khan in which we lodged was very filthy, but full of passengers. Mules arrived almost hourly, and were unladen in the area. A caravan goes regularly to Smyrna, and returns on stated days."—(Extracted from Dr. Wills' Discourses.)

"Before thee see my mercy's door
Stands open wide, to shut no more;
Fear not temptation's fiery day,
For I will be thy strength and stay."

"Thou hast my promise, hold it fast;
The trying hour will soon be past;
Rejoice! for lo, I quickly come,
To take thee to my heavenly home."

"A pillar there, no more to move,
Inscribed with all my names of love;
A monument of mighty grace,
Thou shalt for ever have a place."

Popery.

POLITICAL AND RELIGIOUS ASPECTS OF POPERY.

Is it asked, "Why do you bring forward the subject of Popery, and sound the note of warning?" I answer, Because Popery is a deadly ensnaring enemy, and the warning is needed.

Does any one exclaim, "What! is not Rome one of the branches of the church of Christ; holding, indeed, some errors, but yet, surely, as a *sister church*, to be spoken of with charity and forbearance? Is she not entitled to full liberty (like other churches) to extend her influence, and carry out her conscientious aims? And is not your conduct, therefore, sectarian, illiberal, bigoted?"

I answer, No! Popery is not the religion of Christ, but of *Antichrist*,—the great apostacy foretold in Scripture; and therefore a branch of the grand revolt against the King of heaven, "after the working of Satan," being now, in its distinctive features, just the old heathen idolatry revived under Christian names.*

She cannot be the spouse of Christ who is denounced by Him, as the "mother of harlots," "the great whore which did corrupt the earth with her fornication," "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;" over whose fall the holy apostles and prophets all called to "rejoice;" and on whose utter destruction by the Lord himself, all heaven resounds with the cry, "Let us be glad, for the marriage of the Lamb is come, and his wife hath made herself ready!"—Rev. xvii. 18, 19.†

But Popery is more than a religion. It is a daring conspiracy, under the cloak of religion, to obtain universal dominion, and to enslave the world. Its development is by the prostration—its full establishment must be through the overthrow—of civil and religious liberty; and therefore we must oppose it, as an enemy whose triumph would be our enslavement.

* "The Synagogue of Satan," John Knox. And see Westminster Confession of Faith, chap. xxv., sec. 5, 6.

† She cannot be the church of Christ, of whom He says, "Come out of her, my people." See pamphlet, by Dr. Dill, "Rome and her Baptism."

All this is plain speaking. But the times call for it. Let the following evidence be weighed.

A false liberalism, indeed, speaks very differently. It is ever ready with the cry of "Charity, peace, and friendly brotherhood with our fellow-Christians of the church of Rome;" and has no better term than "bigot" or "fanatic" for those who oppose Popery. But those who speak thus (if in reality their language be not prompted by the influence or the fear of Rome), must either be sadly blinded, or woefully ignorant. Not distinguishing between opposition to Rome the oppressor, and love to her oppressed victims, they do not perceive that duty to God and our country—nay, even Christian charity or love to Romanists themselves—call for the most earnest opposition to the machinations of this deadly enemy.

Eighty years ago, the famous author of the "Wealth of Nations" thus wrote:—"The constitution of the church of Rome may be considered as the most formidable combination ever formed against the authority and security of civil government, as well as against the reason, liberty, and happiness of mankind."

It is not mere toleration that Rome demands,—liberty to worship God according to conscientious conviction; nor yet mere equality. It is exclusive and intolerant domination that she claims, over us and all men, and that by divine right. She claims the right, nay, holds it as a duty, not only to deny us toleration, but to punish us by rack, faggot, or sword, as heretics and rebels to her supreme and infallible sway.

It is the surrender by us of our liberty of conscience that Rome demands; the surrender of our civil and religious liberties—nay, of ourselves and our children—at her feet.

And this is the "sister church" which a false liberalism would so tenderly propitiate! Like the silly countryman who warmed the torpid snake in his bosom, these liberals would nurse into new life a fascinating but deadly serpent.

We propose, in what follows, to take

a brief glance at the claims and designs of Popery, under both its aspects, political and religious.

I. THE POLITICAL ASPECT OF POPERY.

It is supremacy that Rome claims, and demands of right, in name of the Pope, as vicar of Jesus Christ, the King of kings and Lord of lords. To this vicegerent we Protestants are all declared rebels, and as heretics* accursed. Thus denounced, we are called on to abjure our religion, and submit to him under pain of just punishment in this world (*i.e.*, of being burned alive, or otherwise, as he sees fit), and of eternal damnation in the world to come!

Such are the tender mercies of these daring and arrogant conspirators, claiming universal dominion by divine right; and nothing less can fully satisfy them. Hear them in their so-called Bull, "*Unam sanctam*," proclaiming "Wherefore we declare, define, and pronounce that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff."

Hear also the same Pope Boniface VIII. declaring, forsooth, that he, by divine permission, rules the world!

Listen to Pope Pius IV., in his Bull against Queen Elizabeth of England:—"He that reigneth on high, to whom is given all power in heaven and on earth, committed one holy Catholic and Apostolic church, out of which there is no salvation, to one alone upon earth, to Peter, the prince of the apostles, and to Peter's successor, the bishop of Rome, to be governed in fulness of power. Him alone he made prince over all peoples and all kingdoms, to pluck up, destroy, scatter, consume, plant, and build;" and so, in plenitude of this power, he proceeds to deprive said Elizabeth, a heretic, &c., of her pretended title to the kingdom, relieving her subjects from their oaths of allegiance, and forbidding them to obey her under a curse!

Listen to the oath of the Jesuits, declaring that "by virtue of the keys of binding and loosing given to his holiness by Jesus Christ, he (the Pope) hath power to depose heretical kings and princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they

may safely be destroyed," renouncing all allegiance to them, &c.†

Hear the present Pope, Pius IX., in 1851, taking this principle for his basis: "That the Catholic religion, with all its rights, ought to be exclusively dominant, in such sort that every other worship shall be banished or interdicted."

Now, what shall we say to these arrogant and impious claims; and to the enforcement of them? Listen to the decree of the 4th council of Lateran. "That the secular powers take an oath that they will study in good earnest to exterminate, to their utmost power, all heretics denoted by the church."

How fearfully and savagely the secular powers, hounded on by Rome, sought to exterminate those they called heretics, but really martyrs, let the bloody massacres of the Waldenses, Albigenes, and others testify.

Rome has no qualms of conscience as to such murders. Thus, in the Rhinish notes to the Bible, on Heb. xiii. 17, and Rev. xxiii. 6, it is laid down that "When Rome puts heretics to death, their blood is not that of the saints, nor is it any more to be accounted of than that of thieves."

"Almost an infinite number of heretics were either burned, or otherwise put to death," says her famous Cardinal Bellarmine, with appalling coolness.

And thus speaks bloody Rome, drunken with the blood of the saints; and such are some of her doings in the name of that Prince of Peace who declared that He came, "not to destroy men's lives, but to save them."

Now, are we to yield to these demands of this so-called "sister church," and allow her the full development among us of such claims as some, in our day, seem to think but liberal and proper, or are we to denounce and oppose them?

This is no light matter. If the Pope be really the vicegerent of the King of kings, and infallible ruler of the world by divine appointment, then it is our duty to submit to all his laws and directions, and let our so-called liberals see to it! But if the Papacy be, as it certainly is, an impious imposture and conspiracy against our liberties (whether

* In reality, it is Rome that is heretic.

† That the Popes still hold and approve these and other claims, see Beecher, Appendix, pp. 841, 849, and 84, 85. Indeed, they employ and support Jesuits.

some of its agents know it or not), then why not at once denounce and expose it, instead of seeking to conciliate it by concession after concession, as some would do?

Let us look a little further into some of the demands of Popery, to which we shall have to submit, if we are to allow the full "rights" and claims of this sister church among us.

1. We must immediately recant and abjure our religion, as heresy accursed. We must shut up our Bibles, or give them up to be burned, and embrace all the teachings, superstitious, credulities, and idolatries of Rome! We must submit our consciences to the direction of priests, confessors, and Jesuits, and fulfil their penances! In short, we must deny and reject God's free salvation by faith in Jesus, and, buying from Rome, trust in her pardons and in her wafer sacrifices, which can never take away sin; and thus leave our souls to perish for ever, to please and enrich Rome.

2. We must receive her canon laws of the dark ages, so tyrannical, interfering, and perfidious (forgeries and all), and permit them to override our British laws.

3. She will wish us to give full sway to the "Holy Inquisition" among us, and permit ourselves, our fathers or mothers, brothers or sisters, wives or children, to be torn from us (for trusting in Jesus and not in Rome), and be subjected to the cruelties and horrible tortures of that execrable tribunal, whose victims, in Spain alone, in fifty years (and without counting those who died through torture, or were privately executed, *i.e.*, murdered), were estimated to exceed 340,000, of whom nearly 32,000 were burned alive!

True, many countries have cast out this infamous "Holy Inquisition." But this is because they are undutiful to their "holy father," who approves of it, and sets it up at Rome; who approved and urged it in many countries, and tried hard to get it introduced into rebellious Holland.

4. We must submit to the espionage and inquiries of the confessional, and submit our wives, sisters, and daughters, along with every female in the land, privately and singly to listen to and answer the most immoral and polluting questions, whispered in their ear, and at their bedsides, by unmarried priests. By sad testimony, the result of this

system in other lands has been the most terrible debauchery in multitudes of cases.

5. We must submit to the *Index Expurgatorius*, and consent to stifle every aspiration for liberty and purity, as well as all freedom of thought and discussion that does not please, or that exposes the corruption of these ghostly censors. The censorship in other lands, where Rome's influence prevails, excludes many of the noblest productions of human genius.

6. Our boasted and justly-prized liberty of conscience Rome abominates and forbids. (What! think after infallibility has decided!) Listen to Pope Gregory XVI., in 1832, telling us that "From that polluted fountain of indifference flows that absurd and erroneous doctrine, or rather raving, in favour and defence of liberty of conscience—most pestilential error."

7. Nor can we have any free Press. Hear the same infallible (!) Pope denouncing that worst and never-to-be-sufficiently execrated and detested liberty of the Press. And let our so-called liberals obey!

8. Our open Bibles we must, of course, give up, nor dare to give or send God's loving offers of mercy to others. For, hear Pius VIII., in 1816, "Truly shocked at that most crafty device (Bible Societies), by which the very foundations of religion are undermined; this pestilence, this nefarious scheme."

9. Of course we must put our children's education into the hands of Jesuits and others, that they may be moulded and trained in all the abject superstition and degradation needed "to stunt the growth of the mind," "to fetter the intellect and enslave the soul."

But all this will not satisfy Rome. There is yet a lower depth to which we must all descend. We must not think, even. No true Roman Catholic is permitted to think for himself. Listen to the council of Trent:—"Whosoever shall dare to teach or think, in opposition to these decrees, let him be accursed."

And the same council commands that "No one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that held by holy mother church." "If any disobey, let him be denounced by the ordinary, and punished according to law." And so, as "holy

mother church" has given no infallible commentary on the Scriptures, no one dare interpret them at all.

When the loving Saviour invites the poor anxious sinner, "Come unto me, and I will give rest to your souls;" "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,"—the Papist dare not listen—dare not give these glad tidings any welcome or meaning—dare not listen to the Saviour of sinners, the Almighty King—Rome forbids.

Nay, further—for Rome can go further than even this, or at least forge another fetter—listen to the promise or oath in the creed of Pope Pius V.—the standard creed of Rome:—"Nor will I ever take or interpret them (the sacred Scriptures), but according to the unanimous consent of the fathers."

And did not Rome know right well that many writings of the fathers are lost, and that some give no opinion at all on various points? How, then, is ever their unanimous consent to be got? Or, should we confine ourselves to the poring over the many volumes of Greek and Latin left by the fathers, to find out what they all thought on any one point, and every point? And what shall we do when we find them contradicting themselves, or one another?

For instance, on that text which Rome claims as at the foundation of her power, "Thou art Peter, and on this rock will I build my church," one father says, "Faith is the rock;" another says, "Christ is the rock," and then in another place contradicts himself, and says Peter is the rock. And so no Romanist dare, on pain of perjury, interpret it at all, far less claim it in his favour.

One would naturally think that, instead of hunting to find what these old fathers (far from infallible,* at best, and sometimes venting some strange and erroneous notions) thought on any point, it would be better to see what the Lord himself taught on the subject, or what prophets and apostles have spoken—those "holy men of God, who spake as they were moved by the Holy Ghost."—(2 Pet. i. 21.)

And this is just what the Lord himself commands and approves. "Search the Scriptures, which are able to make wise unto salvation;" "To the law and

to the testimony; if they speak not according to this word, it is because there is no light in them."—(2 Tim. iii. 15, 16; Isa. viii. 20.)

Al, this would never do with Rome! And so she tells her votaries that the Bible is a dangerous book, doing "more harm than good," and hastens to throw around them her fetters, to keep them from seeking to it!

The Bible is, indeed, a dangerous book—for Rome; for she hides God's loving offer of a free salvation, "without money and without price," and tells us we must buy from her, or be lost; and it would not be safe to let in the light of the Bible on such a system.

She also demands that we worship the mother and child—that we pray to her, and a host of dead men and women called saints, who cannot hear us; nay, that we must bow down to images, and kiss them; adore the cross, adore old bones, rags, and relics, and offer incense, and even fall down on our knees in the streets, when the bambino, a jewelled doll, is carried past; and the Bible denounces such practices as idolatry and false worship!

True, bishops, priests, and others may quote Scripture at times, and try to prove some point in their favour, but they are merely rattling their chains; they dare not honestly think or consider what the passage really means, or listen to any light thrown upon it in controversy.

Now, are we ready for all this, and much more of enslavement, degradation, and idolatry? Are we ready to sink our free country, with its open Bible and pure worship, to the level of such priest-ridden, ignorant, degraded lands as Spain, Portugal, Naples, or Austria, where Popery weighs down like an incubus, and blasts like a mildew?

If not, are we to give power, opportunity, and influence into the hands of conspirators, who are seeking to spread this system?—nay, pay tens of thousands of pounds yearly to train up and employ at Maynooth and elsewhere the propagators of such teaching and influence?

What are we really doing in this way?

1. We are fostering a conspiracy against our civil and religious liberties, by putting power into the hands of these enemies of freedom, against ourselves.

2. We Protestants are actually giving money for teaching and practising idolatry, and for training up others to

* "I do not believe in what they teach as without error."—Augustine.

teach, or seduce, if they can, to idolatry and false religion, ruinous to souls.

Under God's law to Israel, the penalty for a crime akin to this was death. Let us cease to be connected with Rome's sons, lest we receive of her plagues.—(Deut. xiii. 9; Rev. xviii. 4.)

This is no ordinary party effort among our countrymen for power (such as between Whigs and Conservatives), but a restless conspiracy to "subjugate and subdue, to conquer and rule" the nation to the supremacy of a foreign power, seeking to enslave us to their sway, and trample our liberties, civil and religious, in the dust. The health of this foreign lord we often hear of as proposed at their feasts, while that of our Queen is omitted or postponed.

The danger is the greater, that they are a party whom no oaths, or promises, or agreements can bind, contrary to their church's interest (i.e., to their supremacy and our slavery), and who claim the right to dispense with oaths, or to break them;—we cannot, therefore, trust them.

Is this counted a harsh charge? Listen, then, for instance, to the council of Constance declaring that, according to natural, divine, and human laws, no promise or faith ought to have been kept (with Huss), to the prejudice of the Catholic faith.

Pope Martin V. tells Alexander, Duke of Lithuania, that he would be guilty of a mortal sin should he keep faith with heretics, who are themselves violators of the holy faith.

In the Canon Law, it is laid down in the title, "An oath taken contrary to ecclesiastical utility is not binding," and in the body, "Oaths taken contrary to ecclesiastical utility are not to be regarded as oaths, but perjuries."—(Decr. Greg., lib. 2, pt. 24, ch. 27.)

Under such a system, think of the power of such teachings as the following: "In the moment when the priest says over you the great words of absolution, your sins are forgiven, the pains of hell are taken away, your soul is made bright and beautiful as an angel of God, and the kingdom of heaven is yours." Or the Ribbonman's oath, as follows:—"I do swear in the presence of my holy brethren, by the holy cross of St. Peter, and by the blessed Lady Mary, that I will maintain the holy religion, and exterminate all heretics, as they are called by our holy father the Pope, at two hours' warning."

What cannot Rome do, what has not Rome done, by assassination, murder, and cruelty, to serve her purposes, by emissaries who can believe in such teachings as these?

Nor are such teachings confined to the ignorant or the uninitiated. The oath of the bishops contains this clause: "Heretics and schismatics, and rebels to our said lord and his aforesaid, I will to my utmost persecute and oppose." And the Pope's Bull, "In cœna domini," yearly published at Rome, excommunicates and curses, "in the name of Almighty God, all Lutherans, Calvinists, and other apostates," and gives them over, body and soul, to the devil.

From these, we may estimate the value of those homied words which we sometimes hear addressed by Papist bishops and priests to their dear fellow-Christians—the Protestants, to wit!

Men might, indeed, stand astonished at the bold and unblushing effrontery that, after all that Rome has done, still seeks to impose upon nations, and still anew pushes her blasphemous pretensions to being the viceroy of the God of Love, and Prince of Peace. But the success of her audacity in ages past, in bringing most of Europe to her feet; and even now imposing on some noble families, and men of unsanctified learning among ourselves, confirms to us the Scripture warning, that more than human skill and seduction are engaged in it, "even the working of Satan," and therefore that the danger is of no ordinary kind.—(2 Thess. ii. 3-9; Rev. xii. 3, 9.)

Indeed, the very means employed to found or prop up his usurped power, after the "man of sin" stood revealed, showed an effrontery almost more than human.

The producing of a forged letter, in the name of Clement, bishop of Rome, to the Apostle James at Jerusalem, declaring how the Apostle Peter, before his death at Rome, had appointed the bishops of Rome his successors.

The forgeries of letters or decretals, in the name of subsequent bishops, showing how they had exercised the powers thus conferred.

The forgery, in the name of the Emperor Constantine, making over to the Popes, Rome, Italy, and the imperial power in the west, which he abdicated in their favour. These, produced as genuine, and founded on by the infallible (!) Popes in the dark ages, helped

mightily to sustain or augment their usurped power, while they prove a consciousness of fraud and falsehood to be the foundation on which they rested.* Exposed, ages afterwards, as forgeries, and now admitted to be such by popish writers, they are yet unblushingly included among Rome's canon law.

Now, are we to yield ourselves tamely to the arrogant claims of this self-elected corporation, claiming such powers by divine right, and putting forth such principles? Are we to lie down like lambs, beside fierce, bloody, and treacherous wolves in sheep's clothing, and seek to conciliate and trust them in our very citadels? Shall we yield concession after concession, as our rulers are doing, to those who are avowedly seeking our subjugation? Shall we, bit by bit, submit ourselves anew to that bloody and persecuting power, whose deeds of woe, standing in the records of history, and before the throne of God, cry aloud for vengeance on her worse than savage cruelties, her dark and cold-blooded perfidies?

Rome is seeking, and avowedly, to win Britain back to her sway. Britain again enslaved, enriching and supporting her,—what might she not yet hope for in the struggle for universal dominion!

Let no one suppose that there is no danger until a majority of the people be first converted to Popery. Rome is more skilful than to need to wait so long. It is the *governing power*† that

* A forgery by the holy (!) Pope Stephen, to Pepin of France, of a letter from St. Peter in heaven, "Our Lady the Virgin Mary, mother of God," joining earnestly in the entreaty, brought that king to his aid, and secured for him the first of those temporal kingdoms, of which, amid heavy complaints, he is now likely to be deprived.

† The *Rambler* (Popish newspaper) declares, "It is difficult to say in which of the two popular expressions—the rights of civil liberty, or the rights of religious liberty—is the greatest amount of nonsense and falsehood. They contain about as much truth and good sense as in a cry for the inalienable right to 'suicide.' Catholicism is the most tolerant of creeds. It is tolerance itself, for it is truth itself. You ask if he (the Roman Catholic) were lord of the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, fine you, banish you; possibly he might even hang you. But, be assured, he would never tolerate you for the sake of

she specially requires in the first instance, while not neglecting other influences. And is not her hand already felt?

Has she not, for years, been embarrassing Government in Ireland, clamouring and intriguing and promising till Maynooth or some other concession be obtained—a settlement to be followed by new demands? Have we not had a lord-lieutenant courting Rome, and telling how favourable to Popery legislation had of late been, and seeking his consent to the Queen's colleges?

Have not Roman Catholic M.P.'s, elected through Popish priestly interference, been combining to carry through Popish measures and extort new concessions as the price of support? Are not many of the chief judges and law-officers of the Crown in Ireland Papists? and many poor-law commissioners? The police are mostly hers. The schools chiefly in her hands at the public cost.

At Maynooth she has 500 students continually training up at the public expense to be priests and propagators of Popery in all quarters. She has got chaplains in the army at the public expense, and wants them in the navy, in gaols, in poor-houses, &c., to teach her idolatries and terrible dogmas—all these and more—at the public expense.

Some shallow arguments are, indeed, put forth in favour of our yielding on these points to Rome.

"Oh!" say some, "this Maynooth agitation has become stale,—a nuisance."

But, Sirs, does idolatry cease to be idolatry after ten or fifteen years, or the national support of it less a sin? Must the struggle for what is right and true be called stale and a nuisance because of first unsuccessful efforts? Then Wickliff, and Luther, and Knox,—then Galileo, Newton, and Harvey, and many others, were wrong to urge on the religious and scientific world their great truths in the face of continued opposition, and all the "glorious army of martyrs" were fools.

Another cry is, "But the State aids or endows other denominations, and is

the glorious principles of civil and religious liberty," &c. On this the *Eclectic Review* exclaims—"Are the devotees of this most holy faith safe citizens?"

† To grant this would just be to set up idolatry by public authority and at public expense all over the nation. A fearful crime, as Israel found in their awful punishments.

not Rome therefore entitled to a share?" Whether all such endowments be right in principle or wrong, this at least is clear, that for any State to set up or endow idolatry and error (as Popery is) is a high sin and rebellion against God.

"Oh, but Romanists are sincere, and believe they are right." So do Mahomedans and Hindoos. Must they also get a share, and Juggernaut and his priests be trained up at public expense? The principle is the same. No, Sirs, we can aid nothing but the truth. Pilate, indeed, asked, "What is truth?" But we hope you are no infidel, but a Christian, and do not need to inquire. A third of the army is Roman Catholic already.

At Oxford University, a virtually Popish influence is pervading and gaining over to Puseyism,—if not directly to Popery,—the sons of the nobility, of the great landowners and others. From these will come many of our future legislators, statesmen, governors of colonies, admirals, generals, officers of the army and navy, lord-lieutenants of counties, magistrates, judges, professors of colleges, clergymen, scholars, teachers, writers for the press, and for other positions of influence and power. Embued with Rome's principles, is there no danger?

But Rome's plans and schemes for success do not end here. She has been creating a Popish newspaper press, and her influence is seen in some other newspapers. How many Jesuits she may have as trained reporters, or writers for the press, who can tell? For, besides those who are openly Popish, these secret emissaries (having a dispensation to assume any disguise and "profess any religion heretical" to serve her end) can work *incoognito*, and therefore all the more dangerously. This is no new step with Rome. She had, in a former age, 100 emissaries trained to argue as Puritans; and, but lately, a Jesuit was detected officiating in a church of England pulpit in the absence of the regular clergyman. Noisy emissaries, pretending extreme zeal, may cause such divisions and distractions as prevent union and agreement in the common cause. How many Jesuit teachers may be in schools by-and-by, to say nothing of her fashionable boarding-schools, and of her training her young working men in the controversy with Protestants.

Rome descends lower than this. She trains up governesses and servants to enter families, and infect young minds, unsuspected. She is working in school-books with her Romish leaven; especially she perverts history for the young. She deals in works of fiction—as Geraldine, &c., to fascinate young hearts and insinuate Romish views; sells pictures of the Virgin and saints for cottages; copy-books for penmanship, with some Romish indications; and stitches Romish fly-leaves among advertisements in Protestant periodicals, and then circulates them.

She organises mobs and violence, to prevent open-air preaching in this Protestant land; and some magistrates tamely yield to this influence, instead of keeping the peace. Would not the same spirit have put down the apostles?

Rome had a votary in the Government Historical Records Office, to deal with records of the Reformation times, but, after great remonstrance, now ejected by resignation. She has a secretary to the General Poor-Law Board of England, and it lately required great and united efforts, by Poor-law Boards in London, to get a pro-popery order nullified. She has members among the Irish Poor Board, and now desires chaplains, and Popish worship and altars, &c., in poor-houses there and in Britain, at the public expense of the ratepayers (chiefly Protestant) in England. She has reformatories and ragged schools supported by Government,—the inmates to be trained by her!

Her power, in this and various ways, is used and felt already, and is advancing—not by toleration, as we see—but by public support and recognition!

By-and-by, should the leaven be allowed to work at Oxford and elsewhere (whether as Puseyism, Popery, or Jesuitism), we may have Puseyite bishops and clergy, and peers, judges and Government secretaries—with the police in their hands—perhaps Puseyite prince and court influence and patronage;—and how may our liberties be encroached upon and undermined!

Let the long struggles in England against Popery and Popish influences—the great rebellion—the bloody and cruel covenanting times in Scotland (when the people were trampled on by cruel persecutors, bishops and others, supported by unprincipled politicians and soldiery)—the revolution against James

the Second, striving so rashly and rapidly, against even Popish advice, to restore Popery;—let these earnest, and mighty, and anxious struggles for freedom, against even the attempted grasp of Popery, tell how deadly that grasp is, and what it costs to overthrow it, even when it has but an incipient and partial hold!

And shall we tamely permit its perfidious coils to be thrown around us again, instead of at once shaking them off and paralyzing its power? Let us learn also, from the bloody, perfidious, and cruel thirty years' war in Germany, instigated by the Jesuits, what Popery can accomplish through a determined governing power;—from the horrible cruelties of the Inquisition and the butcheries of the Duke of Alva in the Netherlands, what Popery can do among a Protestant people, with an army to back her;—and from the perfidious massacres of St. Bartholomew, what Popish professions of friendship are worth when Protestants can be got into her power. See pope and cardinals rejoicing, giving thanks to God, and casting medals, in memory of the most atrocious perfidy and assassination.

Shall we, then, continue to train up, at our expense, at Maynooth and elsewhere, men to teach such principles—to teach abhorrence of our religion as heresy, and of our liberties as rebellion against their foreign lord?

How long is it ago since, in the dining-hall of Maynooth, this sentiment was heard and applauded?

"The toast we give is Abillon's fall,
And Erin's rise on Patrick's day!"

How many months is it since treasonable invitations to Louis Napoleon were heard in Ireland, and promises to join him? How often have Popish newspapers in Ireland incited to rebellion, or rejoiced in Britain's danger? And whose is this motto, "England's extremity is Ireland's opportunity?"

And why is it that there are no rifle volunteers in Ireland? Is it from doubts of the loyalty of the North?

What Ireland needs, is to get rid of Popery and its teaching. Why should we pay and foster these, and nurse disloyalty?

Three hundred years ago, Scotland was sunk in Popish darkness and degradation. A full half of the wealth of the nation was in Rome's grasping hands. Ignorance and superstition reigned among the people, luxury and immorality among the clergy. (McCrie's *Life of Knox*.)

But the Spirit of the Lord breathed on our beloved land! Then up rose a band of noble men, who, under God, achieved her disenthralment; and now Scotland stands pre-eminent among the nations of the earth as the home of civil and religious liberty. Oh, for the same blessing on the warm-hearted people of Ireland!

Shall we go back to slavery? Never! never! Let us be faithful, then, to our God and our country! Let us be watchful to transmit our precious inheritance to our children. Let Scotland's banner still wave "For Church, Crown, and Covenant;" and let the cry still be, "No Truce with Rome!"

(*The Religious Aspects of Popery in our next.*)

Literature.

It is not reasonable that an Author who happens to be an Editor, should be deprived of the benefit of a notice in his own pages, and yet propriety interdicts the preparation of such a thing by his own hands, should it go beyond a mere analysis. It is, therefore, common for Editor-Authors to draw upon the good offices of a friend, and to append his initials. This I have always deemed a round-about and unsatisfactory process, and hence none of my writings have ever been noticed in my own periodicals. The loss has, doubtless, been great, but I have cheerfully submitted to it. In the present instance, however, a

circumstance has occurred unique in my history. A gentleman, a minister of another denomination, and a man of very high literary capabilities—unknown to me by person—unsolicited, and wholly without my knowledge, sent me the following notice, with a private line, "Print this, or part of it, in any way, or in any of your publications you may think proper." I tender to the Writer most cordial thanks for his spontaneous kindness, and believing that its publication, by analysing the book, will subserve the interests of truth, I present his letter to my readers.

J. C.

In cloth boards, pp. 328, price 8s. 6d.
Letters to the Prince Consort on Popery, Puseyism, Neology, Infidelity, and the Aggressive Policy of the Church of Rome.
 By JOHN CAMPBELL, D.D.

MY DEAR SIR,—Accept my warmest thanks for your presentation copy of “*Letters to the Prince Consort.*” From the eulogistic notices contained in the periodicals of different denominations, I was prepared for a treat; but I am pleased in being able to state, that—having read the volume in one day—it has greatly exceeded my expectations. Not only has its fearlessness in detailing alarming facts to the Prince Consort, and the force and brilliancy of its style gratified me; but, in addition, the volume has given me not a few new ideas.

By way of presenting to those of your readers who may not happen to possess the “*Letters*,” a little information—which I hope will create a desire to obtain the volume at once—permit me to differ in the mode of presenting my observations from that of those reviewers who are content to eulogize the volume in glowing language; by presenting to your readers briefly, one or two leading ideas of most of the *Letters*.

In Letter II. we were gratified by the respectful and manly tone of the style—by a fulness of information—by a beautiful commingling of Patriotism and Protestantism. The covert intentions of the Papists are unmasked. It makes one's very blood run ice to think of the tremendous consequences of the British throne being occupied by a *virtual* Papist. The first chapter is the blast of a trumpet, which makes us expect fearful revelations. We hope the book will be read not only by the Prince Consort and the Prince of Wales, but also by our beloved Queen.

Letter III. tells us that Popery has nothing to expect from Queen Victoria, and it knows this well. What Protestant heart can here repress the prayer, “*May God grant her long to reign over us?*” Here the indefatigable author strikes as with a sledge-hammer. He deals not in sentiment, but in facts, which crash forth with a strength and power that all English Protestants must greatly admire. How familiar the Doctor is with Popery, and what a hard worker! In reading Letter II. we exclaimed, “*Had Dr. Campbell been a Papist, he would probably have been made a cardinal.*” As it is, we glorify God in him, as one of the foremost champions of Protestantism. While Dr. Cumming is searching musty folios, and—when he can leave off for a little—writing about prophecy, to challenge discussion on Popery—Dr. Campbell raises his giant arm, and sends Popery sprawling on the ground. Here he lifts the veil, and shows the

deep designs of Popery in relation to the Prince of Wales. He points out that the Papists wish “*not his formal admission to the Romish Church, as such an event would inevitably and for ever exclude the Prince from the succession;*” but it wants another Charles II., “*a true Papist, but a professed Protestant.*” The sojourn of the Prince of Wales at Rome is deemed dangerous and ominous, seeing “*not a few of the conversions to Popery had their origin in visits to Rome.*” “*This is the only instance of a British Prince ever being sent on such an errand.*”

In Letter IV. the awful creed of the Jesuits is pointed out, “*such as befits devils rather than men.*” Oxford is the city chosen by the Jesuits as their head-quarters. There are introduced from year to year a band of juvenile Jesuits, who become college tutors, professors, &c. How ominous, too, the statement of Cardinal Wiseman, that “*when in Switzerland, the Prince of Wales expressed himself in favour of the church of Rome.*” The death of the last Prince of Wales, George IV., on June 26th, 1830, is thus depicted:—“*Good men, bad men, all men rejoiced that there was an end of him.*” If the Prince Consort is wont to read tit-bits to Her Majesty, this will not be overlooked. How pat, too, the saying, “*Oxford is the vestibule of the Vatican.*”

Letter VII. makes one feel sick at heart. “*The fatal leprosy of Popery has extended to the whole of the nineteen colleges forming the university.*” After dreadful details, the Doctor thus winds up:—“*As matters now stand, no man can attend the university of Oxford with safety. The very air is tainted. Rome and death, superstition and neology, are fast dividing it between them!*”

In Letter XII. the Doctor rejoices that the Prince has left Oxford for Canada, but fears the evil of injecting the papal virus may have been committed. In reference to processes of poisoning being brief, the Doctor utters a sentence that made us laugh most heartily, “*The very sight of Dr. Pusey may implant that germ!*” This is followed by a sentence that proves how close tragedy is to comedy, “*a single conversation with Bishop Wilberforce may give it vitality.*”

Woe the day that ever this saintly honoured name was allied with Puseyism! What an evil coincidence, Dr. Pusey, Hebrew professor since 1828, and Dr. Wilberforce appointed Bishop of Oxford in 1848. Of the latter, Dr. Campbell says, in relation to his eloquence, astuteness, ambition, and action, “*all the bishops rolled into one would scarcely make a Wilberforce.*”

In Letter XV. the Doctor notices the seven *Essays and Reviews*, “*a volume the most*

pestilent that has appeared since the invention of printing."

Dr. Temple's dissertation is the most attractive of the seven essays. After pointing out to the Rugby Master a confusion of metaphor, Dr. Campbell shows the fallacy of the statement "that conscience is the supreme interpreter," by quoting Paul, "They who have the law will be judged by the law."

Dr. Williams shelters himself somewhat under the character of a reviewer; to say he "holds that every man is inspired," is quite enough!

The third essay is by Mr. Baden Powell, who is now dead. He asserts that God does not control the works He has made; and then Powell rejects the idea of *creation*.

Letter XVIII. deals with Henry Wilson, whose subject is "the National Church." Wilson holds that everything is just what every man chooses to consider it! This is the notorious Wilson who has introduced "*ideology*."

In Letter XX. comes Mr. Goodwin, who selects for his theme "The Mosaic Cosmogony." His object is to overthrow the statement of Moses in the book of Genesis. Dr. Campbell admits that the mere *matter* of the universe may have been created millions of years prior to the *formative* process described by Moses; but, taking in view the power of God, "the numerous creations of geology may have been the work of a brief period."

Letter XXI. deals with Mark Pattison's

"Tendencies of Religious Thought." This is "the most copious, most confused, and least mischievous of the seven."

Letter XXII notices Professor Jowett, who sets at naught the inspiration of the Holy Scriptures, whose sympathies are with Rationalism, and "who at once boldly declares that there is no such thing as inspiration."

In Letter XXV. facts are revealed illustrative of the reception, by the Prince of Wales in Canada, of addresses by Papal, and the *refusal* to hear addresses by Protestant bodies, which circumstance has caused the Duke of Newcastle to fall very low as a Protestant, and a man of wisdom and prudence. The following is very gratifying to Wesleyans:—"Dr. Stinson, the official head of the Wesleyan Methodist Church, had an address from the Conference to present; he, too, wished to read it; he, too, was stopped and told to hand it in; and he, too, like Dr. Mathieson, left the chamber taking his address with him."

The last Letter, XXVI., is taken up with a great variety of subjects. The volume is replete with instruction, and swarms with facts. The style is easy, flowing, terse, and powerful. We hope the Letters will be read by artisans and statesmen, from the hut to the palace.

Again thanking you for this noble contribution to modern literature,—I remain, dear Sir, yours most truly,

RICHARD WRENCH.

Northwich, Oct. 19th, 1861.

Editor's Cabinet.

THE CONGREGATIONAL UNION.

It will be seen, that we have devoted a very large portion of the present Number to the affairs of the Union. The Session was specially and peculiarly important from the relation the chief discussion bore to the Bicentenary of St. Bartholomew.

The Address of the Chairman was admirable, every way worthy of the first. While it glisters with beauty, it overflows with practical bearing, and will be read with the deepest interest. The grand feature of the business was the Paper of Joshua Wilson, Esq., Barrister-at-law, to whose lot it fell to bring forward the subject of the best method of commemorating the Bicentenary; and it could not have fallen into better hands. Learned, studious, and retired, intimately acquainted with the past, and a keen observer of the present, he is eminently fitted to give counsel on this great occasion; and to "show

what Israel ought to do." This he has done, with great fulness, clearness, force and effect. The outline of all that is necessary will be found in his Paper; and the only question which remains, is as to the best method of filling it up, and working it out. That will now occupy the mind of the Committee of the Union, who will not fail to perform their part with characteristic wisdom and energy. But they can only plan, suggest, and lead; the churches must do the rest; and the occasion is surely one which may well call forth the heart and soul of the whole denomination. The event is not one of every-day occurrence; one hundred years, with several generations, will pass away before the privilege return. It, therefore, becomes those who live at this hour, to act a part worthy of their position. The value of the movement is all the greater from the fact, that the celebration of

the Tricentenary will much depend on the proceedings of 1862. A good example will not be lost upon the generation to come; and that example, we feel assured, will now be set. By that time, it is probable, that the population of England, and the churches of our body, will be three or four fold what they now are. The doings of the next year, therefore, will fall as seed into good ground, and a vastly extended field, which will bring forth a crop of corresponding abundance. The year 1862 is, therefore, to be connected with the year 1962. The ocean of life which is then to overflow the earth, will look back with interest to our doings; and the spectacle, we feel confident, will be such as to awaken no blush for their ancestors, but to inspire, rejoice, and impel them on to noble deeds of imitation,—deeds for the glory of God, and the good of humankind!

THE MAGAZINES.

THE time has now arrived for the Annual Remembrance of the claims of the CHRISTIAN WITNESS, and the *Christian's Penny Magazine*. Death as usual has done his work among the ranks of our supporters. Not a few who have hitherto cheered us on in our

ceaseless labours, and who always received the Magazines with gladness, have finished their course, and bid a long farewell to all below. The place of those has to be supplied, if the Serials are to maintain their ground; and much more than supplied, if they are to keep pace with a daily augmenting population. But while death has rudely shut many a door against us, a multitude of new families has been established: and there we crave the honour and the privilege of Christian hospitality. We will occupy but little room; our pecuniary demands will not much exceed a pauper's alms; we will speak, or be silent, according to order; and we will never speak but to teach, and make our hearers better. Who will introduce us to these new households? Who can but our old friends, who have had experience of our spirit, principles, and deeds? Only they can give us a "character." We look to the churches, with their pastors, deacons, and teachers, then, to help us. Modes of action to that end, are very simple; a hearty zeal will soon devise effective methods. The grand essential in every congregation, is, the appointment of an Agent to canvass for names, to order the Magazines, and deliver them.

Congregational Intelligence.

CONGREGATIONAL UNION.

THE attendance was very numerous, comprising a large portion of the leading ministers and laymen of the Body. We have no space to give a full report, but we shall set forth the substance of the business.

The first meeting for conference was held in Ebenezer Chapel, Steelhouse-lane, under the presidency of the Rev. J. G. Miall, of Bradford.

After worship, the Chairman proceeded to deliver his Address:—

MINISTERS IN THE CHURCH OF CHRIST, AND BRETHREN IN THE SERVICE OF GOD,—By Divine Providence we constitute to-day the Twenty-second Autumnal Assembly of our Congregational Union. We welcome each other with hand and heart; we congratulate each other on the place of our meeting. Though not to-day in the capital of our great nation, we come together in a place fairly entitled (if any besides that capital be) to be regarded as metropolitan; in a city by right, if not in name; on a spot which commerce has long made "the cynosure of neighbouring

eyes," and from which it derives some of its chiefest impulses; in a locality worthy of being looked upon as one of the truest representatives of our modern age. We are, indeed, in "no place of figs, or vines, or pomegranates." We assemble in the great emporium of *artificial* life; but from this spot have issued not a few of those voices which have awakened echoes through the world. If Birmingham have a name great in the annals of war, it has a name not less illustrious in the histories of peace; if it have a power for destruction, it has no less an eminence for salvation too; if it hold out warnings by its *false* metal, it has often stimulated to action by its *true*. We feel ourselves to-day not only in the centre of a great manufacturing influence, but in a region consecrated by invention, by science, by art, by education, by liberty, by philanthropy, by religion. High and holy memories seem to hover about the district of which this is the centre. Pearce, Sturge, Redford, Richard Baxter, the Henries belonged to this locality, and, in addition to these, we recal with emphasis the name of one whom this Union cannot remember without tears of the heart—one dear, not to this Denomination alone, but to every section of Evangelical

Christians. If departed excellence demands our regard, we are not slow in remembering the claims of the living as well, and there are in Birmingham those whom any religious body might delight to own. If we think of great men of former days, we do not desire to canonize our saints; we would encircle their heads by no nimbus; we are ambitious of no festival days in their honour; yet we do not the less reverence their memories and admire and adore the divine workmanship which fashioned and finished them, whether they belonged to ourselves or not. We remember the purity of their material; the substantial excellence which became only the brighter for use; we think how exquisite was their design and pattern; how, as they bore the image and superscription of the Holy One, and circulated among our churches, they always represented value; and how, though they belong to earth no more, they remain still—specimens of what the Great Artificer has produced for the benefit of His people, and now placed by His hand, like the golden vine and sumptuous vessels which adorned the ancient temple, among “the treasures of the house of the Lord.”

We are this morning to give welcome to brethren, not indeed of other lands, but who hold spheres more or less distant than our own—from Australia, from Canada, from Scotland, from Ireland. Our hearts will go with us in the act. To some of them we owe much; they taught us that confederation was a possible thing; they are our spiritual fathers. We rejoice that the Congregational Union of Ireland will stand represented before us to-day. We have hope of sailing into smooth waters now. Canada will be received with a special interest; its vicinity to the great events of the times would alone render its representation important, but we feel interest in it peculiarly for those great movements of which it is itself the centre. We have not yet learned to tunnel to the antipodes, but our hearts can annihilate the distance which intervenes between us and them, and hail representatives from thence lovingly.

We can scarcely meet upon such ground as this without reverting to the last, and I believe the only visit of the Union to this good town of Birmingham, and reviewing its progress since the year 1832, in which it was established. How largely its formation was indebted to the pastor of Carr's-lane, and to his able and indefatigable friend, the Rev. Dr. Redford, is now matter of denominational history. From Mr. James, it is enough to say, came many of those original promptings and modifying suggestions which gave a character to the whole scheme. Ardent, perhaps magnificent, views were then entertained respecting the operation of the Union upon our churches, and the diffusion, by its means, of those blessed influences which rested so largely upon the promoters themselves. The first Autumnal Conference of this Body was held here in the year 1839. It will afford an affecting view of the transitoriness of all earthly, and not less of all ecclesiastical, things, to remember what changes have taken place since then, in the pastors of our body, and in the history of the churches themselves. The chairman of that Assembly (the Rev.

Dr. Raffles), the preachers to that Assembly (the Rev. Drs. Laifchild and Halley), still survive;—the latter we rejoice to believe in unabated energy—but we have to-day only the memories of Jay and James, and Fletcher and Payne, and Hamilton and Ely, and Morison and Scales, who were then, whether present in Birmingham or not, the leading spirits of our Denomination. At that time the Rev. Algernon Wells was the secretary of the Union; indeed, had been from its formation the Union incarnate: appropriate to his sphere as the present secretary is to his; the genius who gave inspiration to its movements, the *Edipus* born to solve the knotty enigmas of our “impracticable body;” and at that crisis the productions of the Sphinx were somewhat numerous. There were then many men remaining as the links which bound Congregationalism to the Calvinistic Methodism of the last century; men who, if they had not been themselves partakers in those great church movements, had been at least baptized for the dead who were; now there are few or none. At that time some of our colleges still retained the name of academies (a title which had sought by its humility to disarm popular prejudice—a kind of apology for existence); none had expanded into their present dimensions—a few had not even begun to exist, and whilst the pretensions of all were more modest, their real advantages were comparatively small. At that time there existed up and down our country not a few structures which carried us back to the days of the Five-mile Act, and of ancient Nonconformity, whose livery was the well-known brown and green, with hat-rails round the fronts of the galleries, and often shutters which had erst saved the windows from many a mischievous stoning; and it was still easy to imagine the ancient men, with high-crowned hats, or the venerable women, with stiff attire and spotless kerchiefs, as they entered or issued from their narrow precincts. Now we have long abandoned the term “meeting-house,” have got even beyond the “chapel”—and have learned to apply to buildings the term which our ancestors thought it profanation to apply to any but the people. At that time, begging cases were the pest and curse of our religious bodies; no Chapel-building Society had as yet arisen to stir up our churches to a better supply for starving populations, and thus to enlarge the borders of spiritual Dissent. The Gothic was supposed to be, among Nonconformists, as uncouth as its name, and none thought of learning Athanasian doctrines from trefoil ornaments; or the graces of the Spirit from five-fold windows, or important truths from the mazes of representative architecture. Then the Sabbath-school system was in its glory; not soliciting, as now, some new suggestions to give it a revived power over the masses to whom it ministers. The preaching of that day was somewhat more characterised by rhetorical amplification, but was, among those especially of the olden time, usually doctrinal, plain, and popular. Tractarianism was then beginning to culminate; the “Tracts for the Times” were exciting a wide attention; the cry to “Hear the Church,” was beginning to sound; Newman was enthroned at Oxford,

and university graduates sat admiringly at his feet. In those days, organs were a solemn and not very frequent luxury; chanting was a kind of Babylonish garment, which it was deemed unlawful for our Israelites to appropriate; no Waite had reformed the psalmody, and music, calling itself old, but really new, lingered in the church, to the edification indeed of the ignorant, but to the disgust of the better educated. At that time the race of those who deemed that "the former times were better than these," was not then quite extinct; but there were many whose hopes overcame their fears, and with whom the future was a word of good omen, prolific of sanguine expectations. We thank God that as we look upon what was then the coming age, we can contemplate it without dismay—in many respects with triumph. Defects there may be; it would be easy, if not ungenerous, to enumerate them. But the present age cultivates a wider area of Gospel truth; it is better qualified for all kinds of intellectual warfare; it has incomparably more real learning; it has made great efforts to lay hold on some of those who were slipping away from the hands of our immediate predecessors; it has more breadth, if it have less enthusiasm; it comprehends a considerable number of men possessed of intelligent, large-hearted, and manly piety; and it needs only a special communication of the refreshing, reviving, and quickening Spirit to render the church at large not only equal, but superior to what the generation before the present witnessed. Happy will it be for us, if these meetings of 1861 be permitted in any degree to supply, by God's mercy, the felt desideratum.

It is characteristic of our Union that we realise by its means, as we realise by no other means so fully, in how extensive a sense we belong to each other. As yet, however, we have gained only a fraction of its original design. It cannot yet be said of us that we present the aspect of a strong and well-marshalled body, ready to defend our position against all comers, and to take a vigorous action upon what concerns the interests of our Dissenting churches. Nearly thirty years have passed since we sent forth the principles of our faith and order, and voted ourselves into a combined ecclesiastical existence. It has taken all that time to reconcile ourselves to our own shadow. We have been slaves to the notion of our own liberty, and the remembrance of what Congregationalism was in its infancy, has, more than anything else, stood in the way of its approach to manhood. We have had, indeed, some ground to retrieve—some errors to correct; but though we have long felt the necessity of some decided advance, we have found it extremely difficult to express our convictions in action. Ordinarily, our duty is to dwell upon the individual anatomy—too often, alas! the *morbid* anatomy—of religious and ecclesiastical life; we have not been great at grouping our individualities; and thus we have been very far from proving true to ourselves. Even where important counsels and spirit-stirring appeals have been made, we have been supine at turning them to account, and have often remained, like Mohammed's fabled coffin, suspended between opposing influences. But whilst to

promote individual religion is probably our peculiar vocation, in doing so, we solve but half the problem of our common Christianity. For "to gather together into one" is the sublime object of our divine system; and if Congregationalism be incapable of a large and generous union, it lacks an important element of spiritual power; whilst, if it be capable of it, it must needs put forth means and agencies which have hitherto been unfamiliar. And, whilst other bodies have their common forms of combination, and act extensively through them, is it for us alone to have no concentrated movement, no comprehensive form of church life? Must our energies always diverge, and never converge; must we be always like a prism to separate, and never like a focus to combine? Well is it for us if we have taught other bodies the principles they have learned to value. But is it enough for us that others "plough with our heifer," or strike sparks of living fire upon our anvil? The venerated James says, in a part of his recently published "Autobiography":—"The Union, if it has not accomplished all the good its friends expected and predicted, has not produced any of the evils its opponents foretold. It is a question, however, to be seriously considered, whether it is doing all for the Denomination it is capable of doing." If this be at all an echo of the public sentiment, it is time to attempt a remedy, and to answer the question, Upon what terms is it possible for Congregationalism to become a manifested power? But that can never be, till we have learned that Independence is not of itself an ultimate object, but only the means to a higher end. Let us, however, clearly understand the basis upon which alone we can move. We will not be impatient of our own system; we will not relinquish one iota of our long cherished principles, till we have first learned that it is without foundation in Scripture, and in the facts of human nature. We believe in the ministry as an order; we believe in the body of believers as an order too. These are not opposites; far distant be the day which shall regard them as such! We believe it to be essential to the welfare of Christ's church, that both these powers shall be co-ordinate. It must not be that either of these estates shall attempt to trample down or to over-ride the other. The mutual aid of each is essential to the common good of all. We have no desire to be an Establishment. That system is, in our eyes, too cumbrous, too political, too worldly; not prompt enough in action; not sympathising enough with the wants of living men; it does not always fit its times; it is apt to wound the friends it should defend. We have no call to be, in any respect, a mere ministerial conference. It is certain at least that were we to attempt such a thing—after all our protests and all our utterances—we should be abandoned by our best friends, and pilloried for the scorn of the church and the world. If we shall become actively confederate at all, it must be on the principle of equal rights and equal representation. But what might we not effect upon such a platform? Our ministers are not dullards; our laymen are not ciphers. What might not ministers and laymen do conjointly in a

system which aimed more at vital force than official organisation? Who is that Philip who shall discover for us some Macedonian phalanx? Who shall teach us how our many forces may be effectually concentrated upon a given and definite spot? Who shall instruct us how, out of our redundancy of spiritual material, we may construct a vessel—we do not aspire to the name of "Leviathan"—which shall not be tossed about upon every billow of casual mischance, nor need continually to return to port to be re-examined and repaired, but shall be competent, by God's blessing, to breast the waves of the world's wide ocean, to convey safely our spiritual merchandise, or to land our Gospel armies upon some spot of threatened invasion? Who shall demonstrate the important theorem—how, without abandoning a single principle, we shall gain firm cohesion and multiplied strength; how we may learn to exist, no longer as comminuted particles which the wind of events may drive away, but as a whole mass, separate in its local organisations, but confederate in its united action; free from tyranny, and free from slavery, a great, united, co-operating Christian body, having no subordination but to the laws of a common Divine Head? Till that result shall be secured, we will not forget—it is the part of religious gratitude to be thankful for smaller mercies—that we have already acquired a fraternal gathering in which thought impels thought, and not seldom heart responds to heart. And if there shall be something in our ordinary life which tends to insulate us from each other, let us rejoice that there are burning in the breasts of many who thus meet sympathies, as warm as ever set kindred minds on fire, and that to excite and direct such influences is one of the important objects of our present Assembly.

Whilst, however, we are concerned for the honour and progress of our own Body, we do not forget—that was a point which very deeply interested our departed friend—that if we shall have gained the highest point of our denominational ambition, we shall not have accomplished all—or nearly all—which the essential spirit of our religion impels us to desire. For, whatever be the special truths consigned by Providence to our keeping, and whatever the value we set upon some of them, it is after much more than this that all true Christian hearts are convulsively yearning. The unity of the church—is not that to a considerable degree a dream of cloud-land? One of the noblest of modern Christian men—whatever his errors—said, in 1839, "When I think of the church I could sit down and pine and die." And again, quoting from a Greek author, "The bitterest of all griefs is to see clearly and to be able to do nothing." Many efforts have been made in the direction of Christian union; there were some in which the late Mr. James bore a distinguished part; there have been some on a larger scale than usual in Geneva; yet, speaking generally, and without pronouncing an opinion on these, is it not manifest that the contributions of the church towards that great issue are very limited and imperfect? Many movements in our modern time have been rather a retrocession than an advance. We love many of our brethren, and they love us; but, taken as

a whole, a visible universal church there is none. Party rivals party—section, section. With the same olive-branch in our hands we are at perpetual war. Though we have lived to see schemes which at the time promised success, the curse of Babylonish confusion is still upon us, and our experiments are only the attempt to roll upwards the stone which hurls itself backwards again with overwhelming force. Is it not to be feared that some of our brethren are rather rendering their peculiarities more emphatic than relaxing them? And, amidst these divisions, do we not seem to see Christian love wandering, sad, houseless, discouraged—as if it wanted a genial hearth and a true home? We can, I fear, as a body, do little to remedy these evils! Each line must perhaps be brought nearer to a common level before all the lines can be made to coincide. Some hope we have, from incidents which have recently occurred, that the time may not be extremely distant when, instead of a forced taciturnity as an essential of union, the body of Christ's flock may bear from each other an outspoken frankness, so that we may profit by each other's truths—if they be truths, or each other's errors—if they be errors. In this, at least, we may rejoice, that the church is ceasing altogether to look for unity in uniformity. That paralytic Rome—dying at top—has no power to produce it; it is becoming only the plaything of emperors and statesmen. Nor can there be longer hope of arriving at it through the Established Church of these realms. For there, though there is, as all men know, the name of a unity, it is only such a unity as was found in the last siege of Jerusalem, when the besieged, though under a strong necessity they might sometimes unite for a moment against the foe, relapsed, the moment that necessity was ended, into dissension and disunion. What remains for us but intently to look out for the luminary, though it may be we shall never, in our day, be permitted to behold it? We can show that we love not sectarianism for its own sake. I think we have already shown it. We have not been distinguished by magnifying our peculiarities. We do not make strait gates straiter, nor narrow ways narrower. We may not, it is true, always take the widest possible view of matters submitted to our judgment; we may be often prejudiced, sometimes even perverse. But we admire the good which is not our own, we can estimate gold even when it is not worked after our pattern. We have never assumed that we are the only depositaries of Gospel truth and life, *and we never will*. In the meantime, let us cultivate wide views on all which concerns the church in general. And if the results of union come not in our day, as we begin to feel they scarcely will, let us comfort ourselves by remembering that purity must precede peace; that if we witness not the consummation, we have done all that was within our power to hasten it; that if we have done battle for truth, we have never been contentious for a mere party, that we have been always willing to throw our mites into a common treasury, and that we have not caught every passing traveller to observe whether his word were Shibboleth or Sibboleth. Let our praise be, at least, to have

"done what we could." "Amicus Plato, amicus Socrates, sed magis amica veritas."

We meet in a crisis of the world's history which renders it impossible for us to be insensible to the fact, that, just now, Great Britain and British Christianity sustain a most important relation to the destinies of the wide world. We have long known the burden of some of this responsibility; but it is at this moment more onerous than we have ever felt it before. If the world's wretchedness and want have made a strong claim upon the religion of our nation to help them, we have hitherto known that the appeals presented to ourselves were not less presented to the people of that great transatlantic nation to which by nature and religion we were allied. Recent and mournful events have transferred the obligation more strongly upon ourselves. Often, in the history of the world, has war proved itself the enemy of man and of the progress of Christ's church. It is now exercising its deadly power upon a new field, and amidst new concomitants. As we contemplate its progress among our brethren,—as we think of the temptations it presents to unchristian tempers, to false pride, to reliance upon mere material resources,—as we remember how it unhinges the social and desolates the sacred,—we fearfully ask, What will be the end of these things, and how will they range themselves in the series of events which will terminate with Christ's coming and with the end of the world? At present, the course of occurrences both perplexes and confounds us. We are unable to penetrate the portents of the raging storm. We feel deeply, however, for "our brethren—our kinsfolk according to the flesh;" and if, in the progress of this great struggle, energies of more than political bearing shall be awakened—if the great social and religious rights of man (for which as Congregationalists we have so often contended and protested) shall be set forth, if the standard of liberty shall become unfurled, if the strife shall become one for the effacing of the damning brand of slavery, what Christian heart is there which will not swell with earnest longings for such an issue of the conflict? In the meanwhile, we cannot but be sensible that the withdrawal of our great coadjutor in the conversion of mankind, places our nation, and the bodies of Christians within it, in a position, not so much of proud, as of terrible eminence. What gratitude do we owe to "the Lord of Hosts" for the tranquil state of our own borders and our own dependencies! We face no foe! No fearful crisis summons our utmost resources into action! No patriotism demands that our pulpits, hung around with martial appendages, shall send forth sounds of disastrous eloquence, stirring the hearers to deeds of sacrifice or of blood! Our ships can sail in safety upon every sea. We need not, like Nehemiah's workmen, to build with the one hand, and with the other to hold a weapon. But ours will be double duties; obligations no longer held in partnership, as they have been wont to be. The magnitude of our errand may well surprise us. It is, indeed, overwhelming! What have we not to do for British Christianity alone? What have we not to do for our town missions—for our Bible and Tract and Bene-

volent Societies—for our destitute churches? What have we not to do for Ireland, so long the victim of political mischance—so long the blot upon our fair escutcheon? What have we not to do for our Gibraltar and Malta, and the Ionian islands—for Canada, for the Cape Colony, for Australia, for the teeming multitudes of our India, almost lost, but now standing safely by our side, and uttering its cries for our supply? And have we nothing for Popish Belgium—nothing for infidel France—nothing for liberated Italy—nothing for awakening Spain? Shall Turkey solicit us in vain? Shall blood-stained Madagascar pass unheeded? Have we no sympathy for China—no light to throw upon the darkened islands of Japan? Let us not regard our position as unalterable—as one of final adjustment. British Christianity is now upon its trial. Congregationalism, which forms no insignificant part of British Christianity, is on its trial. Well may we ponder the momentous sentiment already so forcibly insisted upon in the hearing of many of us at one of our May gatherings—"If thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this?"

Amongst the many—the almost innumerable—calls to which our standing amongst nations exposes us, and whilst we feel that the very nature of our religion is cosmopolitan, it becomes us to look with special earnestness to our work at home. In order to prosecute that work aright, let us endeavour to understand with definiteness some of the tendencies of the age itself. There is surely no Body better able to estimate these than our own. We have long outlived the day when the great body of our people were held in slavish subjection to a great system of ecclesiastical tyranny. Not that even Romanism was destitute of all spiritual and moral force; for had it been, it had never maintained the power it has exercised over minds and consciences. But there was a time when by crafty appeals to men's sympathetic emotions, a false religion held them down, heaped mountains upon their breasts, and exercised over them an influence diffused, secret, concentrated, unrelenting—more like Omnipotence than anything which this world has ever seen, though more nearly resembling the evil principle than the good. It has taken centuries to break this power; even yet it is not entirely broken—though Rome is beginning to look like a juggler's serpent from which the fangs have been extracted, or like a monument when the action of fire has almost destroyed its cohesive properties; till, in spite of rescripts, protests, encyclical letters; in spite of cardinal archbishops, concordats, and Peter's pence; in spite even of rubrics, confessions, candles, piscinas, M.B. waistcoats, and clerical costumes, it is becoming a pretty dead thing, worthy, perhaps, of a post-mortem examination, but already laid out for interment and past all fear, we would fain hope, of any resurrection. The result of the first blaze of the light of truth upon the English mind was astounding. But its effect resembled a man suddenly awoke, who, after the first excite-

ment is over, composes himself to sleep again; or like a plant, almost dead, suddenly placed in some stimulating warmth, yet which, removed from its high temperature, will wither again, and be long before it puts forth the leaves of a truly spontaneous growth. We are in a singular period of our national and religious history. We live at the confluence of many waters. We have no previous knowledge of what we now experience. Reformation, personal liberty nonconformity, free prophesying, have all had their influence in forming the public mind; to these have been recently added increased education, freedom of commerce, and a press now utterly untrammelled from all fiscal restrictions. Let us not be too much startled at some of the phenomena. The days are past when men took their opinions from painted windows, saintly legends, priestly assumptions, Romish traditions, or old almanacs. Men are no longer scared by hobgoblins. Intellect shambles no more by the side of authority. Is the world growing old? Judging from the time which has elapsed since its creation it might seem so. But, indeed, it was never so young! It might have come out of that mythological cauldron which imparted to bodies a wonderful rejuvenescence. It is profuse of energy. It is eminently self-assertive. It looks with contempt on all accustomed trains of thought. It must have originality; at least, it must believe that it has! It not only despises all crutches; but would fain altogether dispense with a centre of gravity. It is like the youth just set free from school, wild, reckless, impulsive, daring; acknowledging no subjection, seeking to rule all, not by his wisdom, but by his own strong will. It has great powers and great passions; it is not certainly priest-ridden, but neither is it infidelity-ridden, or vice-ridden to the extent it was heretofore. But the world is at the same distance from God as ever. Not but that the name of God is often on its lips, but that the name is without any corresponding notion, and the religion which men love is a religion without a personal history, without a definite creed, without a special principle, which would set up the paradoxical and banish the real—receive the miracles of spiritualism, and reject the miracles of Christianity—believe anything, as has been said of one living, "if it be not in the Bible," and treat the faith of Christians as the traveller treats the ruins of ancient Rome, as things worthy of being preserved as respectable curiosities, whilst one has no regard at all for the original purposes they were designed to serve. We move in a day of unusual craving after amusement; a day of enormous excitement; when men live fast, travel fast, write fast, read fast, think fast, get rich fast, and do everything but *hold fast*. We believe that there is abroad some respect for truths, but it is apt to be somewhat vague and indefinite, and there are not wanting those who use them as a child might use an electrical battery, without appropriate conductors, delighting in the flash and explosion, but ignorant and contemptuous as to the mischief it might cause, or as to the absence of any valuable result. If the freethinking of the age may sometimes surprise and sometimes offend us, it is not, at least, the gross and

vulgar ribaldry to which the age before us was accustomed. There are not a few signs that rationalism will become exaggerated and infidelity modified, till they form at last one common solution, and join issue against the Gospel.

We cannot but think that Congregational Dissenters have some special advantages in launching their spiritual bark upon this rolling sea. They know, at least, the advantages of free inquiry. They are not usually men of one idea. If other bodies shall excel them in academical learning, they have at least the advantage of having thought out their propositions for themselves. Prescriptive usage does not weigh much with them, not even when it comes with the authority of their own great names. They can sympathise with the difficulties which attend unpopular opinions. They have no dead weight of antiquated usages which they are compelled, perforce, to carry. They are not perplexed by the contrariety between their rubric and their articles. Unlike Cyrus, they may assign the larger coat to the larger body.

But it were a perilous thing indeed, if with this liberty of thought and of inquiry, Congregational Dissenters were in any danger of deserting the scriptural standards of their faith. It were a fearful thing, if the substantial doctrines avowed by our men of apostolical purity—the doctrines of Owen and Howe—the doctrines of Baxter, and Watts, and Doddridge had ceased to animate us, or had become in any degree obsolete. I venture to express my conviction that, with some variations of thought and feeling—(no one being bound to express himself in the same language, or with the same sequence as another)—the great truths of the Protestant Reformation, that is, the great truths of the Bible itself, have been seldom held more deliberately than by Congregational Dissenters of the present age. I do not say that our mere vocabularies are what they always have been. I do not say that our pulpit energy is equal to what it has been in the best days of Nonconformity; or to what it has been in the most revived state of the church. I do not say that there may not be too much seeking after the startling—though I apprehend originality to be a rarer ore than some men are apt to suppose—and even when gained, platinum is not worth so much as iron. But, with some exceptions, I believe we may stand a comparison with most previous periods. I do not say that there never has been cause for a moment's solicitude, lest, by adopting current forms of speech, we should be adopting fashionable errors also. But they who think that our ranks include a mass of heresy, mistake us. We follow, indeed, no fogleman; we are posted up in no ledger; and it is not easy to detect, at once, variations, if there were such, from a prescribed standard. But I much mistake if there be not a wide—I might almost say an universal—concurrence in maintaining those doctrines which constitute the limbs of Evangelical truth; the doctrine of atonement through the death and righteousness of a Divine Mediator; the doctrine of justification through faith in His blood; the doctrine of regeneration through the Spirit into the like-

ness of God. It would much surprise me to find, here or anywhere, these doctrines seriously questioned. If there be exceptions, I believe them not to lurk in corners, but to be avowed to the extent in which they are held.

What are the agencies by which Congregational Dissenters may operate upon an age like this? We believe them to be mainly two—the press and the pulpit. We have arrived at a day in which the former can act most largely upon public opinion; and there are among us not a few eminently qualified, by intellectual accomplishments, to wield its influences, to expose popular errors, and to set forth substantial and Evangelical truth. Such contributions have never been wanting in moments of peril; to multitudes of proofs already in existence we may fearlessly make our appeal. It has happened heretofore, that, whilst other bodies have been defending the outworks of Christianity, Evangelical Dissenters have been engaged in expounding its mighty heart; the one effort is to the other in the relation of the kernel to the shell. And if, by such means as these, public opinion is very mainly influenced, and public errors most surely counteracted, we may fairly inquire whether our whole duty has been sufficiently performed. I know where I am speaking this. I know what treatises have issued from this spot, tending to maintain the life of religion, and to enlarge the boundaries of Christ's church. I am not unmindful either of biographies, of sermons to the pulpit and the pew, of expounded parts of Scripture, of our *Evangelical Magazines*, our *Christian Witnesses*; the only question is, might not such efforts have been more? When, in some twentieth century (if the world shall live so long), some student or minister of that day shall range upon his shelves the practical works of the seventeenth century, Owen, and Goodwin, and Baxter, and Flavel, and Manton, and Howe, and Charnock, with an almost innumerable multitude besides, and when the inquiry shall be after the practical works of the present century, worthy to range beside them, shall we be found, considering the far greater demand and the far greater facility of supply, to have adequately performed "the sacred duty of an adviser" to the times which are passing over us? It well becomes us to recognize the press as one of the primary forces of our modern Christianity, and the devotional and church life of the age may seem to demand more appliances than it has yet received.

It is still, however, to the pulpit—to the divine message of remedy, instruction, consolation, purity, and salvation—that we must look for the main correction of the errors of society and of the church. We believe that now, as ever, is Gospel truth "the power of God." There are, indeed, classes of the community whom we do not directly influence. Our voice does not sound in the temples of fashion, nor reach the ears of our proud aristocracies. To a less extent than we could desire we operate on those who form the pedestal of society, though we by no means subscribe to the broad statements which have been put forth upon that subject, nor to all the pantaloon modes in which the alleged difficulty has been met. We have yet to

learn that religion is a Proteus, which can only conquer by adopting every disguise of its opponents. It is our function to speak to the middle classes, and no inhabitant of these lands is ignorant how powerful is the influence of this branch of the community, both on those who are below and those who are above them. Let us who are ministers address ourselves, with all the energy and spirituality we can employ, to our high and holy vocation. We bear no common truth. We feel the pertinence of our commission. The "spell" which has always broken the enchantments of sin, which has been always instinct with the life of God—God's spell; that which swept away heathenism from Europe; that before which Mahomedanism has proved a coward; which called up the power of the great Reformation; which, in a later day, awakened spiritual religion when it seemed all dead and corrupt; which has had its trophies in every land, its converts in every age; powerful alike to the Greek and the barbarian, to the wise and to the unwise; which is in all times and to all conditions "the common salvation," must be no ordinary trust. We dare not neglect it. "A dispensation of the Gospel is committed to us." Let us not weaken it by needless frivolities. Let us not prescribe to each other an uniform pattern, according to which alone that truth may be made known. The rays of God's light differ in their hues and brilliancy. The fruits of the earth differ in their forms and substance; the types of animal life differ according to the sphere they are to occupy. Even so "there are diversities of gifts but the same Spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." Religion has its intellectual form, and its emotional form, and its didactic form, and its epigrammatic form. Argument and poetry, demonstration and passion, may be each the work of "one and the self-same Spirit, dividing to every man severally as He will." There is a proneness in each to wish that "every man were even as I myself." Let us rebuke it! All cannot perform on the same instrument, but all may contribute to the same harmony. Let not the learned despise the unlearned; let not the intelligent despise the rude; and, conversely, let not the simple despise the elaborate, nor he that readeth not him that readeth—"for God hath received him." Only let us be concerned to preach a pure, intelligible, effective Gospel; to study, not alone our sermons, but the hearts and consciences of our hearers; to cause the truth to trickle into all the avenues and through all the pores of extraordinary and ordinary life!

Everywhere about us there are lessons! There are analogies of common and social life which speak to us, though it may be in a parabolic form. We have often seen the most portentous results arising from the most apparently insignificant causes. Men hang together by mysterious links; but each one holds, and some peculiarly hold, the joys, the interests, the destiny of his fellows. Think of that railway excursion train, as it hurries onward with impetuous speed! A vast crowd is collected there, and how various and com-

plicated are the interests of each! A rapid impulse bears forward the whole; that impulse resides in every member of the group; one single bystander directs and controls it all. In an unexpected moment a shock, as of a thunderbolt, crashes them together; in the twinkling of an eye the elements of destruction are terribly let loose; each hapless one becomes an instrument of injury or death to his neighbour. What pen can paint the terror, the agony, the anguish of such a scene! They will be remembered for long, long years in mutilated forms, in shaken nerves, in bereaved or orphaned homes; the records will make multitudes shudder by their firesides, or will haunt them in their slumbers. *Such have been the effects of one false or mistaken signal!* Let us who are ministers of the Gospel remember what interests we hold, and by how much the soul is more precious than the body, let us beware! There are, in the age in which we live, spiritual impulses innumerable, strange, impetuous. And we are the signal-men!

In conclusion:—If we would deepen the feeling of our sublime responsibilities let us think of some of those among whom death has been doing "its work—its strange work;" whose services have been prematurely ended on the one hand, or continuously and nobly performed on the other. The name of Plint will remind us of one who was no common worker in his Master's vineyard—a man of wide sympathies and untiring labours; of such men the church has need. The name of Townley will recall one, the early accidents of whose life might have gained for him a position in society which for the love of Christ he never filled, whilst with simple and unhesitating devotedness he consecrated all to the cause of God; and for many years, amidst unflinching labours, "took not from a thread even to a shoe-latchet;" always gracious and benignant, and expansive, till, after years of service and honour, he sank, in the matured evening of his days, quietly into rest. And, though we have often recalled it before, this place of our meeting shall remind us again of another, at once a patriarch and an apostle; uniting the fire of youth with the wisdom of mature age; a man alive to every want of wide humanity; a friend of youth and of manhood; a friend of people and ministers;—let his last bequest testify—a friend of his own body, of the wide church, of the universal world; a man whose spiritual aspirations and large labours will live in imperishable memory; whose eloquence enchained multitudes; whose writings have cheered or directed the hearts thousands; whilst crowds of converts will revere him for having opened to them the doors of the spiritual temple, and shown them "the glory which filleth the house of the Lord." We bless God that our denomination fostered and revered him. We bless God that he revered and valued it. Ever, we believe, till the last day shall close the history of time, will inquirers, and converts, and church members, and students, and pastors, and missionaries, and the whole body of Christ, adore the power which made and sustained such a servant of God, and admire the grace which was in him. Only one statement can fully realize our desires respecting his beloved coadjutor, and respecting each successor in the

church to which he belonged—"the spirit of Elijah doth rest on Elisha!"

"Ye who caught it as it fell,
Bind that mantle to your breast;
In you may his spirit dwell,
On you may his influence rest."

The Address was listened to with marked attention, and many passages of it called forth general and earnest cheering.

THE LATE REV. J. A. JAMES.

The Rev. George Smith then, amidst profound silence, moved the following resolution:—

"That the pastors, delegates, and other members of the Congregational Union of England and Wales, assembled in Birmingham, embrace the earliest opportunity on meeting here, of placing on record an expression of their esteem and veneration for the memory of their late departed friend and brother, the Rev. John Angell James. To his wise and earnest counsel the Union was deeply indebted at the time of its formation, and in the stages of its early history; he welcomed its representatives to the first autumnal provincial meeting, which was held in this town; and he continued its warm and consistent friend to the end of his life. While his brethren in the ministry could not fail to appreciate the loving, gentle spirit he evinced towards them, the whole denomination, of which he was a distinguished ornament, will long cherish a recollection of his abundant labours through the press and in the pulpit, his firm and Christian maintenance of the great principles of our Evangelical nonconformity, and his large and fervent desires for the visible unity of the whole church of Christ. In the review of his holy, useful career, and triumphant death, this Assembly would adore the grace of our Lord Jesus Christ in him, and desire for his family, for his successor in the pastorate, and for the church over which the Holy Ghost made him a faithful overseer, a rich continuance of all needful favour and benediction."

PASTORS' AID RETIRING FUND.

The Rev. Dr. Ferguson then presented the report of the Pastor's Retiring Fund Committee. Four years ago, he said, the Rev. J. A. James gave £1,000 as the nucleus of a fund for retiring pastors, provided the Union would raise £4,000 more. That sum was raised, and the fund had gone on increasing so rapidly that at the present time it amounted to £22,000. £8,000 of that, it was true, existed in promises, and the committee urged speedy payment. The cost of collecting this had only been £160. The result was, that twelve retiring pastors had been received to exhibitions in May last, and five were waiting to be received to-day. The committee had already invested £14,900 in stock, and they therefore felt that they had something in the shape of a permanent fund, but at the same time they felt that nothing short of £100,000 would accomplish what the Body required. A great deal more, the committee thought, ought to be done in the way of congregational collections, for only £808 had yet come from that source.

The Rev. Dr. Brown, of Cheltenham, moved a resolution commendatory of the Society.

The reverend doctor said it should be remembered that this fund originated in the conviction in Mr. James's mind that many aged and infirm ministers were obliged to keep their charges after they had become physically incompetent to discharge the duties in relation to their respective churches. This fund had for its object the sustenance of ministers in their retirement, when that retirement was necessary for the comfort of the parties concerned. Dr. Brown thought the pastors should appeal to the wealthy and well-to-do people on behalf of the suffering ministers of Christ; he thought £4,000 a-year ought to be obtained by collections and donations. To show that such a fund was absolutely necessary, the speaker referred to the Rev. James Smith, who had delivered a most impressive sermon to his people and the same night was seized with paralysis, and who had not since been able to leave his bed.

The Rev. T. Rees, of Beaufort, seconded the resolution. The churches in Wales, at the first application, were unwilling to respond; but since that time several large sums had been realized, and the prospects of still further success were encouraging. The members of the Congregational churches in Wales were principally working people, but they could do wonderful things when their hearts were touched by the Gospel.

The resolution was unanimously adopted.

BRITISH MISSIONS.

A meeting on behalf of British Missions, including England, Ireland, and the Colonies, was held on Tuesday evening in Ebenezer Chapel. Mr. Samuel Morley, London, took the chair.

The Chairman said he was very glad to have been called upon to preside at a meeting at which the object, which brought them together was the great work of British Missions, in which as a denomination they were engaged. He thought it was exceedingly appropriate that they should hold such a meeting, and especially that it should be held in the town of Birmingham, as, judging from every means of information to which they had access, there must be many persons in the town and neighbourhood entirely ignorant of the fact that the Congregationalists were endeavouring to do the work of Home Missions. He had to complain that British Missions received no support from this locality, the total amount of pecuniary contributions received by the secretary from Birmingham being one guinea. There was now in this country a large amount of positive heathenism, as dark as was to be found in any part of the world; and he sincerely hoped that the result of that meeting might be such as to greatly alter their position in reference to this work of Home Missions. They might be acting here on the scriptural principle of not letting their right hand know what their left hand did in this matter, yet he could not learn that they were making any efforts of their own in this direction, and he had therefore a serious remonstrance to offer on this subject. The same remark applied to other parts of the country, and when all intelligent persons throughout England were more than ever before observing the position of the various denominations, and all thoughtful

men were considering how best the masses could be influenced and taught, it became their duty to look this question in the face, and endeavour to spread a spirit of determination amongst the wealthy members of the churches—amongst all its members—that each one should take his or her part in this great and blessed enterprise. They knew that even in some of the South Sea islands there was not near the same amount of practical heathenism as there was in some of our large towns, the return showing that while in 1861, in the island of Raratonga, the number of persons attending church was in the proportion of 90 per cent. of those able to attend; in Birmingham, it was only 50 per cent. of those able to attend. It was even worse in London, where it was calculated that there were a million persons who never entered the inside of a place of worship; and their denomination, with other denominations, were trying to originate measures by which this great class of the population could be reached and receive some good. He felt sure that in future every denomination would be accepted, and ought to be accepted, by the people of England only in proportion, not as it talked of its principles, but as it was seen acting and working amongst the masses of our neglected population. The Church of England was now moving in a fashion that no one before had witnessed, and they might depend upon it that in thus moving the Church would gain advantages just in proportion as it adopted the principles the Congregationalists professed—the earnest and active efforts of individual men. In Birmingham, Dr. Miller and Mr. Bull had issued statements which he had read with the greatest pleasure, and he had to say that it behoved them to look what they were doing, or they must cease to talk of what the Dissenters were accomplishing in the great work in comparison with the Church of England. The societies included under the name of British Missions were—the Home Missionary Society, the Irish Evangelical Society, and the Colonial Missionary Society. The Home Missionary Society had been established for forty years, and during the whole of that time it had endeavoured to promote missionary effort in the weaker counties of England. As it had lately been thought that the Society was acting more from the centre than was beneficial to the great work in which it was engaged, great alterations had been made in that respect, and it was intended that it should act through county associations. It had also been resolved to employ a different kind of agency in the form of persons to be called evangelists, who were to be appointed to districts in which they would visit the cottages of the poor, and thus get into nearer contact with the mind of the people than had hitherto been done; the evangelists to be maintained in equal proportions by the Home Missionary Society, the county associations, and the locality in which they worked. In this great work he hoped Birmingham would do something to help the weaker districts of the country, the Society desiring to be a medium communicating of the abundance of their friends in the north to those western and southern counties which had great need of.

pecuniary assistance. With respect to Ireland, that country had up to now laboured under great difficulties, commercially, socially, and religiously; but many of those difficulties were now being overcome, and they only wanted a little assistance to enable them to do a great work in that country. As to the colonial missions, he considered them as one of the best possible investments for their capital; as if they could only send ministers to Australia, the people were ready to support them, and some churches were established that were ready to co-operate with them in carrying the work still further. The Chairman concluded by saying that if the two thousand ministers who so nobly left the Church of England on St. Bartholomew's-day, 1662, could only speak to them, they would say, "You may say what you please of us, but we call on you again to carry on this great work as the best proof you can give to us of your appreciation of what we did on that day."

The Rev. R. Balmorie was next called upon to address the meeting.

The Rev. Thomas Aveling next spoke on the Irish Missions.

The Rev. F. H. Marling (Toronto) then spoke on the subject of colonial missions, and explained at some length that assistance was peculiarly needed for Canada, in consequence of the great difficulties that were experienced from the position of the Roman Catholics, who formed the greatest proportion of the inhabitants of Lower Canada, who had large funds at their disposal, and themselves carried on missionary operations from Montreal down the Mississippi and to the Western States; the shifting nature of the population, which did so much to prevent the establishment of churches; the fact that the Congregationalists received no support from the Government; and that the wealthy part of the population in Canada were not Congregationalists.

Mr. W. Spicer (London) said he had great pleasure in moving the following resolution that had been placed in his hands:—

"That this meeting, thankfully acknowledging the great amount of good effected, through the divine blessing, by the various departments of labour embraced by the British Missions, would recognise in those agencies an instrumentality well adapted to spread the Gospel of Jesus Christ in the United Kingdom of Great Britain and Ireland, and the colonies and dependencies of the empire, and earnestly prays more liberal and earnest support of them by our churches, especially by the adoption of the plan of October collections—a facile, inexpensive, and efficacious mode of upholding those valuable institutions."

In moving this resolution, Mr. Spicer called attention to the fact that, out of the £5,500 subscribed for Home Missions, £2,500 was contributed by London alone.

The Rev. C. Chapman (Chester) seconded the resolution.

BARTHOLOMEW DAY.

The President announced that, as Mr. Joshua Wilson was indisposed, the Rev. R. Ashton would read that gentleman's Paper on "The Approaching Bicentenary of Bartholomew Day."

MR. WILSON'S PAPER.

The following extracts comprise the main portion:—"I will now suggest some particular modes in which we may properly show our sense of obligation to these noble men.

"*First*. By carrying on more energetically the work which they began—building chapels—gathering congregations—founding and organising churches. The commencement which they made, as soon as liberty of worship was established, was on a scale of considerable magnitude. A gentleman lately deceased, who was intimately acquainted with Nonconformist history, thus writes:—'Immediately after the Revolution, the whole Nonconforming body was in action. With the energy of people suddenly awakened to a sense of liberty, they set themselves to form congregations, and to erect meeting-houses in every part of England. Between 1689 and 1693 was the chief period of the work. Meeting-houses arose in every city, with the exception of Ely; in all the large towns, in many populous villages, especially those which lay remote from their parish church, and sometimes in rural places central to a dispersed population. The whole number of congregations, each with its own minister, founded in the first twenty years after the liberty granted by the Act of Toleration, by Presbyterians, Independents, and Baptists, was between one thousand and eleven hundred. In these numbers the Welsh congregations are not included.'

"This was a good beginning; but the work did not afterwards proceed with as great rapidity as might have been expected. Our predecessors of all the three denominations made but few additions to the chapels built and churches formed within a few years after 1688, during the next hundred years; and for the half century which elapsed between 1790 and 1840, scarcely any chapels were built in the teeming suburbs of the metropolis, or in our large towns, except those erected by my late ever-to-be-honoured father. Since his death, in 1843, a considerable advance has been made in this good work, chiefly through the efforts of the two Chapel-building Societies; but the work is not even now proceeding at a rate sufficient to keep pace with the rapid increase of the population.

"Our watchword should now be, 'London and the large towns!' If we act wisely, we shall strengthen our position in these, and by means chiefly of churches already gathered or to be gathered *in them*, provide pecuniary means for the building of rural chapels, and evangelistic agencies to act on the village populations and the small agricultural towns. I earnestly hope that the year 1862 will be signalized and rendered memorable by a great advance in the work of chapel-building. May we not expect that *one hundred* will be added to those now existing in England, Ireland, or Wales; fifty to be opened on or before the 24th of August, 1862, and the foundation-stones of fifty more to be laid on that day? I must, however, take leave to express my decided opinion, that of this number, fifty, at least, should be erected in towns having a population of 5,000 and upwards,

and the buildings be sufficiently capacious to furnish accommodation for from 600 to 800 adults. Nor, I submit, should many of the others be built in places of smaller population than 3,000, nor any of them of less dimensions than to be capable of seating 400 adults.

"To encourage the erection of the fifty chapels in large towns, I respectfully suggest that an Auxiliary Fund for that special object be raised chiefly by the contributions of those brethren who, for several years past, have been distinguished for liberality in this the most efficient department of Christian beneficence. I cannot but hope and believe that fifty persons answering to the above description may be found, who would contribute £500 to this object, provided the sums contributed were made applicable to the counties or districts in which the individuals contributing may be resident. The special effort for this purpose need not, however, be restricted to a small number of individuals. *All* should contribute, and the most effective mode of securing the contributions of all, in proportion to their respective means, would be to obtain the active services of the deacons of our churches, and to induce them to originate a movement next year for obtaining contributions according to a *weekly* rate, from a penny to a sovereign, commenced during the first week in January, and continued through the whole year, from all members of our churches, and from such members of the congregations as may be willing to join in the good work. It would be convenient to divide the country into five or six districts, and to distribute the funds raised in every district in the building of chapels within its boundaries.

"I may subjoin one further suggestion in reference to this most important matter. While maintaining that our immediate and most pressing duty is to provide respectable chapels in large towns, I cannot refrain from asking,—Have we not too much neglected the poor, who should have the Gospel preached to them, who need the consolations of religion most, and would open their hearts to receive the truth, were it presented in a familiar and simple form, especially that most interesting class—the working men and their families? We have made very small provision for these in our town chapels; would it not be a proper and becoming arrangement, in all the larger chapels that may be built next year, to leave the galleries free, only asking for free-will weekly contributions? And should we not, in the towns in which the working classes are very numerous, provide at least one plain, simple, but commodious building for their special use and benefit? One of the deacons of the church meeting in Great George-street Chapel, Liverpool, informs me that it is proposed to erect such a chapel at that place, as a memorial of its late venerable and beloved pastor, Rev. Dr. Raffles.

"As a powerful inducement to the raising of an Auxiliary Fund for the building of chapels in large towns, I may mention that, in two cases known to me, the offer of £500 from an individual led to the erection of handsome chapels in two important towns. My friend and neighbour, Mr. John Finch, writing to me from one of these (Buxton in Derbyshire),

where a chapel was opened in July last, which is an ornament to the town, and which will, I trust, prove a source of great spiritual benefit to its inhabitants for many generations, says, 'They have had very good congregations every Lord's day at the new chapel here; thus adding another instance to prove how a *suitable building* TREBLES OR MORE the number of attendants at worship.' There are several large towns, in which I have reason to believe that the offer of £500 toward the purchase of a suitable site would lead to the building of a respectable chapel; although, without some aid of this kind, there is no probability at present of such a building being erected for many years to come.

"Let me add a word in reference to the architectural character of the town-chapels. Most of those erected by our Nonconformist fathers were excessively plain; some even unsightly. Are we not in some danger of going to the opposite extreme, and of forgetting that buildings dedicated to religious uses may be in full accordance with the principles of taste and the rules of architecture, although severely chaste in style, and without the appendage of either tower or spire?

"A *second* mode by which our esteem and veneration for the memory of the illustrious 'two thousand' may be appropriately shown, is by adopting, during the next year, vigorous measures for diffusing the knowledge and extending the practical adoption of those principles which they avowed and advocated; their firm adherence to which, during the period which intervened between 1662 and 1688, cost many of them not only their means of livelihood, but also their liberty, and some of them their lives; for not a few died, the victims of a cruel persecution, in the filthy and noisome gaols of our country at that period.

"They might not be, and, we believe, they were not fully enlightened on some ecclesiastical questions which we deem of paramount importance, but they tenaciously retained great principles, which, if generally recognized, and consistently carried out into practical operation, will produce results which they did not anticipate—perhaps, not even desire. The principal of these were—

"That Jesus Christ is the only Head and King, Lord and Lawgiver, of the true spiritual church.

"That His will is the only rule by which all things in the worship and service of God, and in the order, discipline, and government of particular churches, are to be regulated and directed.

"That His will is to be gathered solely from the New Testament—the statute-book of His kingdom.

"That it is the inalienable right of every man to investigate and interpret this document for himself, and the imperative duty of every man to act according to the decisions of his own judgment and the dictates of his own conscience, after diligently and prayerfully studying its contents.

"Another principle which they firmly held and nobly practised may be properly held up for imitation in these latitudinarian times,—that the voice of conscience, enlightened and guided by the word of truth, is the voice of

God; that its decisions are to be held sacred and inviolable, its dictates of supreme and paramount authority; and that any amount of suffering or privation—even the privation of means of usefulness—is to be patiently and submissively borne, rather than yield obedience and subjection to the commands and injunctions of men deemed to be at variance with the will of God, as made known in His word.

"The following practical suggestions are respectfully submitted:—

"That the pastors of our churches, without waiting for the arrival of the memorable day, begin at the very opening of the next year to direct the attention of their flocks to these and other kindred principles, by week-evening courses of lectures on Puritanism and Non-conformity, especially on the noble conduct of the men whose passive resistance to arbitrary and tyrannical enactments has, by the overruling providence of God, produced wonderful effects of a most beneficial character.

"That popular tracts on these subjects be printed and circulated, either gratuitously or at a very low price, among all the members of our congregations; some of them especially adapted to the young. Nor let this be confined to our own people; let us work the press as we have never yet worked it, and scatter authentic information broadcast through the whole length and breadth of the land. Let the people of England know on what an antichristian and sectarian foundation the Ecclesiastical Establishment in this country was re-constructed in 1662; and that it still rests on the same basis,—an Act of Parliament, and *such an Act*! Let the infamous character of this Act, the base spirit in which it was framed, the base arts by which it was carried, the base purpose for which it was intended, be exposed to the public gaze in all their hideous deformity. Many, I am persuaded, of the more thoughtful and candid adherents of that Establishment will be led by such an exposure to see and acknowledge the dishonourable origin and shameful character of an Act which can only be regarded as a blot and a disgrace to our English statute-book.

"A *third* method of commemorating this noble act of Christian heroism which appears to me specially appropriate, is by adopting energetic means in order to excite a more general and lively interest among the members of our congregations in our historical literature. We have a history, and it is one of which we have no reason to be ashamed, although we have not generally acted hitherto as if it was one in which we might justly glory. We have also our own historians, of whom we have no need to be ashamed. Among these, Daniel Neal and Edmund Calamy hold a distinguished place. The 'History of the Puritans,' by the former, may be considered as a standard work in the ecclesiastical literature of our country. It has not been reprinted since 1822. Dr. Calamy's 'Lives of the Ejected Ministers,' first printed between the years 1702 and 1727, and republished with some omissions, but also with additions and corrections, by the late Rev. Samuel Palmer, of Hackney, has not been reprinted since 1802. It is a work admirably fitted to be use-

ful to ministers, containing records of men worthy to be held up as models of ministerial zeal, diligence, and fidelity—of men equally distinguished as laborious and successful students, earnest and affectionate preachers, vigilant and faithful pastors. Much valuable additional information concerning these ministers had been obtained by the writer, and much more may be collected by careful inquiries in the various counties, and from other sources, both printed and manuscript. If a subscription were originated under the direction of a small committee, including some of our Baptist brethren, 5,000 subscribers of £1 1s. might be obtained for four full-sized octavo volumes. If ten friends would contribute £50 each, the amount might be considered as a guarantee fund to defray any expenses that might be incurred in connexion with the collecting of materials for this work, and the carrying of it through the press.

"A reprint of Dr. Calamy's 'Lives' would, it may be hoped, lead to the republication of Neal's 'History,' carefully revised, with additions, and also to an enlarged edition of the 'Lives of Puritan Divines,' by the late Rev. Benjamin Brook, for which the indefatigable author left ample materials, now in the hands of the writer; and perhaps to the formation of a Nonconformist Historical Society, for the purpose of encouraging the preparation and publication of original works, the fruit of extensive and accurate research. But previously to the publication of the larger work now generally known by the name of 'The Nonconformists' Memorial,' it appears desirable that smaller and more popular works, already published, or now in preparation, should be extensively circulated among our congregations.

"A yet more worthy memorial, of a substantial and enduring nature, of these distinguished worthies, would be the erection in the Metropolis, by free donations of sums of fifty and one hundred pounds, from friends in London and all parts of the country, of a building—not a Club-house—perhaps not distinctively a library (although that would form an important portion), but a Congregational Hall, of which the foundation might be laid on the 24th of August, 1662, to contain rooms sufficient in number and dimensions to accommodate all the secretaries of our various religious societies, and their clerks, which, while it would furnish a local habitation for the conductors of our denominational business, would also, by means of a common room open throughout the day, be a home and meeting-place—a focus and rallying point—for the members of our body resident in the neighbourhood of London, as well as for those who occasionally visit the Metropolis from all parts of the country. The building now bearing the name of the Congregational Library, was not intended by its founders to be a permanent denominational house, and it has now become quite inadequate to the wants, I may add, quite unworthy of the high social position and ecclesiastical status of the body whose name it bears. Such a building would be the fit receptacle of a valuable historical library, which might contain ample materials to aid in the preparation of works relating to

Nonconformist history, biography, and statistics."

The Rev. Dr. Vaughan then moved the following resolution:—

"That this Assembly, in anticipation of the 24th day of August, 1862, the Bicentenary day of the ejection of two thousand ministers from their homes and livings as ministers of Christ in the Church of England, under the stringent, inhuman, and unjust provisions of the Act of Uniformity, deems it a most suitable opportunity for commemorating the zeal, self-denial, and consistency of these noble men, to whom the Nonconformity of this, and every subsequent age, is and will be indebted, and of magnifying the grace of God in their high conscientious attachment to religious truth and freedom; and would earnestly call on all the pastors and churches of the Congregational order in England and Wales, to make such provision for a due observance of the event as to them may appear desirable, not doubting that it will be deemed proper that sermons should be preached on the subject in all our places of worship; and recommending that efforts should be made in all the parishes or localities from which ministers were ejected, to gather up such particulars of their histories as are likely to be instrumental in reviving the spirit they displayed, and that attempts be made by prompt and timely measures, to originate new and additional chapels in the midst of large populations, to perpetuate the memory of men who, by their sufferings and zeal, secured to their descendants the liberties we so happily enjoy; and this Assembly instructs the Committee of the Congregational Union, in conjunction with the committees of the London and English Congregational Chapel-building Societies, to convene, at an early day, a Conference, with a view to decide on recommendations to carry this latter object into effect, and to adopt such other measures as may appear proper for the commemoration of Bartholomew Day in the coming year."

My dear brethren, I need not remind you that the memory of just and noble men should be precious at all times, but there are seasons in which their memory should be especially precious. The resolution I have read suggests that the present is one of those special seasons. Those pious men who ceased for conscience sake to be clergymen of the Church of England in 1662 had lived through changes which may be said to have constituted the great crisis in English history. All that had gone before had been preparatory—slowly, it may be irregularly, but yet certainly preparatory to the great struggle of that time; and all that followed after resulted in great part from that conflict, and derived from it much of its spirit and complexion. You will be aware that by that time our law had come to be strong on the side of the liberty of the subject, and the time had come when the nation was to demand that there should be liberty according to law. The reason of that demand was that it was denied. What was denied, our fathers took, and, as commonly happens in such cases, with that they took a little more. An Established Church, that had flourished in splendour for a thousand years, was thus brought to the ground. A king, that repre-

sented a monarchy not less ancient, ended his days upon a scaffold. I maintain that our spiritual ancestors, the Puritans of that time, were not to blame for either of those issues. That church would be a superstitious and an intolerant church, and she paid the penalty; and that king would be a tyrannical king, and would deal treacherously with his subjects to the last, and the natural consequences followed. If that church had conformed in a very moderate degree to the Protestantism of Protestant Europe at that time, her day of humiliation would not have come; and if that king had not made pious and honest men to feel that their own lives were not safe while his life continued, history would have had another record to make of his latter days. There was one man in those days who rose high above the rest—a soldier and a statesman. His strong hand brought down the tower of oppression, and his great policy when that was done was to see that no second tyranny came up into the room of that which had been displaced. When the parties that were then formed became angry with each other, and when they vented their anger one against the other, it was he who came in with words of caution and exhortation to forbearance, urging them to seek a settlement by mutual consent, on the ground of what some men would call compromise, but of what he, as an enlightened statesman, called a settlement by mutual concession on the basis of mutual right and mutual duty. He told them that if they would pursue that course, what they had gained, and gained at the cost of so much blood and treasure, would be preserved; but if they should pursue another course, he then said, "Why, you will all be crushed to the wall. Charles Stuart will then come back, and you will all be prostrate again—left to feed upon your little crochets, and very sorry provender you will find it, I warrant you." The words of the man were lost, for the most part, upon the men of that generation. What had then been predicted came to pass to the very letter. We English Independents have not had to wait for the light that has come to us from a Carlyle, in order that we might be able to estimate the character of that great Englishman, Oliver Cromwell. He has always been this manner of man in our estimate, and a purblind public has come round at last. And if we are only patient enough, and hard-working enough, we may teach that dull scholar a thing or two more yet. It came to pass, then, as he foretold; but everything that was expected to happen when monarchy came back did not really take place. We hear no more, for instance, about Englishmen being taxed without their consent, of the Court of High Commission—that great engine of ecclesiastical oppression, that inflicted such terrible penalties upon the good men whose names have come up to us this morning in connexion with those tracts which Dr. Waddington is publishing. That was not to be restored. The Court of Star Chamber was not to come back.

Now, when our fathers were very careful about this matter of taxation, you must remember it was not the mere payment of the tax. They knew that where the power of the

purse was, the power of keeping the public liberty would be; and they were resolved to have that power in their hands, that they might be free men. And it was not a little, when those comparatively modern institutions, the Court of High Commission and the Court of Star Chamber were swept away as excrescences from our noble constitution, and when all the administrations of law were made to take place in the antique but established and recognised courts of law. Be sure of this: this, our common country, would never have seen the revolution under William III. but for the revolution coming from loftier thought and based on deeper principle that began under the Long Parliament, and culminated under Oliver Cromwell. But though everything could not be accomplished that intelligent men wished at that time in relation to the civil affairs of our country, you have heard from the paper that has been read, that in the ecclesiastical department of affairs, the feeling of spite and intolerance was allowed to go forth and revel in evil deeds, as if to make some compensation for the restraints that had been laid upon it elsewhere. Perhaps it would have been unjust to have expected that, at a time like the Restoration, the men who then came into power should have pursued just the best course possible; but we might have hoped that they would not have pursued just the worst course possible. They might have halted somewhere short of that. What was the course they did take? They not only decided that all that had been most objectionable to the Puritan ministers under Elizabeth and James should be retained, but amidst all the many little changes that they brought about, nearly everything was put upon the anti-Puritan side. Nor was it enough that these things should be so presented, and presented so as to be enforced; men were required not simply to promise that they would observe these things, they were required to express opinions about them. I suppose all of us have, more or less, to observe things which we should not ourselves have originated. I apprehend that, when a thoughtful man connects himself with any religious body, he finds some things there that he would not have put there. But, then, he takes his ground there because of the great principles which he does approve, and the church of his choice is not that because it is in all respects just such as he would have shaped, but because it comes nearest to his impression of what a New Testament church should be. But the pious men of that day were not allowed any discrimination of that sort. They were required to give, as you know, their unfeigned assent and consent to all and everything contained in one book as being scriptural and proper. What was this but to call upon those men to unsay the controversies of their whole lives? It was to require of them to write themselves down as apostates from principles which they had avowed and proclaimed times innumerable as of the greatest moment. They were to do this, or else to become homeless and penniless—a disowned and proscribed class. It was a cruel alternative! What is worse, every shade of the cruelty involved in it was an intended cruelty, a designed inhumanity. The inten-

tion was that these pious men should be converted into knaves or outcasts; that they must either remain in the Church of England *minus* their character, or they must go out of it *minus* the means of subsistence for themselves and their families. A courtier of that time said to one of the men in lawn:—"You have made the door so strait that I fear very few of those who have scruples on such matters will enter in." The Episcopal answer was, "If we thought that many would enter in, we would have done our best to make it straiter still." But the persecutor is not always the wisest man of his generation. He overshoots his mark very often. God brings good out of evil. The effect of this course of proceedings at that juncture was not to cure men of tendencies towards Nonconformity; it tended to identify the prelacy of that age with the persecutions of that age. The Church of England was restored, but she had come back with her temper unimproved, unsoftened. Ecclesiastics had gone into the school of adversity; they had come out of it not a whit better for being there. And the result was that, instead of disaffection being eradicated, it was more widely diffused. It went down deeper into the English heart, and the ground then taken has made half the empire to be now no longer of the Church of England. Yes, and if a milder course had been taken, we hardly know what the result might have been. Many of these good men did not hold our views as to State-churchism. They did not, for the greater part, take exception to the principle of an Established Church. Their grand complaint was about things that were in the Ritual, and if these had been for the most part removed,—and it would have been a very easy thing to have done so,—we had hardly have looked on two thousand men coming out on the day of St. Bartholomew. But the men of power in that day said to our fathers, "Will you lie to continue your living; or will you be truthful men at the cost of the losses which your fidelity will bring upon you?" Having this alternative before them, our fathers gave the answer which was to be for the benefit of that generation, and of all time to come:—"We will not lie for emolument or place; we will be truthful men, if it be at the loss of station, at the loss of means of existence, at the loss of the means of usefulness; we will not do evil that good may come, come what may." Now, surely, this was a lesson, a noble lesson, for the men of that time; and is it not a lesson for those among ourselves who can drift so easily in that direction—who can go over there and do what these good men dared not do—profess to believe what they do not believe? And what shall we say of certain in that Church who have lately been at so much pains to show, not only how lightly they hold the matters of its Ritual, but that they account even the book upon which the Church is professedly founded to be a book more disfigured almost than any other ancient book by false science, false history, false teaching of nearly all descriptions? What shall we say when we look at men like Baxter and Howe, and bring them into the same room with men like Dr. Williams and Mr. Wilson? Baxter and Howe believed nearly all the teaching of the Church of

England. Their exceptions were about these matters of Ritual. These men believe scarcely anything. Yet Baxter and Howe could not conform, but these men, dressed in the trappings of the priesthood, stand at the altars of the English Church, and avail themselves of all the influence which that status gives them. What a difference in consciences! No doubt pious members of the Church of England deplore this, and, for one, I must say, I deeply deplore it too. Mr. Macnaught has, indeed, given up his connexion with the ministry of the Church of England. He finds that he cannot give the assent and consent necessary to that vocation. I have said a smart thing or two now and then to the best of my ability against some of his notions, but I do hold an honest man in veneration, and he has only set an example which some others ought to follow. I do not think that we Nonconformists are altogether out of court in this Church Establishment, and I do not think we should allow ourselves to be put there. Tithes are a tax upon land. Every tax upon land ends in being a tax upon the loaf,—the loaf of the poor man and the rich man, of the Dissenter and of the Conformist,—and as long as I am taxed for what is called a "National Church" I have a right to look to the whereabouts of that Church. If the Church of England shall become altogether severed from everything of this kind, she will be free from interference and meddling from others. But she is not in that position. I do not think we ought to be indifferent as to how all the wealth, all the *prestige*, all the influence of that Church is derived. This I know, that those fathers of whom we are now speaking braved a civil war rather than they would see the Church of England brought to the side of a semi-Romanism; and I think we ought to be prepared to brave not a little, rather than see her perverted to the side of a semi-deism. I am happy, however, in being able to call to mind just at this time one chapter in the history of the Church of England greatly to her credit, and bearing somewhat, too, upon a question like that which we now have before us.

You will remember that in 1688 James II. sent out his memorable Declaration of Endowment, the drift of which was to legalise the Romish worship, and no doubt to smooth the way for the return of the Romish hierarchy to this country. Two-thirds of the bishops of the Church of England refused to publish that proclamation when requested by the King to do so. They would not ask their clergy to do it, and of all the clergy in England there were not more than 200 that could be induced to do it. It was to their honour. But when the bishops of the Church of England, who did that, were—some of them—sent, as you know, to the Tower, and put upon their trial in the King's Bench on the charge of sedition, they knew full well that the eyes of the country were upon them, that the gentry were with them, that the nobility and clergy were with them, that the masses of the people were with them—not only on their side, but enthusiastically so—prepared to hail them as confessors and martyrs; and it was not exactly so with our good fathers in 1662. In the last century, too, in Scotland, there was a noble secession

there, under the Erskines and others, of men who would not have their pastors imposed upon them by the civil power. And in later times the Chalmers, the Candlishes, the Cunninghams, the Guthries, who came arm-in-arm in long procession down the streets of Edinburgh, when they left that church, came as they saw and heard amidst the plaudits and admiration of myriads of their people—people more prepared to follow than they were to lead. It was not exactly so with our fathers of 1662. The nobility were not with them, the gentry were not with them, the majority of those who called themselves clergymen were not with them. Amid the rush and mad re-action of that time, the brawls and violence that came to the surface, all was directed against them, and they had to bear up and be strong. No one who has not by some effort of imagination tried to place himself in their circumstances, can at all apprehend what those circumstances were. Thus you see them not only all but hooted from their places, but chased from every city,—away from their flocks, away from books, away from nearly everything which educated men can covet. And if they worshipped at all, they had to worship in secret at the peril of forfeiture, of the gaol, and even of death, just as the first Christians had to worship under Nero. Honour, say I, to the protesting bishops; and honour greater, say I, to the Scotch friends of last century and of this; but honour, above all, say I, to our Nonconformist forefathers! They were faithful in the face of trials and losses greater by far than all the rest put together. Oh, yes, ye departed spirits! here as in your presence I speak. Partakers, we trust, of your faith and feeling, we lift up our hearts to that Father that bestowed upon you the gifts that were yours. We lift up our voices to Him who himself was made perfect through suffering—who has long since made you perfect through suffering—and the deepest prayer bursting from our spirits is this,—that He would give it to us, if we have to suffer, like you to suffer and be strong, to live while we live as you lived, to die when we die as you died.

It will be said, in connexion with the discussion that will come up on this subject, that these good men were not opposed to the principle of an Established Church, and so on. It is enough for us to answer that the things that made them Nonconformists in 1662, apart from the Established Church principle, are the things that would make us Nonconformists now apart from that principle. There we are at least on common ground; and if those pious men who then came out of the Church of England had lived in our time, we cannot doubt that they would have seen very much as we now do. Religious intelligence, like all other intelligence, is a growth. It does not become perfect at once; it would be unnatural if it did. Added to which, we as Congregationalists are much older than in 1662. We take our dissent from the time when the first proclamation went forth that man should go and preach the Gospel to his fellow, telling him to believe and be saved, and that if he rejected the message, he should die. The right of private judgment, the responsibility for individual belief, was included in that first

and simple message. All that we have now, is simply the development of principles that are inseparable from that state of things. Some have been much surprised, or have affected to be so of late, in having discovered, as they would lead us to suppose, that dissenters are really opposed to an Established Church. Why a Congregational dissenter, from the very essence of what is distinctive in his profession, must be opposed to it. If there be a State endowment of religion, there must be State influence and control in relation to it. That is very proper. If I were a statesman, and I thought myself at liberty to endow religion, I should think it right to look after that. But it is of the very essence of our Independency to resist all such interference. In the nature of things, therefore, Congregationalists can never be parties to a State religion. They would cease to be Congregationalists if they submitted to a State Establishment. It is said that we need to take very high ground if we maintain this principle; that we must have recourse to harsh measures to sever the connexion of the Church and the State. But if the State Establishment ever ceases to exist, it should do so by the will of the nation; and what the nation chooses to do of its own free will, surely can hardly be a hardship or a wrong. I think that is our view of the question. All grades of Nonconformists hold this view—Mr. Edward Miall and Robert Vaughan alike. We cannot forego this controversy—we dare not; but we want nothing brought into it inconsistent with the courtesy and the fairness due from Englishmen to Englishmen, or from one Christian to another. But now you have heard something about the practical bearing that is to be given to this great event. Very proper is the suggestion that has been made about these new churches; but, in our care about bricks and mortar, let us not forget the building proper; let us be very careful about the true spiritual edifice. That fund which my worthy friend, Dr. Ferguson, is so laudably employed in furthering for the aid of superannuated ministers, will, I trust, receive effectual assistance during the next year; and I trust, too, that not only superannuated ministers, but that the class of pastors who have to labour amid comparatively small churches, will not be overlooked. I think there ought to be something done in a very decided way to endeavour to bring the churches to a right apprehension of the claims of ministerial labour. Our Voluntary Principle, I know, comes out in this respect in many cases most nobly; but there are cases where I sometimes see it, and I must frankly tell you, feel utterly ashamed of it. Now, we ought to have a Reform Bill here—a Reform Bill that shall be as marked, in connexion with 1862 of the present century, as the Reform Bill of 1828. There should be an effort made to secure a more adequate maintenance by our churches of our humbler class of pastors. Let that be, and you will soon find a change for the better. Many churches complain of the want of more able and effective men. My answer to them is, "Deserve the men, and you will have them." Excuse me for speaking thus freely. I am never likely to have any benefit from this superannuation fund. When I left Lanca-

shire that I might serve you in some other way, I gave up the thought of the pastoral office again. I am not, therefore, pleading in any way for myself, but for those who cannot speak for themselves. I think we must look to this. I would just say, too, that there is one fact we should bear in mind. About forty years ago the pious Episcopalians, who felt the want of an evangelical ministry, had to go for the most part in search of it to Dissenting chapels. We had large accessions to our places of worship from that circumstance. That state of things has passed away. Those who come to us now, have to come to us because they approve our principles, or because our worship is acceptable to them. How much more, then, does it not behove us to do all we can to guard against everything affecting the reputation, of these principles, and attend to everything that may serve to give to our worship effectiveness for good and hallowed influence.

The revival of religion in the Church of England during the last half century has been of a marvellous effect. But for that, by this time three-fourths of the people of England would have been Nonconformists. The evangelical clergy of England, upon whom the Rationalists on one flank and the Romanists on the other are pouring so much scorn, have saved the Church of England thus far. But, then, at what cost have they done it? Why, their principles as evangelical clergymen—the very principles that were held by the Puritan clergymen of 1662—oblige us to look with painful feelings upon the assent and consent they are compelled to give. We cannot help thinking that they ought, as a body—if they must be a State-Church Establishment—to go together and say, "We will have this Prayer-book revised; there shall not be that Baptismal Service, that Absolution Service, that Church Catechism, that Regeneration Service." And if they cannot get it by their joint protest, let them be men and come out. Why, they would form, as the Free Episcopal Church of England, the most powerful church in the empire. Why won't they do it? We do not want to deprive them of their bishops and their hierarchy, or their Prayer-book, or anything that they value, but as Englishmen we should like to see them free men. At all events, my brethren, be it ours, whatever others may do, to live and die with the feeling that we have pure consciences. If the wealth and rank and *prestige* of this world cannot be ours with a clean conscience, let them go; and if to be known as Nonconformists is to be branded as schismatics, as of inferior caste, and if we are to be made to feel that supposed inferiority in a thousand ways, let it be so. There are reproaches in that direction which for us have no sting. A certain kind of obloquy we can look upon until we see it brighten into glory. The nobilities that are created by the Divine patent will come out in imperishable splendour when the last fires shall have done their work. The riches that shall be of worth then, will be the riches that shall make spiritual natures rich toward God. The great of the earth then will be the men who held fast their integrity, through honour and through dishonour, through evil report and

through good report; and such were the men of 1662. Each one of them said to his conscience, "Come what may, I will be at peace with thee;" and we have here to-day to echo that sentiment and to act upon it.

The Rev. T. C. Hine, of Sydenham, seconded the resolution.

CONGREGATIONAL RECORD.

LANCASHIRE.—On Monday evening, Sept. 2nd, a tea party took place in Stubbins Vale Mills, near Ramsbottom, in celebration of the opening of a new Sunday school and preaching room. A portion of a large mill, recently erected by Messrs. Porritt, Brothers, and Austin, has been set apart for the purpose, and being lofty, light, and well ventilated, it is well adapted for the purpose; and as there is a considerable population without any place of worship in the immediate vicinity, it is expected to be well attended. The provision for the tea party was most ample, the attendance was moderate, and the proceedings most interesting. On the motion of the Rev. J. H. Ouston, seconded by the Rev. W. Roseman,

Samuel Porritt, Esq., occupied the chair. He expressed himself much delighted to witness the presence of so many who were disposed to give encouragement and sanction to the object for which they had assembled. It might be expected that he should furnish some information as to the rise of the movement, but he thought that in this respect they would have to experience a disappointment, and he might say in the language of Scripture, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." He had no doubt that they had been led to adopt this course of action from a right motive, for there were some amongst them who, if they could not adopt the language of the apostle by saying "Woe is me if I preach not the Gospel," yet they could say—"Woe is me if I obtain not the Gospel to be preached by others." No one could dispute the necessity for a place of worship when the population of the neighbourhood was taken into consideration, and more especially the probable increase of population which would be occasioned by the erection of new mills and other works. He did not think that any other district within many miles of that locality could be found where there was so large a population without a place of public worship. After calling attention to the abundant provision which had been made in other villages in the district, he concluded by urging those persons present to endeavour to promote the social, moral, intellectual, and religious improvement of the people of the district.

The Rev. W. R. Thorburn, M.A., on being called upon to address the meeting, said the object of the gathering had been stated simply, beautifully, and impressively. After some jocular remarks respecting the royal visit to the Lake of Killarney, he called attention to the progress which manufactures had made in the district where the meeting was then being held. Sixty or seventy years ago, the only factory in Bury was one in Butcher-lane, and

The Secretary then announced that the other papers would be postponed, in order to give opportunity for the full discussion of the subjects arising out of the paper read by the Rev. R. Ashton, for they were of such importance that they could not be hastily passed over.

that was only like a house; whereas now, in Bury and the neighbourhood, there were 120, the average value of each being £100,000, while in Manchester and the immediate locality there were 820. After referring to the progress of Rossendale and of the neighbourhood of Ramsbottom with respect to material wealth, he proceeded to speak of the progress which nonconformity had made in the district during the last 200 years, at the commencement of which period the Rev. Henry Pendlebury was minister at Holcombe Church. He was a learned, good man, against whom no one could say anything. He wrote a book on transubstantiation, which Bishop Tillotson got printed. In the year 1662 he was ejected, along with a vast number of others, because they could not conform. In consequence of the Five-mile Act he could not preach for some time in the neighbourhood, but subsequently he preached at Bass-lane, and continued till 1695, when he died. Mr. Thorburn proceeded to speak of the progress of Protestant dissent, noticing particularly the erection of the old chapel in Silver-street, Bury; Dundee Chapel, near Holcombe; and Park Chapel, near Ramsbottom. He expressed a hope that the offshoot from Park Chapel which was now commencing at Stubbins Vale would become eminently successful. Everything was new before it could be old, and many things were small before they could be large, and he thought that in Stubbins Vale there was a prospect of much usefulness. In their progress there need be no hostility to others, but they should endeavour to do all the good in their power. He concluded by relating an anecdote illustrative of the utility of cultivating a friendly disposition.

The Rev. J. H. Ouston spoke approvingly of the movement, but in consequence of another engagement he was obliged to leave the meeting at an early hour, and his address was consequently very brief.

The Rev. W. Roseman said there were bitters with almost every sweet, and thorns with almost every rose; and in connexion with the meeting there was one circumstance which from his heart he deeply regretted, and that was that his aged, esteemed, and long-loved brother, their pastor (Rev. J. Anyon), was not on the platform. Had he been present, he (Mr. Roseman) could have said that his pleasure was unmixed. He hoped that they would be able to exhibit such a conciliatory course of conduct as would lead to the best results. In other respects he rejoiced in the movement. The opening of another school for the training of the young would prove a great blessing. He heard a person say that the Sunday schools in Lancashire were great shams; but he (Mr. Roseman) regarded them as great facts. He rejoiced in the increase of

Sunday schools, because they tended to increase the number of those who were brought under the influence of religious training, and found suitable opportunities for usefulness to a large number of persons who in the Sunday school could find scope for the exercise of their various talents. He proceeded to give a brief outline of the principles by which the Independent denomination is distinguished. They were dissenters, and he (Mr. Roseman) did not know of any remedy for dissent except the separation of church and state; for so long as the church by law established remained, so long would there be dissenters, and no power on earth could prevent this from being the case. They were not all dissenters from birth or education. Referring to his own case, he asserted that on one side his ancestors were all attached to the Church of England, and on the other to the Presbyterians, or Church of Scotland. The Independents were not only dissenters, but evangelical dissenters, believing in the supreme deity of Jesus Christ, the doctrine of the atonement, the Scriptures as the only standard of faith and practice, existence and efficiency of the Holy Spirit's operations, perpetuity of future rewards and punishments, &c. They were Congregational dissenters, maintaining that the church had a right to self-government, without the interference of any parliament or conference. They could say, "Jesus we know, and Paul we know, but who are ye?" He asserted that an intelligent democracy was the highest form of government known in this world. Every member of the church had a right to think for himself, and to act accordingly. Females have souls as well as males, and therefore they held that in the appointment of church officers, admission to church fellowship, or in the call of a pastor, they had a right to vote, there being in the church so constituted liberty, fraternity, and equality. They had purity of communion, admitting only to the church such as had given themselves to the Lord. He urged those who intended to join in the services of the new place of worship to exemplify by their life and conversation that they were sincere in their Christian profession, holding the great central truth of the Gospel, which will lead to the feet of Him who surely and safely conducts to heaven.

Mr. Richard Butcher, of Bury, was next called upon to address the meeting, and expressed himself much delighted to witness such a respectable gathering. His address was specially adapted to those who intended to take an active part in conducting the Sunday school.

The Rev. Joseph Bliss, of Green Mount, said he greatly rejoiced in having the privilege of being present on such an important occasion. They had in the Sunday school and preaching room the most powerful means of doing good in the world, the results of which were not merely for time but also for eternity. He expressed regret at the absence of Mr. Anyon. After speaking in favour of united effort for the advancement of the truth, he related the case of three persons joining together, and they were joined by three others, one of whom became the minister, and many were added to the society through his instrumentality. After relating an incident connected with a

shoemaker's apprentice, and giving the particulars of the establishment of a Sunday school in America, he directed attention to the favourable circumstances under which the Sunday school at Stubbins Vale was being commenced, asserting that they had a large and beautiful room, and everything which they could desire to begin with. Speaking of the great revival movement, he considered that everything indicated that this was the right time for more extended efforts for the advancement of true religion.

James Porritt, Esq., moved a vote of thanks to the gentlemen who had favoured the meeting with their presence, and for the excellent speeches which had been delivered. —Mr. Peers seconded the motion, and it was carried by acclamation.

The Rev. W. Roseman acknowledged the compliment, and said that as a matter of courtesy he must thank them for thanking him and the others who had taken part in the proceedings. Referring to his own history, he said he had been connected with a movement in an old factory, but this was a movement in a new factory, and he hoped that their efforts would be attended with great success, and the result would be the elevation of the people. After relating an anecdote respecting an aged minister and his son, he brought his observations to a close.

Votes of thanks to the ladies, the choir, and the chairman, were proposed by persons connected with the Wesleyan, Baptist, and other denominations, who availed themselves of the opportunity to express their hearty approval of the object of the gathering, and their desire for the welfare and success of the new interest, the inauguration of which they were met to celebrate.

The choir sang at intervals selections of sacred music from the works of some of the most eminent composers, and the proceedings altogether were of a most satisfactory character.

On Sunday, September 14th, the new school-room at Stubbins Vale was opened as a place of worship. The ministers on the occasion were the Rev. Professor Newth, of the Lancashire Independent College, and the Rev. J. H. Ouston, of Bury. The services were well attended. In the evening the discourse by Professor Newth was founded on Matthew xi. 28. After noticing the varieties of human suffering, including bodily pain, toil, poverty, the infirmities of age, the anxieties of the mind, arising from hopes disappointed, affections crushed, &c., he directed attention to the benefits which Christ offered to bestow, and the manner in which He accomplished His promise. He also noticed how necessary and valuable those benefits are to all. On the close of his discourse he announced that at the opening of the school there were in the morning eighty-six teachers and scholars, and in the afternoon there were 108. The expense of fitting up the room with forms, &c., and furnishing the Sabbath school with books, together with other incidentals, amounted to from £50 to £60, which he hoped would be fully met by the liberality of those present. The collection having been made, it was announced that the aggregate amounted to £68 18s. 5d.

1861.

CHRISTIAN SURVEY OF THE WORLD.

DURING no previous year of the present century were the events to be recorded so numerous, various, and stupendous. The whole earth has been the theatre of wonders—England alone, of all the great European empires and kingdoms, is completely at rest, and this exception she owes to her religion and her constitution. She, too, had once her troubles, which sprung from the same source as those of the agitated nations of the Continent. Many generations were required to work out her political redemption, and to establish her religious freedom. Her sufferings and her sorrows were incalculable; unutterable. Vast were the sacrifices, both of treasure and of blood, demanded to place her on the glorious eminence she now occupies. The price she paid was very high; but had it been fifty-fold, it had still been cheap for a position so fraught with privilege and happiness—a position which renders her the envy and the admiration of the whole earth. She has developed a doctrine and conducted an experiment, she now stands before the world as a model empire; the other nations of the earth may share her felicity if they will espouse her principles, but not otherwise—cause and effect cannot be separated—liberty and happiness are indissolubly united.

The year which has now closed has been one of average blessings to the British Isles. Tranquillity has been profound and general. The Sovereign has visited the Sister Kingdom amidst love, loyalty, and admiration;—her throne, beyond that of any other European potentate, is in the hearts of the millions whom she so patriotically rules.

Trade has been good, provisions moderate, and contentment general.

The spiritual state of the country has been, to a large extent, gratifying, but less satisfactory than the temporal. Religion has, according to appearances,

been not merely keeping its ground, but advancing. If there has been nowhere so visible a manifestation of the outpouring of the Spirit of God as in the former year, there has still been the heavenly dew resting on the branch of Israel, and the results of the previous spiritual harvest have been undergoing a process of consolidation. All denominations of Christians are pervaded by a spirit of harmony, liberality, and zeal, full of hope for the future. Everywhere the signs of improvement are manifest, and there is reason to expect, not simply its continuance, but its increase.

The Continent of Europe is at present an object of extraordinary interest; truth and error are everywhere coming into violent contact. Liberty and slavery are mustering their respective forces for final conflict—of the ultimate triumph of the former there can be no doubt; it is only a question of time. The great Powers seem aware of the fact, and hence there is visible among them a disposition to relax their hold. In Russia, well nigh twenty millions of serfs are entering the great fellowship of free men. Religion, too, in that vast empire is showing symptoms of new life,—the Bible is fast spreading, and liberty of evangelical action is somewhat extended.

Austria, so long, next to Russia, the most ponderous despotism in Europe, has during the year been the subject of great and important organic changes. The people have at last extorted a Constitution. Notwithstanding the agitation which is connected with the change, arising from the many nations and tongues which compose the Empire, the foundation is laid for better things. Constitutional liberty has already in effect been established; a little time will exhibit improvements in Austria which will gladden the heart of the civilised world. Protestantism has obtained some noble triumphs.

In France, too, signs of advancement are visible, such as to inspire the hope of enlarged liberty. Whatever tends to the extension of Civil Freedom, of necessity also makes way for that which is Religious. Spiritual improvement, during the year, may not have been great, but it has been substantial, and more will follow. Protestantism is slowly making way, and by degrees acquiring a little strength.

The grand wonder of the year is Italy: a work has been there wrought which will fill posterity with amazement. The present generation is too near the grand object properly to estimate it; but posterity will be in a position to view it aright, and the historians of the future will do it justice. Even now, wise and reflecting men stand astonished, and exclaim, "What hath God wrought?"

The darkest spot in Europe was Italy. It was a meet symbol of the bottomless pit! It was beyond all other lands the region of mental and moral thralldom. The very earth groaned under the weight of the political and spiritual fetters of a noble people! The system was the last achievement of the powers of darkness. A remorseless despotism had impressed its own image on every thing; but, at length, God arose, and in one hour the mighty structure fell! The several Duchies, the Central States, Lombardy, and both the Sicilies, burst their fetters, and stood up a mighty people. Anon, the whole were united into the KINGDOM OF ITALY, comprising some 23,000,000 souls, under the Constitutional sceptre of Victor Emmanuel.

The results of this great event are as incalculable as they will prove enduring. The Bible is free; the pulpit is free; the press is free; the platform is free; everything is free! The servants of Christ may everywhere publish His glorious Gospel, no man making them afraid. The whole of this unparalleled revolution has been brought about in a manner so unprecedented, that all men who have the slightest knowledge of the Scriptures, and believe that there is verily a God in the earth, are constrained

to ascribe it to an almighty hand. Nothing less can account for the rapidity of the change, and the magnificent results attending it.

The condition of the United States is extraordinary, and deeply distressing. Eleven out of Thirty-four States, comprising eleven out of thirty millions of people, bond and free, have rebelled, and seceded, which has led to a war between the Slave States of the South, and the Free States of the North. The immediate consequences of this have been most disastrous to trade, commerce, and religion. In the end, however, there can be no doubt that it will, by a gracious Providence, all work for good; but meanwhile it is fraught with widespread and dire calamity. It is impossible to contemplate the winter months in such a region without alarm. The sad effects, there is reason to fear, will not be confined to the United States; already they are finding their way to Great Britain.

The Colonial dependencies of England are in a very satisfactory and hopeful condition. Those of North America are making rapid strides, both in material and in moral progress. Canada is clearly destined soon to become a great and prosperous nation. Her religious and economic condition presents a most interesting spectacle. Liberty and religion are growing together, and the enterprising people are everywhere alive to their privileges.

South Africa is in a very promising state. The introduction of Parliamentary Government, and the Rail are working wonders. The measures which are being taken to erect docks and harbours will also much contribute to the furtherance of trade, and by consequence to promote the general welfare. Religion makes way, as also education; and it seems that the day is not distant when the Colony will be able to take a leading part in the work of evangelising the interior.

Madagascar, which has so long been prostrate under the cruel sway of the late sovereign, is at length relieved by

her death, and by the accession of her hopeful son. That island, once so interesting, will now be restored to its place on the field of missionary enterprise. The Rev. W. Ellis has been despatched, by the Directors of the London Missionary Society, to take such measures as circumstances may seem to require. No other man is so qualified for the responsible and honourable service.

In Australia there is much to gratify, and to inspire confidence for the future. During the year that has closed, the stream of emigration has not been powerful, but still a considerable body of enterprising people have reached the shores of that attractive region. The gold diggings, however, are a species of lottery which but ill comports with the stable pursuits of trade and commerce. In the minds of multitudes it substitutes bewitching chance for certain industry, leading men to hope for riches by other means than those of well-directed and persevering labour, and hence the new gold-fields have operated not a little against the consolidation of society. More especially is this the case in Victoria, which, after long and intense excitement, greatly needed a period of quiet. But even there a good work has been going forward on behalf equally of agriculture and trade, commerce and religion. In everything the progress made is immense. The Christian portion of the people have reason to thank God and take courage.

In Sydney the interests of religion are in a thriving condition. Churches and ministers are constantly on the increase, and society is perfecting its arrangements.

South Australia is, perhaps, the steadiest of all the colonies. Everything there advances in a regular, a rational, and a satisfactory manner. Whatever is gained is kept. Society, instead of resembling a heap of loose stones fortuitously thrown together, as in the gold colonies, is a solid, well-compacted pyramid, which, if it rise slowly, will be long-enduring.

The aspect of India is increasingly

satisfactory. The revolt is completely at an end; but the lessons which it taught both the Government and the natives have not been lost. The administration is in everything and everywhere rapidly improving. The Rail will soon begin to manifest its mighty power in developing the resources of the country. Already its first-fruits furnish a satisfactory sample of the glorious and long-enduring harvest. Nowhere is that stupendous power so needful to contract space into manageable dimensions, and to convey heavy goods from immense distances to ports and harbours. Nothing, perhaps, nor all things put together, will so tend to convince the natives of the superiority of the English, and the advantage to be derived from their domination. The encouragement which is now being given to cotton cultivation also promises to be a thing of boundless benefit to millions of the people, since it will supply labour and bread, and open up an illimitable market; thus yielding employment and comfort, where, meanwhile, the distress is often great, and the means of subsistence wholly disproportionate to the wants of the people.

Indian Missions are everywhere in full and peaceful operation; all that is wanted is an increase of their numbers, and a larger measure of the divine blessing to rest on their labours. Well nigh 200,000,000 of human beings are now brought under the sceptre of Victoria, presenting a field for evangelical enterprise, which all the churches of the British Empire are at present unable adequately to cultivate.

China is now a field white unto the harvest; 400,000,000 of immortal souls—one-third of the human race—perishing for the lack of knowledge, are at length accessible to the Heralds of the Cross. The churches of Christ, by whatever name known, are their debtors, and woe unto them if they should prove faithless to their trust.

Such is an imperfect glimpse at the political and moral condition of the

Great Globe which we inhabit, the dwelling-place of the Redeemed, the spot on which the Son of God became incarnate, died for the sins of men, and

rose again for their justification—a spot destined to be peopled by His saints, and filled with His glory!

Christian Doctrine.

CHRISTIAN WORSHIP.

THE subject of Christian worship is one of surpassing interest, relating as it does to the transactions of the human family with their Creator, in as intimate a degree as they are capable of, in this probationary state. It is at once expressive of fealty, submission, allegiance, obligation, and felt necessity.

The beatific communion of sinless Eden having been abruptly destroyed by man's contracting guilt, we find Abel inaugurating worship on the blood-besprinkled altar, and down through the vista of successive ages were perpetuated the same typical offerings, until the great antitype, Jesus Christ, appeared in the flesh; and having himself once been offered up a sacrifice for the sins of the world, the shadows of the ancient dispensation were withdrawn, and thenceforth our worship ceases to be distinguished by outward ceremonial. Our great High Priest, exalted at the right hand of the Father, invested with all power in heaven and earth, is now himself our Intercessor before the throne, and through Him we approach in the full assurance of faith. By virtue of this vicarious atonement, through which we receive justification by faith, we are enabled acceptably to offer prayer and praise, and thus in our feeble measure to glorify our Lord and our God.

Beyond this, we worship or reverence God in reading His inspired word, as thus searching therein what constitutes the discharge of our relative duties to our Maker and our fellow-creatures—what, in short, was the mind of Christ, as thus communicated to us through the Holy Spirit's agency. Christ's

special command, for the establishment of His kingdom on earth, was, that the Gospel should be preached; and therefore, as a part of our accustomed worship, viewing Christ as our King, to whose commands we owe obedience (as well as our Priest to atone for us), we attend on this means of His own appointment for the promulgation of the truth, for our edification and increased acquaintance with all that relates to godliness of heart and life. Thus we feel that Christian worship should essentially be a spiritual exercise, in which we are brought as far as can be, if rightly discharged, into communion with God, for the strengthening of every Christian grace, and the subduing of every carnal appetite under that ascendancy which its unchecked growth would speedily attain to.

On the proper discharge or otherwise of the duties of Christian worship, in its widest application, hang the eternal destinies of the teeming millions of our race.

To angels, who feel a lively interest in the work of redemption, it must afford a spectacle of delightful contemplation; while, in devils, who would fain banish it our earth, it must stir up dire envy and jealous remorse at sight of the honour thus paid to their inexorable Captor and Judge.

Apart from any specific divine command to regulate our practice, Christian worship is ordinarily rendered by sincere believers in a threefold form, comprising private closet devotion, the daily worship of the family, and the public services of God's house. Though materially distinct in their different

nature and design, we apprehend these three should all be so blended as mutually to exercise an influence the one on the other; and that only as such a result is attained, can the true design of each be realised. As the face of Moses shone in the sight of the children of Israel after his communion with God in the mount, so should the communion of the closet inspire with added vigour and earnestness the pleadings ascending from the family altar; and these, in their turn, especially on the Sabbath, should form, and will, where properly discharged, the meekest prelude for the more public services of the sanctuary, where, while the pastor becomes the mouthpiece of the assembled company, each individual heart should breathe a silent echo—silent on earth, but eloquent in heaven—of the devotional engagements of the hour.

Not that Sabbath services should be the seasons of greatest spiritual delight to the believer in public; for these, when rightly conducted, must have a more mingled reference to the unconverted (at all times then forming a portion of the gathering), than do the public meetings for prayer or otherwise of the week-day, when seldom other than those who are members of the kingdom find leisure or inclination to attend; and too seldom, in the case even of these, is that vigour of piety maintained, which can set apart the hour (though of seldom recurrence) as sacred, at the sacrifice of some temporal convenience.

While prayer meetings and week-day services should respectively succeed Sabbath services—in the one case to draw down an effectual blessing upon public ministrations; and in the other, as being replete with instruction to spiritual edification to those who, as Christ's epistles in the world, should each in their own circle diffuse an active influence of godliness, that both by precept and example may convince gainsayers—the monthly meetings of the church, in anticipation of the subsequent Sabbath sacramental service, should afford the climax of social spi-

ritual delight attainable by the believer.

No member should so far lack interest in his Master's cause as to admit an excuse for absence; but as a whole united body all should assemble to learn of and promote Zion's prosperity, to trim the flame of divine love on the altar of each heart, as a necessary prelude to the solemn subsequent public testimony of Christ's death, in obedience to His command. The two services, though divided by time, should in heart and soul be but one; as much so for those advanced in their pilgrimage, as assuredly it should be for those who, at these seasons, are for the first time admitted to the participation of full Christian privileges.

But, to consider Christian worship as especially appertaining to the Sabbath day. And to how many do the public means of grace constitute almost their sole worship! How, to most of us, is the spiritual frame of mind, that should distinguish all the period of these sacred seasons, too much confined to the hours of public worship!

To what a formal character must the services be reduced, in the estimation of the ministers of truth, when, week by week and year by year, they see so many around their pulpits who sit as God's people sit, and hear as they hear, but in whose instance the worship has evidently become an end rather than a means, seeing no effect is ever produced of a practical nature, in their coming openly forward and declaring themselves on the Lord's side by uniting with His people. The case of such furnishes too convincing a proof that, apart from a large outpouring of the Spirit's influence, the outward means of grace prove too seldom efficacious in breaking up the fallow ground of the unregenerate heart, where an outward observance of religious routine and strictly moral life has proved amongst the deadliest of Satan's opiates to lull the soul in false repose; deadly, because stopping short of that sanctification of heart, that holiness of life, apart from

which the word of God assures us none can hereafter inherit the kingdom of heaven. No specified order of the grouping of the several parts of public worship will remedy this evil, equal to the heartfelt union of all sincere Christians in the service engaged in.

To such an one the Sabbath will be, indeed, the pearl of days; and its hours, passed successively in private retirement, amid the family circle, in active individual Christian exertion, and in the public means of grace, will afford a weekly festival of expansive delight, as he additionally realizes God's presence individually, nourishing the charity which shall, through all, earnestly seek the use of the best means for the extension of the same blessing to others.

As regards the several parts of worship, there should be uniformity of action, as tending to unity of heart.

"I have been there, and still would go;
'Tis like a little heaven below;
At once they sing, at once they pray,
They hear of heaven, and learn the way."

The ideas thus epitomized by Dr. Watts, to be impressed on the mind of the child, we may aptly revert to in more advanced years, and find them still instructive. Would that it applied more generally to Christian assemblies!

Do all sing? all who can? and who cannot? But of these externally joining, what proportion make melody in the heart? Perchance that retiring disciple, and such may be found in most assemblies, unblessed with the sense of tune, whose subdued vocal utterances jar disconnectedly and harshly on the ear of the earthly listener, makes a sweeter melody in heaven's high courts than any other voice of the assembled throng affords. As far as can be, such hymns only should be selected as may suitably become matter of heartfelt expression by the joint assembly.

Do all pray? Judging by the careless attitude, the undevotional aspect of some, can the utmost charity reply in the affirmative?

Rather, in reverential attitude, uniform on the part of priest and people, let there be at least an external sense of the divine presence in the midst, manifested by each worshipper. Though not audibly uniting in petition, let each heart arise in fervent supplication, so that, endorsed with a general mental "Amen," the minister's pleadings may find prevalence before the divine throne.

Reading the Scriptures forms, when rightly conducted, a far from unimportant portion of public worship. If a considerable prominence of this exercise be traced in the public worship of bygone times, whether Jewish or Christian, this may be explained by the then prevailing scarcity of copies of the word of God. It was thus accessible to but few, except as they heard its contents on these occasions.

Now, with so universal a circulation of the Gospel of divine truth, no Christian mind will make God's house his principal place of study of its sacred pages. Private retirement and meditation, or family perusal, afford better opportunities for scrutinizing and appreciating its contents than the brief exercise of following a preacher's perusal of a chapter or two.

Where a portion of the service consists of a free, running exposition of a psalm or chapter, extended to some length, much greater interest is imparted than by simply reading the unexplained text.

In most instances, no doubt, readings from Scripture are so selected by ministers as to have a bearing upon the subject of their subsequent discourse. But to how great an extent is the benefit of this judicious selection lost upon the congregation, through their ignorance, until the subsequent announcement of the preacher's text, of what that subject will consist. This might advantageously be remedied by the subject of the sermon being announced before reading the chapter bearing upon it. An exposition of a portion in regular course, and subsequent perusal of a chapter or selected

passages, the connexion of which with the forthcoming discourse the people were informed of, and thus enabled to enter into with feeling, would impart much higher interest to the public study of the Scriptures than is now usually felt.

This is appreciable in the interest felt by constant hearers in a regular course of sermons, where such a plan is adopted; likewise tending to ensure a regular attendance, failing which, the chain of the series is broken. That sermons, so far as human agency goes, should be effective in a desired degree, in the case of those who hear them, requires no ordinary amount of talent and preparation on the preacher's part. Viewing the greatly diversified circumstances and feelings of the different members of a congregation, the sermon must largely partake of the composite character. The young, the old, the rich, the poor, the illiterate and the scholar, the unfortunate, the prosperous, the exile, as well as the family group, all assemble around the one pulpit, to receive each a portion of meat in season.

To minister to such multifarious conditions, the minister requires a most expansive sympathy with the varied phases of human nature. And yet, apart from necessities which all as accountable beings share in common, how will each individual find, in a thorough practical discourse, much of application to his own special state and circumstances, to reprove, console, or instruct?

Without much of practical element, sermons in many cases fail to edify. The wear and tear of daily exertion, which to an amount of drudgery—as often self-imposed as compulsory—constitutes the six-day experience of so many in this age, will not find lasting attraction or refreshment in anything short of this. It requires no slight degree of spiritual attainment to altogether divest the mind, during the Sabbath, of the detail of the week, which, rest assured, Satan, if possible, will not

fail to intrude into the house of God.

Under a dry, argumentative essay, the mind speedily wanders at large, and unconsciously pursues its train of thought, until at length aroused, it finds itself landed in some antipodean region, quite foreign to the subject in course of elaboration by the preacher. Without descending to anything that shall secularize the Sabbath, its teachings should have an essential tendency to qualify us the better to discharge the common duties of life, as well as prepare us for the upper, the heavenly world. As yet this is not reached, but present strength is required that we may surmount the buffetings, the cares, anxieties, trials, and temptations which beset us in our daily career. That we be not overwhelmed in the surging billows of earthly perplexity or ambition, the eye needs direction heavenward; but meanwhile the hand requires strengthening for earthly conflict.

But, turning from the pulpit to the pew, how should the preacher be upheld in his arduous and responsible office by the prayerful sympathy of his church! How should each Christian, by individual spirituality of heart and mind, realize the part he may bear with the preacher in the work of evangelizing the masses, to which they are called in common!

Coming, not to criticise, but to be fed with heavenly manna; to seek and rejoice in the extension of the kingdom of Christ on earth; to draw down the heavenly blessing, without which the united gifts of a Paul and Apollos will still leave the rugged ground of the unbeliever's heart a parched and arid desert, yielding nought of fragrance or beauty. Let but the pastor feel that his utterance is attended by the ascending, sympathetic supplications of his flock, and he becomes nerved to fresh animation and a more ardent zeal.

Thus shall the divine presence be sensibly experienced in the midst, sending each away, not from a period of irksome constraint, but from one

fraught with blissful associations, inspiring fresh courage to press on the heavenly way, despite every obstacle

daily life, the world, or Satan himself may interpose to bar the Christian's progress. T. W. S.

The Church of Christ.

THE "QUID PRO QUO;" OR, "MARKET PRICE" PRINCIPLE IN RELIGION.

BY REV. JOHN BOSS, HACKNEY.

This is often affirmed to be the proper principle of religious contribution, as well as of payment in commerce—the return of a money value equal to the benefit received—a full equivalent for the advantages thus acknowledged. This principle is frequently urged in defence of pew rent—as a full requital for the social, moral, and spiritual benefits of accommodation and ministry in worship—a discharge from further obligation.

This is an outrage, a falsehood, and a delusion. It confounds things that differ essentially and for ever. It sets a market value on that which is spiritual and divine. It, Simon Magus-like, puts a material price on what exceeds all possible estimation, paying in perishable coins for blessings of infinite worth. To those who treat it as a full discharge of all obligation, the apostle's indignant appeal applies, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" Verily you are our debtors, after your largest gifts, for money payments bear no proportion to spiritual benefits.

If this principle be pleaded for, because found to secure sufficiency in large sanctuaries, how does it militate against smaller ones with fewer attractions? This is to sink the essential differences in the character and condition of the worshippers, provided they pay the demand. If pew rent, a price charged for church accommodation, be a justifiable form of contribution from worldlings; is it also a suitable return for the instruction and spiritual refreshment derived from the brain toil, nervous exhaustion, and heart travail of the ministry from Christians?

The poor need not attempt to render an equivalent. The rich can never compass it.

To speak of meeting the expenditure of religion on business principles, sounds

very smart and clever; but like many current smart sayings, it needs to be weighed before it is received. If it mean, the employment of method, energy, punctuality, and perseverance in behalf of religion, it merely applies the injunction, "Let all things be done decently and in order." If it mean, as too often it does, securing the fullest benefits for the lowest cost, then it is utterly without scriptural countenance; sinking alike the example of divine goodness, and the express claim and standard of divine precept, "Let him that is taught in the word communicate to him that teacheth in all good things," while it affords a screen of apparent justice, to deeds of meanness and wrong against many who toil in God's vineyard, which implore redress from "the Lord of Sabaoth."

Many may well complain of small profit, enjoyment, and progress from the ministry. It were strange if their sordid state of heart allowed of profit; still more strange were it, if a God of justice and love blessed those who so meanly prize privileges beyond possible comprehension.

I. Testimony to Weekly Storing and Giving:—

The Lord Provost of Edinburgh stated from the chair at a public meeting, June 5, in proof of the power of Weekly Offerings, that his own church had thus paid off a chapel-debt of £3,600 in two years, being a weekly average of £34; other gifts meanwhile not at all diminishing.

A Presbyterian minister of Derry lately said, that the Editor's lecture in that city in June, 1860, had much improved his people's liberality. The deservedly beloved Mr. Maitland, of Walworth, told a public assembly, that he often hears country churches testify to the benefit derived by them from practising Weekly Offering. A deacon of a church in Lincolnshire says, that their Weekly Offering for general expenses brings in £110s. a month above their former average quarterly collections. A minister, speaking of the social, pecuniary, and spiritual progress of his people

since hearing a lecture on Weekly Offerings, says, that his friends speak of inviting the Editor to a meeting of congratulation concerning their improved condition. Two small London churches doubled their income by Weekly Offerings; the Sabbath school also raising threefold for missions. A London deacon wrote, July 1st, "I enclose stamps for 'Record 8,' and pray God that your efforts may be blessed in other places as they have been here."

A minister in Bucks wrote, June 25, "Incidental indications of the hold the subject has on the general community have frequently crossed my path lately, as I have been of late in more frequent intercourse with ministers. Much, very much is doing, which the day alone will declare." One in Kent says, "I am glad to find the good work is going on, and wish you increasing success." One in Gloucestershire says, "A religious education which does not include the principle of Weekly Offering is, in my humble opinion, incomplete." The — County Treasurer wrote, July 10, relative to a series of local lectures delivered there last year, "I am happy to say, I already find that where the Weekly Offering has been adopted, the contributions to the Union have considerably increased." A Somerset deacon says, "May the heaven spread, till it has leavened the whole church of Christ." One in Lancashire writes, "I am glad you are prosecuting the work you have in hand so vigorously—as good must follow from it."

At a Congregational Church tea-meeting, West Maitland, Tasmania, April 26, the Rev. R. T. Hills said from the chair, "When he came to the church, there were payments of pew rents, and of subscriptions to the Sustentation Fund, in the course of the year no less than forty collections, simply that the place might be kept open. Each of these collections was announced twice, so that he would have to make eighty announcements of collections in the year. He had no objections to collections for benevolent purposes; but he greatly objected to this system, and he had suggested therefore that they should do away with the pew rents and subscriptions for the minister's support, and have instead one common fund for all their expenditure, and that contributions to that fund should be received weekly, monthly, or quarterly; that the contributors should be furnished with envelopes in which to enclose the sums, and that they should drop them in the plates as they enter the church. By this plan the deacons would have the advantage of knowing beforehand the sums they would receive, and the contributors, by giving a little at a time, would not be inconvenienced. The receipts of the past quarter exceeded the average of the preceding twelve months."

A generous, thorough man of business, hearing the Editor advocate "Weekly Storing for God," adopted it at once. A deacon presently said reflectingly, concerning what of the stored fund was placed in the sanctuary box, "You must have a good business to do what you do." Ashamed to have his sacred duty thus canvassed, he now gives the total to the minister privately. But his brethren see the stimulant of his example. When will

church officers do God's work faithfully and magnanimously, without meddling or meanness? A lady asked this gentleman to aid a given object. Thanking her for informing him of it, he cheerfully gave her a sovereign, and promised one annually out of God's store. Others with equal and higher means, but without stores, declined, or gave her shillings or half-crowns, with no offer for the future.

A late casual fellow-traveller, himself one of the best examples of the storing practice, testified to the greatly improved contributions of his brethren, even from fitful Weekly Offerings unfed by stores, since the Editor visited them.

II. Notes from the Editor's Journal.

To his great surprise, the two ministers in London, of whom pre-eminently he could have desired this, have lately invited the Editor to preach expressly on the subject. He has advocated it in more London pulpits, between May 5 and July 21, than in any former equal period, i.e., Weigh-House, Walworth, Peckham Rye, Pembury, Southgate-road, Poultry, and Battle Bridge. The cordial testimony borne by the Tract Society's "Sunday at Home," June 20, to the success which has crowned their exertions, must greatly cheer and stimulate those who labour directly to promote conscientious and systematic giving. After the Editor's address on Finance in Edinburgh, May 29, to the Free Church General Assembly, a stranger accosted him in the street, "I wish to tell you, Sir, of the power of Weekly Offerings in my own town. At the disruption, our minister remained in the Kirk. A few friends worshipped in my house. I, a single man, devoted a shilling a Sabbath for expenses. Then a wife joined me in this. Then our children took their part. Other families followed. I have prospered, and am now Provost (Mayor), and we have a church, a minister, and a manse of our own." A gentleman of Aberdeen stated that the Sustentation Fund there had greatly improved, since the visit of Dr. Cather and the Editor in March. Several ministers testified to higher joy and liberality in giving around them, since similar visits.

The speeches delivered in the Free Church General Assembly, by Dr. Cather and the Editor, are being circulated by thousands among the Free Churches, and are recommended as the basis of simultaneous Sabbath sermons throughout the churches of that noble Christian fellowship. By earnest solicitation, the Editor has assented to spend (D.V.) six out of the next twelve months, in preaching and lecturing in principal places in Scotland. He the more willingly does this, from the belief that Scotland is ripe for such labours than either Ireland or England, and as an earnest clergyman lately observed, "by success among them, to provoke to jealousy the churches at home."

Concerning the recently formed Systematic Benevolence Society and its operations, as then brought under notice of the Assembly by Dr. Cather and the Editor, Dr. Buchanan said: "I have been for a long time connected with the subject, and have on various occasions attempted, in my own poor way, to bring my best thoughts regarding this matter

before the Assembly and the public. But sure I am that I never before heard anything on the subject of the claims of this fund, or as to the best way of putting them, for a moment to be compared to that which has fallen this day from the lips of our friend Mr. Ross, and our friend Dr. Cather, in their interesting addresses. Were the state of heart and mind which has been so beautifully described to us to-day, to pervade the membership of our church, then the contributions to this fund, and every other fund, would be yielded as freely as the fruit of the tree when it is fully ripe—yielded as that fruit which will drop spontaneously to the ground." The moderator, Dr. Candlish, said, "I cannot do justice to the feelings of intense delight with which, in common with all of you, I listened to the simple and noble eloquence of the friends who then addressed us. The more important point, however, is the doctrine taught by them as to the duty of systematic giving. That doctrine, as I am persuaded, is fitted to revolutionize, to a large extent, the habits of the Christian community. To give by fits and starts—to give upon casual or occasional impulses—to give in reply to special and urgent solicitations—to give as if giving were a pain to the giver, and a favour to the asker—is too much the present practice. What it is proposed to substitute is the practice of giving out of a consecrated store, laid up by God's people from week to week, as God may prosper them. I say from week to week, because that is the rule suggested. The principle, however, is not restricted to that rule, but is compatible with any fixed periodical rule of consecration, provided only it is real, and not nominal. * * * I hope that the application of it will be complete and prompt. And if it be so, I would anticipate not only the elevation of the great central and staple institute of our church to a far higher platform than it has hitherto occupied, but a far wider reform pervading the whole range of the church's action, and breathing into it Heaven's own spirit of blended law and love, the secret of true benevolence, as of all true liberty."

A strong proof of past, and promise of future progress is, the springing up of a thorough literature on giving. The Editor is often delighted to find local productions on this subject in the course of his travels, as lately the Rev. Mr. Wilson, of Dundee, and Mr. McAlister, of Armagh, presented him with admirable papers, issued to deepen the impression left by addresses among their friends.

The friend who caused to be circulated hundreds of tracts and books relating to Scriptural Beneficence among foreigners at Berlin, in 1857, with such known happy effects, generously circulated the Editor's "Catechism," "Christian Beneficence," and "Inquirer Directed," by thousands, in their own tongues, among the German and French Christians assembled at the Evangelical Conference at Geneva last month.

Ever enlarging experience proves, that Weekly Giving at God's house will be capricious and unproductive, without the divinely taught practice of laying by in store God's portion.

PRAYER.

Extracts from a London Pastor's Letter to one of his Deacons, during absence in the Country.

MY DEAR SIR,—I was thinking of the friends on Monday evening, at the hour of prayer; hence you will imagine how I was cheered by the account you gave of the attendance.

Prayer! Prayer! Prayer! is the life of the church. The great want of the world is a holy church, and the great want of the church is the Holy Spirit. Without the Holy Spirit all the angels of heaven could not convert a soul; but with the Holy Spirit all the angels would be unequal to celebrate the triumphs which even *we* may achieve in the cause of the Redeemer. And the Holy Spirit may be obtained by prayer. What, then, can equal the importance of prayer? The apostle Paul was inspired; he could raise the dead—he had seen Jesus Christ—he had been caught up into the third heaven, yet he casts himself on the prayers of the church, saying, "Brethren, pray for us." A praying people are the pledge of a prosperous ministry. The power for good exerted by them operates in three ways. They have power with the *minister*. Oh, it is an unspeakable solace and spur to a minister to know that the people dear to him in the bonds of the Gospel, use their influence with heaven for the success of his ministry. They have power with *men*, a life of communion with God makes us a power among men. Some rays of the excellent glory, caught in such communion, will shine on our characters, and make us burning lights in a dark world.

They have power with *God*. What hath not prayer wrought? It has stopped the mouths of lions, and quenched the violence of fire. It has stayed the sun in its course, and brought down showers of blessings from the clouds which hang around the throne of God.

Only let us, as a people, seek and foster among us the spirit of prayer, and we shall attempt great things, and expect great things, and the feeble shall be as David, and David as the angels of God. May our heavenly Father grant much of His favour and presence to the dear brethren who are to preach to you; above all, may it please Him "to give testimony to the word of His grace," that signs and wonders may be wrought in the name of the Lord Jesus.

The Sacred Scriptures.

THE SEVEN CHURCHES OF ASIA.

BY W. LOTHIAN, M.A.

LAODICEA.

"And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning (or chief) of the creation of God; I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot."—Rev. iii. 14–22.

We are now brought, in the course of these expository sketches, to the last of the epistles addressed to the seven Asiatic churches. It presents an affecting contrast to that addressed to the church in Philadelphia, which consisted almost entirely of encouragement and commendation: here there is nothing, in respect of the internal state of the church, but warning and reproof. Both epistles, however, contain the testimony of Him who cannot lie, and whose judgment is according to truth. The different state of religion in the two churches demanded a different mode of treatment; and however opposite their style, they were both dictated by mercy and love; for, "better are the wounds of a friend than the kisses of an enemy." In all the other churches there were at least some things worthy of commendation; but in this, amidst much ostentatious profession, there was nothing but indifference, formality, and spiritual pride, the sure forerunners of disease and decay.

The city of Laodicea was situated in Phrygia, on the borders of Syria, near the river Lycus, a tributary of the Meander. It lay to the south of Philadelphia, and about forty miles eastward of Ephesus; and in making the circuit of the seven churches, it would be most convenient to begin with Ephesus, and to end with Laodicea. It was a place of great antiquity and celebrity: its original name was Diopolis, then Rhoss, which was changed into Laodicea by Antiochus II., King of Syria, in honour of his wife Laodice. It is said to have been built on several small hills, and occupied a great extent of ground, surrounded with walls. Its trade was considerable, especially in black wool, which was highly esteemed for its silky softness; and being distant from the coast, its commerce was carried on through the medium of Ephesus, which might be considered as its seaport. Before its subjection to the Romans, it enjoyed a kind of popular government, and after that event was made the seat of the Roman governor or viceroy. Among other public buildings, it was adorned with a circus and three theatres of marble, the ruins of which still remain. The amphitheatre is said to have been capable of accommodating 30,000 spectators, and was probably the scene of martyrdom of some of the early Christians. There is no distinct account of the subsequent history of this city. It was frequently involved in the contests of the Saracens and Turks with the Greek emperors and the Crusaders, till it fell into decay, and is now absolutely without an inhabitant—a mournful instance of the instability of all earthly great-

ness—an affecting example of the just judgments of God—a scene of silence and desolation. The only remains of its original splendour are a few broken fragments of pillars, and some faint vestiges of an ancient church, besides the ruins of its theatres and circus, before alluded to. The only living creatures that inhabit the place are wolves, foxes, and jackals, whose fierceness deters the traveller from a minute or prolonged inspection. Like ancient Babylon, it is thus swept with the besom of destruction, and the wild beasts of the desert lie there, and cry in their desolate houses.—(Isa. xlii. 19–22.) Its present appearance presents, in fact, a fearful illustration of the threatening, "I will spue thee out of my mouth." It is supposed to have been greatly damaged by an earthquake, about the time of the Emperor Julian, and the appearance of the surrounding country, with the existence of a boiling spring in the neighbourhood, sanctions this conjecture. Such convulsions of nature were frequent in that locality, and are among the most potent instruments of divine wrath for chastising guilty cities and nations.—(Amos iv. 11.)

Laodicea was situated at no great distance from Colossæ (about twenty miles), and repeated mention is made of it in Paul's epistle to the church there. It is alluded to no less than five times in that epistle.—(See chapters ii. 1; iv. 18, 15, 16.) At that period, the church in Laodicea was in a flourishing condition, and occupied a prominent place in the affections of the great apostle of the Gentiles: hence he speaks of the great conflict (or agony of mind) which he had (as among other churches) for them in Laodicea, "And for as many as had not seen his face in the flesh." From that expression it has been supposed by some that Paul had never been in Laodicea, and that the church there had been planted by Epaphras, or some other evangelist; but this inference has been fairly doubted; for we are expressly informed, that Paul and his fellow-labourers "went throughout Phrygia," of which region Laodicea was one of the chief cities; and it is very unlikely that he would omit visiting such an important place. On a subsequent occasion, we are told that he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," which implies a careful and systematic survey.—(Acts xvi. 6; xviii. 23.) We may, therefore, conclude that all that is meant by the above expression is, that he had suffered great mental solicitude, not only for the churches in Colossæ and Laodicea, but for other Gentile Christians, to whom he was as yet personally unknown; and that the church in Laodicea had been founded by him during his itinerant labours in Phrygia. In his epistle to the Colossians, Paul speaks of an "epistle from Laodicea," which he desires might be read in their church—whence it has been inferred that he had written an epistle to

the Laodiceans, which is now lost; and an apocryphal writing, evidently spurious, is still preserved under that title; but there is no evidence that such an epistle was ever written. The apostle does not say "the epistle to Laodicea," but *from* that place. It is therefore supposed that he refers to the epistle to the Ephesians; and as both epistles seem to have been written about the same time, and sent by the same messenger, the church in Ephesus had been instructed to send their epistle to Laodicea, whence the Colossians were to procure it for perusal, and to transmit them in like manner to Laodicea.* Thus, the two epistles were to serve as a kind of circular letters, that all might reap the benefit of what was originally addressed to one; and this is the more probable, as all the three cities were in the neighbourhood of each other. But the epistle before us was directly addressed to the Laodicean church, at the distance of about thirty years; in which short space of time, a mournful change had taken place in their internal condition.

1. In the exposition of this passage, we may consider the *character* under which our Lord addresses this church: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." The Hebrew word, amen, signifies truth, fidelity, stability, and may be considered as explained in the next clause, "the faithful and true witness." It is generally added to the conclusion of prayers, to signify our acquiescence in the truth of the sentiments expressed, and our desire that the petitions presented may be granted.—(1 Cor. xiv. 16.) It was often used by our Saviour in prefacing any sentiment of more than usual importance, and is commonly translated "verily." As used here, it implies that He is infallibly true, yea, truth itself.—(John xiv. 6.) Following out this idea, He further styles himself "the faithful and true witness." The allusion is to chap. i. 5. As such, He came to reveal the perfections, purposes, and will of God to men; and all His declarations are worthy of implicit credit.—(John i. 18.) He is said to be given "for a witness," as well as "a leader and commander to the people" (Isa. lv. 4); and He said to Pilate, "For this cause came I into the world, that I should bear witness unto the truth."—(John xviii. 37.) He represents things to us as they really are, and can neither deceive, nor be deceived. His judgment and decisions are therefore infallibly just; and whether He approves or condemns, it is with the strictest impartiality, and without the possibility of prejudice or mistake. Churches and individuals must await His righteous award, and by that must stand or fall. This consideration was well fitted to rouse and alarm these lukewarm professors.

He further describes himself as "the beginning of the creation of God." This, and similar expressions applied to our Saviour, are adduced by Arians to prove that He is only a creature—the first and highest of created intelligences (compare Col. i. 15); but He is elsewhere described as "in the beginning with God," as "before all things;" and His goings forth, or operations, are said

to have been of old, even from everlasting. He is further represented as the Creator of the universe, "for all things were created by Him and for Him."—(John i. 1–3, 10; Col. i. 16, 17; Heb. i. 1–3.) But He, by whom all things were made, cannot be himself created. To say that He created all things as an instrument or subordinate agent, is inconsistent with the idea of creation, which supposes the exercise of divine perfections not transferable to a creature—infinite wisdom, power, and goodness. But the word (archee) signifies the efficient cause or origin of anything; it signifies, also, a sovereign power, and might be rendered Ruler or Head of the creation of God. So with the English word *power*.—(Compare Luke xii. 11; 1 Cor. xv. 24; Ephes. iii. 10.) In His twofold nature He is the Head, both of the old and new creation, and is thus possessed of supreme and universal dominion over the world and the church.—(Heb. ii. 8; Ephes. i. 20–23.)

2. The charge brought against this church (ver. 16.) The faithful and true witness declares, as in the case of the others, that "He knew their works;" He was perfectly acquainted with their real character and actions, and could not possibly approve of them, in respect either of their nature, motive, rule, or end. The members of the church were not, indeed, openly opposed to the doctrines of the Gospel; they had embraced no dangerous error, nor had they disgraced their profession by practising or tolerating any gross immorality; they kept up all the forms of religion, but the life and savour of true piety were evaporated; there was no correspondence or harmony between the language of their lips, and the state of their hearts; a fatal indifference marked their whole conduct and religious services. Had they never professed the Gospel at all, there would have been more hope of their spiritual state; or had they become decidedly cold, thrown aside the Christian name, and openly joined the ranks of Christ's enemies, He could have borne it more easily, and would have known how to deal with them. He could have wished "they were either cold or hot"—not that He literally approves of coldness or hostility. Their ingratitude would still have been great; but they would, at least, have appeared in their true colours; it would have been known to what master they belonged; it would not have been so dishonouring to the Christian name, so offensive to Him, or so injurious to others. But in their present dubious state, under the mask of friendship, they were really enemies to His cross, traitors in the camp, clothed and unprofitable servants; they were "lukewarm, and neither cold nor hot." Such a temporizing policy was highly displeasing to their Lord, and justly so. Lukewarmness in religion is a gross solecism and inconsistency. If it be true, it is so important as to claim our chief attention; it is worthy of the highest regard; it is an object to be pursued with the utmost assiduity. If false, let it be exposed and renounced at once, as a vile imposture; but to acknowledge its worth and value, and to be indifferent about its success, is the greatest contradiction and absurdity. It argues impiety and ingratitude towards God, and indifference to our own best interests, and

* See Macknight's Preface to the Colossians, section 1.

to the welfare of others. The lukewarm professor does not avowedly oppose religion, but he cares not whether it sink or swim; he gives it but a subordinate place in his heart; he makes no sacrifice to advance its interests; he allows business, pleasure, gain, the precedence in his thoughts. If it prosper, well; if it decline, he makes no effort to arrest its downward course, but allows himself to be carried along with the stream. He talks much about charity and moderation, stigmatises the truly earnest in religion as enthusiasts, as pharisaical, as righteous overmuch. Gallio like, he cares for none of these things; he tries to serve two masters, and pleases neither; to unite the service of God and mammon, which our Lord pronounces impracticable; to have the credit of religion, without the reality. There is no warmth in his piety, no fervour of spirit, no work of faith or labour of love. Of such the Saviour says, "I would that thou wert either cold or hot, for me or for mine adversaries; there is no neutrality in this warfare; he that is not with me is against me."

3. Observe the *threatening* annexed to this charge—"So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (literally, I am about to eject thee from my mouth). The Saviour reiterates the charge to give emphasis to the warning, that they might not pretend ignorance, and that all might know the cause of His displeasure. The allusion is to the effect produced by lukewarm water when taken into the mouth, to create nausea, and provoke vomiting; hence it acts as an emetic, and is rejected with disgust. The phrase is expressive of loathing and abhorrence, and shows how offensive indifference or neutrality in religion is to the Saviour. So the land of Canaan is said to have "spued out" its cruel, idolatrous, and impure inhabitants.—(Lev. xviii. 28.)

4. Consider the *delusion* under which these Laodiceans laboured respecting their spiritual condition. "Thou sayest, I am rich and increased with goods, and have need of nothing." Though they might not, in so many words, speak in this boasting manner respecting their state, these were the sentiments of their hearts—this was the practical language of their conduct; they were perfectly satisfied with themselves, and it was well known to Him who could detect the spirit of pride and self-esteem by which they were actuated, and who knows what is in man. "They said they were rich." Some of the members of this church might be in affluent worldly circumstances, and might be disposed to glory in their riches, and to look down with neglect or contempt on their poorer brethren; but it is more likely that the expression is used in a figurative sense, and refers to their supposed affluence in spiritual things—they esteemed themselves rich, in the extent of their religious knowledge—in the number and variety of their spiritual gifts—in the talents and eloquence of their teachers—in the multiplicity of their religious observances—in their apostolic order and primitive purity. They further supposed that they were "increased in goods;" that they were making rapid progress in these attainments; that they were come to a state of maturity in the divine life; that they were

more established in the faith than when they first believed, and in a more flourishing condition than when the apostles laboured among them. They supposed they had reached the summit of Christian perfection, and "stood in need of nothing" to render their religious character complete.—(Psa. xxx. 6.) They were like the rich young man in the Gospel, who imagined he had kept all the commandments of God from his youth up; they were ready to say, with the Pharisees in the parable, "God, I thank thee that I am not as other men." Their spirit was the very reverse of that of the church in Smyrna, who, in the midst of poverty and tribulation, were pronounced truly "rich."—(Rev. ii. 9.) The words "increased in goods," signify, "I have enriched myself." They depended on their own strength and wisdom in the prosecution of their Christian course, not on the upholding grace of God; like the proud city of Babylon, they were ready to say, "I shall not sit as a widow, neither shall I know the loss of children;" or the boasting Nebuchadnezzar, "Is not this great Babylon that I have built, by the might of my power, and for the honour of my majesty?" or those mentioned by the prophet Habakkuk, who sacrificed to their own net and burned incense to their own drag; or like the vain-glorious Corinthians, who thought themselves full, and rich, and able to "reign as kings" without the apostle's aid"—(1 Cor. iv. 8); they spoke and acted as if they needed no further instruction—no additional supplies of grace; as if they were no longer children who required to be led, but were able to walk alone. They forgot that they had nothing but what they had received; and that, both with regard to temporal and spiritual supplies, it is God that giveth us power to get wealth.

5. The *discovery* which the Saviour makes of their true character and state. "They knew, that is, they considered not that they were wretched and miserable, and poor and blind and naked." The multiplication of these epithets is intended to show, with the greater emphasis, the mournful condition into which this church had brought herself, in the midst of all her boasted fulness; and nothing can be more descriptive of a state of utter destitution. With the definite article prefixed, the expression properly signifies "thou art the wretched one," by way of eminence—of all others the poor, but unhappy—not only blind, but most fit object of commiseration—to be not only naked! Under this plausible exterior there was no true life or comfort—they were trying to impose on themselves and others—yea, on the omniscient Saviour himself. Instead of being, as they supposed, objects of congratulation, they were more to be pitied than envied. Had they been aware of their true state, there would have been the greater hope of their recovery; but they were ignorant of it, and this rendered their condition the more deplorable: they were like the hungry man who dreams that he is in the midst of plenty, or like the poor maniac, who mistakes his cell for a palace, and his chains for the insignia of royalty.

6. Notice the *exhortation* addressed to the church: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

How true is it that God's ways and thoughts are not as ours! It has been observed that there are none of the churches of whom such severe things are said, and there is none to whom such words of tender affection are addressed, or such great and precious promises are made; for "where sin abounded, grace much more abounds." The expression, "I counsel thee," is not to be viewed as a mere advice, which they were at liberty to receive or reject at pleasure. The counsels of Christ have the force of positive commands; but the admonition is thrown into this form as tempering fidelity with kindness, and is such language as one friend might address to another whom he sees neglecting his true interest or proper duty; the remedy is adapted to the case. In allusion to their spiritual poverty, they are offered gold; to meet their nakedness, they are advised to provide themselves with raiment; and to cure their spiritual blindness, they are directed to apply ointment (collyrium) to their eyes. By the gold we may understand the blessings of salvation in general, with a special reference to faith, which is said to be more precious than gold tried or refined by the fire, as the spring of all true comfort and holiness. The "white raiment" may represent the righteousness of Christ imputed to the sinner by faith, and which is unto all and upon all them that believe; it doubtless includes also the work of sanctification, wrought in the heart by the Holy Spirit, by which believers are made meet for the heavenly inheritance.—(Compare chap. xx. 8.) The eye-salve refers to the anointing of the Holy Ghost, to which allusion is elsewhere made.—(2 Cor. i. 21, 22; 1 John ii. 20, 27). By this unction from the Holy One the eyes of the understanding are enlightened to perceive the beauty, harmony, and importance of divine truth, and to behold the glory of God in the face of Jesus Christ.

Our Lord further directs them to buy these blessings from Him, as the appointed medium of all spiritual gifts.—(Compare Matt. xi. 28; John iv. 10; vii. 37.) These benefits are freely bestowed as the gift of God, without money and without price (Isa. lv. 1, 2); how, then, are they said to be bought? The individuals addressed were poor, and had nothing wherewith to purchase them; but the expression intimates that they must be had at whatever sacrifice—that we must be prepared to give up every thing for them—our own righteousness—our sinful ways—the world—our dearest friends, yea, life itself. So we are commanded to buy the truth and sell it not. And so with the men who found the hidden treasure and the pearl of great price; they sold all that they had to gain the object of their search.

7. Observe, again, the *reason* assigned for this counsel (verse 19), "As many as I love I rebuke and chasten; be zealous, therefore, and repent." How strange that persons such as those whose character had been before described, should yet be spoken of as the objects of the Saviour's love! This is not the "manner of men, O Lord!" The same sentiment occurs in Prov. iii. 12, and is quoted and amplified by the apostle to the Hebrews, chap. xii. 5, 6. This church was indeed in a lamentable state of backsliding, but they had not finally

apostatized, and the solemn reproof addressed to them were the evidence of the Saviour's gracious regard. Had He not loved them; He would have left them to themselves; but He was still unwilling to give them up.—(Hos. xi. 8.) Like a tender parent, He would chastise, but would not disown them; as is said of Ephraim, "His bowels were moved for them, His repetitions were kindled together." To be merely chastened does not necessarily prove our sonship; but all God's genuine sons are rebuked and disciplined for their profit, to make them partakers of His holiness, and as the evidence of their Father's love. As they tendered His favour, therefore, and their own safety and happiness, it behooved them to awake from their delusion, to lay aside sloth and lukewarmness, to repent of their past indifference and remissness, to improve their future opportunities, and to exhibit a holy, enlightened and steady zeal for the purity of the Gospel, for the prosperity and peace of the church, for the welfare of each other's soul, for the conversion of sinners, and for the glory of God.—(Gal. iv. 18.)

8. Consider the *gracious overture* made to this church. "Behold, I stand at the door and knock." The Saviour had, indeed, withdrawn His gracious presence from them, but He had not finally left them. He only designed to try them, and to rouse them to a sense of their guilt and danger. He was still waiting to be gracious; yea, He was calling upon them to admit Him again, as it were, into the midst of them; and on the first appearance of contrition, as soon as they showed a disposition to return to their duty. He would forgive and forget all that was past; He would come unto them and make His abode with them, and would manifest himself to them as He does not unto the world. The language is most tender and affecting, and the announcement well deserves to be ushered in with a note of admiration, "Behold, I stand." It corresponds with Song v. 2. The words imply that the hearts of men are naturally *shut* against the Saviour; they are pre-occupied with a thousand interfering objects; with the cares of this life—the riches, honours, and pleasures of the world, and they see no beauty in Him that they should desire Him! Pride, prejudice, self-righteousness, unbelief, the love of sin and of the world, are like so many bars and bolts, by which the heart is closed to the reception of divine truth.

(2.) It is implied that the Saviour is desirous of admission into the hearts of men. "I stand and knock." What astonishing condescension that the Son of God should thus humble himself! It is thought a great mark of condescension for a sovereign prince to admit a poor subject into his presence; how much more if he should deign to visit him—to knock at his door, and to share in his humble repeat! But what are earthly princes compared to Him who is King of kings and Lord of lords? The original word is expressive of continued action, "I have stood." What patience is here! that He should not only come to the door, but *continue* to knock, standing without and waiting for admission. To allow a stranger to stand knocking, is esteemed a mark of disrespect, and is resented

as such; yet Christ is allowed to stand without till, to use the words of the Song, "His head is filled with dew, and His locks with the drops of the night." And how long does He bear with the perversity and impotence of men! how often does He renew His visits, and repeat His invitations! He knocks by the preaching of the Gospel, by the warnings, threatenings, invitations, and promises of the word, by the admonitions of conscience, by providential dispensations, and especially by the strivings of His Spirit, whose office it is to testify of Christ and to convince the world of sin.

(3.) It is implied that it is the duty of men to *open* their hearts to Christ. In the highest sense it is the prerogative of God to open the heart (Acts xvi. 14; 2 Cor. iv. 6), but this He does by presenting suitable motives; and by the use of appropriate means, and we are bound to attend to these. He deals with us as rational creatures—as free moral agents, who are capable of appreciating the value of what is set before us, and of being wrought on by suitable arguments. He will not force His way; He will not save men against their will. He knocks, and they must open; thus He commands all men to repent and believe the Gospel—to turn from their evil ways—to cast away from them all their transgressions, and to make them a new heart and a new spirit; and it is by complying with these commands that they are converted and saved. And who will dare to say that He commands what is impracticable? that He requires impossibilities, or that we are at liberty to refuse or disobey? It is want of will alone that prevents compliance; we come not, because we will not; but this is an aggravation, not an extenuation of our guilt. We are apt to embrace wrong notions on the subject, to view God with suspicion and distrust; but the unwillingness is on our side, not on His. He would gather sinners, but *they* will not.—(Matt. xxiii. 37; John v. 40.)

(4.) It is intimated that those who comply with the Saviour's call shall certainly be *admitted* to His favour and friendship: "If any man hear my voice and open the door, I will come to him and sup with him, and he with me." The promise is as extensive as we could wish. Though the church in Laodicea should, as a body, disobey the call, this would be no disadvantage to those who should comply; and so with the Gospel call in general. If "any man," whatever may have been his previous character or views—whatever his circumstances in life—to whatever nation, sect, or party he may belong—shall hear the Saviour's voice and welcome Him in, he shall in no wise be cast out; the Saviour will "come in and sup with him." To feast together is the symbol of confidence, reconciliation, and friendship.—(Gen. xliii. 16.) It further implies mutual happiness and satisfaction. It exhibits the high honour and blessed privileges peculiar to believers, and the happiness of a religious life; they feast on the tokens of His love and peace, on His word, promises, and ordinances; and a mutual intercourse is maintained between them, which terminates in the light, purity, and blessedness of heaven.—(Chap. xix; Luke xxii. 28—30.)

9. Consider, finally, the future *recompence*

of reward. "To him that overcometh will I grant to sit with me in my throne." The victorious soldier of the cross shares both in the trials and in the triumphs of his Lord; for if we suffer we shall also reign with Him. What did the Saviour overcome? Not inward corruption, for He was without sin; but outward conflicts—the temptations of Satan. The frowns and the allurements of the world, its riches, honours and pleasures—all were within His reach, but He nobly rejected them all—He became poor—took on Him the form of a servant—and had not where to lay His head. He sought not honour from man; He would not consent to be made an earthly king; ease, luxury and self-indulgence had no power to seduce Him. He overcame the natural aversion to shame, suffering, and death. He might easily have escaped from His enemies, but He voluntarily endured the contradiction of sinners against himself, and set His face to go up to Jerusalem. He overcame, in the mysterious conflict He had to sustain with the powers of darkness—the prince of this world found nothing in Him; and He received His reward, and "sat down with the Father on His throne," angels and authorities and powers being made subject to Him. Now the same enemies withstand our course, and must be overcome by faith, and a similar prize awaits the successful combatant. "To sit with Christ in His throne," implies fellowship with Him, and conformity to Him; security, rest, and dignity. Is He a priest upon His throne? They are made kings and priests unto God, and shall reign for ever and ever; their honour, interest, and happiness are identified. "The glory which thou hast given me," He says, "I have given them." Yet there is an essential difference between Christ and His people. He overcame by power, they by grace; He is exalted by merit, they through mercy; He is the giver, they are the receivers; He sits in the midst of the throne to receive universal homage, they fall down before the throne, and lay their crowns at His feet. As God-man, Mediator, His glory is personal and incommunicable.

This Epistle, like all the others, concludes with the usual formula, "He that hath an ear, let him hear what the Spirit saith unto the churches;" teaching us that it is the voice of God speaking by His Holy Spirit, and not the word of man; and that the warnings and admonitions contained in these epistles concern not only the particular church to which they were originally addressed, or the Christians of that remote period, but all the churches of God, in every age, and in every part of the world; the same causes will produce the same effects, and if the voice of the Spirit be disregarded, the same or similar judgments may be expected to ensue. If our British churches "leave their first love," we have cause to fear that He will come upon them quickly, and "remove the candlestick out of its place except they repent." They may be called to "suffer tribulation," but it is only for a short while, and if faithful unto death "they shall receive the crown of life." If we tolerate errors in doctrine, or corruptions in practice, He will come and "fight against us with the sword of His mouth;" and if we repent not of our evil deeds, while space is given for repent-

ance, we may expect to be "cast into great tribulation." If we are satisfied with a name to live, while we are dead, He will "come upon us as a thief," and blot our names out of the book of life. If we "hold fast that which we have," He will suffer no man to take our crown; but if we fall into a lukewarm state, He will reject us with abhorrence. He that hath an ear to hear, or a heart to understand, or a conscience to feel, let him hear what the Spirit saith unto the churches.

PRESENT STATE OF LAODICEA.

The Rev. Francis Arundell writes:—"This city, called by the Turks Eskihissar, or Old Castle, according to the geography of the ancients, was situated upon six or seven hills, taking up a vast compass of ground. To the north and north-east of it runs the river Lycus, at about a mile and a-half distance, but more nearly watered by two little rivers, Asopus and Caper. It is now utterly desolated, and without an inhabitant, except wolves, and jackals, and foxes; but the ruins show sufficiently what it has been formerly—the three theatres and the circus adding much to the stateliness of it, and arguing its greatness." Referring to the latter, he says, "Perhaps in this very amphitheatre the followers of a crucified Redeemer were exposed to the fury of wild beasts, by the order of the same Trajan, of whose character the predominant lines were clemency and benevolence. At the south-west corner of the city there are some small ruins of a church, in which are fragments of a pillar or two, of Cipolino marble." Pocock mentions among the remains of a very grand building, two pillars, about a foot and-a-half in diameter, which appeared to be oriental jasper agate. Speaking of the volcanic appearance of the adjacent mountains, Dr. Chandler says, "One or more of these mountains, perhaps, has burned, and it may be suspected that the surface of the country, Laodicea in particular, has in some places been formed from its own bowels. To a country such as this, how awfully appropriate is the message of the Apocalypse, 'Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'"

Among the ruins seen by Dr. Chandler was an amphitheatre in a hollow; the form oblong; the area about 1000 feet in extent, with many seats remaining. At the west-end there was a wide vaulted passage, designed for the horses and chariots, about 140 feet long. The entrance, from without, is choked up, except a small aperture at which the light enters; and the soil has risen above the impost of the interior arch. This has an inscription on the

mouldings, in large characters in Greek, bearing that it was erected in the reigns of the Emperors Titus and Trajan. "On the north side of the amphitheatre, towards the west-end, are the ruins of an extensive edifice. They consist of many piers and arches of stone, with pedestals and marble fragments, erected, as the inscription bears, to a citizen distinguished for his public services. From this ruin you see the Odeum (or Music Hall) which fronted southward. The seats remain in the side of the hill. The proscenium lies in a confused heap. The whole was of marble. Sculpture had been lavished on it, and the style partook less of Grecian taste than Roman magnificence. Beyond the Odeum are some marble arches standing, with pieces of massive wall, the ruin, as is conjectured, of a gymnasium. This fabric, with one at a small distance, has been re-edified, probably after an earthquake, to which calamity Laodicea was remarkably subject. Westward from it are three marble arches, crossing a dry valley as a bridge. Many traces of the city wall may be seen, with broken columns and pieces of marble used in later repairs. Within, the whole surface is strewn with pedestals and fragments. The luxury of the citizens may be inferred from their sumptuous buildings, and from two capacious theatres in the side of the hill, fronting northward and westward, each with its seats rising in numerous rows, one above another. Beneath the hill, on the north, are stone sarcophagi, broken, subverted, or sunk in the ground."

"Laodicea," says Dr. Smith, "is utterly desolate, and without any inhabitants, except wolves, and jackals, and foxes. It can boast of no human inhabitants, except occasionally when wandering Turcomans pitch their tents in its spacious amphitheatre." "Eskihissar," says Mr. Lindsay, in his visit to the seven churches, "close to ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill. Unhappily, neither could read at all; the copy, therefore, of the New Testament, which I intended for this church, I left with that of Denizli, the offspring, and poor remains of Laodicea and Colosse." "The prayers of the Mahomedan mosque," says another writer, "are the only prayers heard near the yet splendid ruins of the city, on which the prophetic denunciation seems to have been fully executed in its utter rejection as a church." (Quoted by Dr. Samuel Wills, in his discourses on the Seven Churches of Asia.)

Elgin, Morayshire, Nov. 9, 1861.

IS THE MATTER SETTLED?—"Is the matter settled between you and God?" I asked solemnly of one whose declining health forewarned us to expect her early removal from this world. "Oh, yes, Sir," was her calm reply. "How did you get it settled?" "Oh, the Lord Jesus Christ settled it for me." "And when did He do it for you?" I inquired. "When He died on the cross for my sins." How long is it since you knew this blessed and consoling fact?" The answer was readily given: "About twelve months ago." Anxious, however, to

ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?" She at once replied, "I read in the Bible, and believed what I read."

And now, dear reader, have you read in the Bible and believed what you have read? It is written, "Christ Jesus came into the world to save sinners," 1 Tim. i. 15. Does this bring comfort to your soul? Do you believe this "faithful saying?"

Essays.

FOSTER, HALL, AND FULLER.

DAVID had his "Mighties," and so have the Baptist body. Their great men have borne a larger proportion to the numbers of the community, perhaps, than those of any other denomination. In our own days, the first place was occupied by Fuller, Foster, and Hall. The death of Fuller was a heavy blow, from the position he held in the Mission. That of Hall caused a deep, a painful, and a general sensation. Not so that of Foster. He had, in some degree, for a considerable period, belonged to the past. His habits of retirement were such, that he had been seldom seen in public; and for many years his pen, too, according to appearances, had been motionless. He had, moreover, during life, none of the advantages either of the living voice or of locomotion, through both of which some of his contemporaries were enabled to take so powerful a hold of the public mind. The preaching of Hall, notwithstanding his aversion to anniversary and deputation labour, which kept him very much at his own fireside,—contributed, perhaps, not less than his writings, to the extraordinary interest with which mankind regarded him. As a writer, he was only the first of a multitude, some of whom followed hard after him; as a preacher, he stood alone: and, in the life of a stranger, it formed an era to hear him. Through the eye, his person was pictured on the mind in colours which never faded; while the tones of that voice, which moved more than music, long continued to live in the ear. The point in view was still more strikingly exemplified in the history of Andrew Fuller—a pillar of his own community, and an object of love and veneration to good men of all sects, in both kingdoms. No other English Deputation ever exerted such an influence over the mind and heart of Scotland. Men of all parties vied in attentions to his person, and in endeavours to promote his object. Once seen and heard, he was remembered for ever. As a personal object of British popular regard, Fuller surpassed Hall as much as Hall surpassed Foster; and these different degrees of interest were very mainly attributable to the different

degrees in which the parties, respectively, came into contact with the living world of mankind. How few of Foster's coevals can boast the honour of having even seen him! How few personal anecdotes, of any description, are afloat concerning him! He is known only by his works. Beyond a very limited circle, with respect to himself, personally, the generation to come would have been in a condition much the same as the present, but for his copious "Life and Letters."

The degrees of personal popularity which attached to these three distinguished men, have already almost ceased to be noticeable. They will very shortly be placed on a level, with all their heads, like those of the men of Mangaia, of an equal height. The critical problem to be now solved, therefore, is the probable term of duration of this equality. We think it will not be very long. We predict with confidence that, a hundred years hence, the Essayist will be far ahead both of the Sacred Orator and of the Polemic Divine. There are many now among us, who could write "The Gospel Worthy of all Acceptation," "The Gospel its own Witness," and "The Calvinistic and Socinian Systems Compared;" but it is otherwise with the Essays on a man's writing "Memoirs of Himself," and "Decision of Character." Generations, centuries, may pass away before the appearance of works which shall admit of advantageous comparison with them. Hall himself is not more hopefully circumstanced as compared with Foster. That extraordinary man never did justice to himself; he never even approached it, or, in fact, attempted it. His writings will, indeed, last as long as our language retains its purity; and the ages to come will prize their worth and admire their beauty; but from them alone they will be enabled to form only a very imperfect estimate of the incomparable genius that produced them. In order to this, posterity must draw very largely on contemporaneous history. Hall's case, in this respect, will much resemble that of Longinus. Although Hall's productions are more ample and various than those of the

Great Critic, yet still they must be looked upon merely as specimens of powers which were never fully developed. Hall published nothing adequate to his transcendent abilities. His reviews have been frequently equalled, and often surpassed. In fact, he cherished an avowed, an unconquerable aversion to this species of literary labour; and hence his few attempts in that way may be considered as task-work. His "Apology for the Freedom of the Press," although a brief, is a brilliant production. While exhibiting an invaluable body of just principles, it presents a specimen of reasoning and eloquence never exceeded. When he penned this work, he was deeply in earnest, and largely shared in the fearful emotion of the exciting times then passing over the world. The next occasion on which he put forth any considerable portion of his strength, was in the controversy respecting "Terms of Communion," which, doubtless, called forth a great display of intellectual vigour—almost the only thing, indeed, that could be displayed in a case which required little learning and less philosophy, and in which genius was rather a cumbrance than a help. It was very much an affair of argument, subtlety, and eloquence; and of these there is a splendid profusion. These are Hall's master-pieces. Some of his single sermons are magnificent productions, and his tracts and smaller pieces give intimation of perfect powers; but on the two forementioned works only were his faculties strenuously exercised; and from these alone can any just notion be formed of the vast range and wonderful versatility of his powers. Concerning these works, however, as well as everything else he did, we affirm that Hall only did admirably what many have done well; and what many now alive could do in a manner little inferior to his performances. Hall's glory was to excel in a race where the competitors were multitudinous. He surpassed mankind in their own way; he did best what many were doing with various, and some with high degrees of success. None of his writings is strongly marked by that which is the distinguishing attribute of genius—originality. This is the more remarkable, since, beyond controversy, his genius was of the very first order. Fuller, while a man of colossal intellect, which, like a lion gnawing the very bones of his victim,

enabled him to grind the elements or principles of an error or heresy to powder, was not, in the customary sense, a man of genius; yet it is a fact that his writings abound in a certain sort of originality. He had not a spark of fancy; but the native resources of his understanding were boundless. How, then, shall we account for Hall's defect in this matter? We may do so partly from his subjects, and partly from his habits. His subjects, whether sacred or secular, with the exception of the "Apology," were all, strictly speaking, common-place, and mostly professional. In their management, no doubt, occasional strokes of originality were admissible, and such are actually to be found; but that quality was not absolutely demanded, and, where it exists, it is rather an exotic than an indigenous production. It is exceedingly to be regretted, that, like Fuller and Foster, he did not step forth beyond the bounds of his professional territory, and bestow upon a needy world a portion of that ethical opulence which the Almighty Creator had so abundantly bestowed upon him. His intellectual stores and powers were such as would have enabled him to become a benefactor to his country and to mankind, far beyond the most gifted of his contemporaries. But his habits were adverse to the resolute devotion and persevering industry indispensable to success. He was social, and he was indolent. With his friend and his book, he whiled away time sufficient to have enabled him to rear monuments of his genius to the honour of his God, which would have outlived empires. His affliction, which oftentimes rendered writing intolerably painful, added to his habits, completed the misfortune; and the wonder is, all things considered, that we obtained so much.

Foster, it is allowed on all hands, was a man of gigantic powers. In the cast and general character of his intellect, he had more in common with Fuller than with Hall. In depth of thought, he greatly surpassed Fuller; but in force of imagination, he was much inferior to Hall. His intellectual horizon was far more extended than that of Fuller; but the sun which lightened it, shone less resplendently. Many parts of his dominion were dim through distance; on others, mist and darkness occasionally brooded; while that of Fuller was ever clear as summer's noon. His imagination was Mil-

tonic; it consisted rather in the power of creation than in the power of colouring. Its province was rather to give being, than to weave robes of beauty. We vainly look, in his ponderous paragraphs, for those entrancing flashes which illumine the pages of Hall. Hall naturally excelled in mirthful wit; Foster, in torturing sarcasm. Hall stung like the thorn of the rose; Foster crushed like the falling rock. Hall, however, when he was roused by evil, abounded in sarcasm which not only scorched but consumed; Foster's attempts at wit resemble the jests of Demosthenes.

Foster's grand characteristic is originality. In the fullest sense of the term, he was original; equally as it respects his subject, his thoughts, and his diction. His principal productions are of an ever-enduring character. Their interest is imperishable. His volume of Essays is a book, not merely for Christians, but for mankind; they are already known and prized in every country acquainted with the use of letters; and they will spread with the spread of knowledge through the whole earth. His work on "Popular Ignorance" is a publication of still greater value. Its

worth, in fact, can hardly be estimated. Highly as it has been already prized by enlightened men of every class, a celebrity yet awaits it which the present age is not qualified to confer. The evil which it so profoundly explores, so philosophically expounds, and so pathetically laments, is still too prevalent to admit of a general and a just appreciation of this extraordinary production. It is a vast storehouse of the highest moral truth, laid up in language worthy of the author of "Paradise Lost."

Foster's smaller pieces are all elaborated with the utmost attention both to thought and to expression. His best thing, in this way, is his "Introductory Essay to Doddridge's Rise and Progress." This Essay, of itself, is a considerable volume, amounting to no less than 162 closely printed pages. At the time of its appearance, 1825, it produced a very general and strong sensation. Next to this piece, in point of merit, is his character of Hall, in Gregory's Memoirs. But for spirit, power, passion, and effective eloquence, the best article he ever produced was his "Defence of the Serampore Missionaries."

J. C.

Biography.

MR. JAMES SHAW.

MR. JAMES SHAW, the subject of this sketch, was born at Ashton-under-Lyne, in the year 1812. As much of his early history as is known is soon told, for in the documents left behind him, not much is said of that part of his life. It is to his friends a source of regret that during his last illness he destroyed many of his valuable papers, amongst which were those which contained many incidents of his early days, and much of his labours and experience during the latter part of his course. This was, doubtless, owing to his extreme modesty, and his wish for them not to appear before the public after his decease.

When James was very young, his father was removed by death to the unseen world, when the sole care and training of a numerous family rested entirely on his widowed mother. At an early age he was sent, along with his brothers and sisters, to the Sabbath school

in connexion with the congregation of that excellent and devoted servant of the Most High, the late Rev. J. Sutcliffe. While yet in his early years, there appeared many indications of seriousness and deep thought, which his pastor and his pious Sunday-school teacher fondly hoped would ripen into decided piety and devotedness to God; nor were the hopes thus cherished disappointed. He became deeply impressed under the faithful preaching of the word, and from the lessons and the pious counsel of his teacher. The word came with power, and with the Holy Spirit. If he had taken any pleasure in evil, or in sinful companions, these things ceased to have any attraction for him; his delight was in the law of the Lord, and in the society of His people. Being naturally of a modest and retiring disposition, he sought more to profess his faith in the Lord Jesus Christ in solitude, than to

make a profession of godliness before the world. It was not till the year 1832 that he resolved to unite himself to the people of God in church fellowship, being then about twenty years of age. The light which had been in some measure hid must now shine forth; he sought admission to the church, thereby to profess the name of Christ before the world, and publicly to declare himself on the Lord's side. Mr. Sutcliffe and the church welcomed him as a brother beloved. Then it was that he resolved, in the strength of divine grace, that he would live to God, and present himself to Him a living sacrifice, which was his reasonable service. Mr. Shaw then became a valuable labourer in the vineyard of his divine Master, in almost every department of Christian usefulness, both in the church and in the Sabbath school. By close self-application for many years, and by richly storing his mind with divine truth, he prepared himself for becoming a teacher of others, and an example to his own brothers and sisters. He received an appointment as a teacher of a class of youths, for whose spiritual welfare he laboured with zeal and perseverance. After being engaged for some years in the work, he was appointed to the office of general secretary to all the schools in connexion with that honoured sanctuary, which office he sustained for many years with credit to himself, and with great profit to the institution. During this time Mr. Shaw was united to a daughter of the late Mr. James Bradbury, one of the most pious and devoted of men, a deacon of the church, a man eminently of a meek and quiet spirit, of earnest piety and devotedness to God, and whose praise is still in the churches where he was known.

In the year 1848, at the request of the minister and deacons, Mr. Shaw was one of the first to volunteer to leave the scene of his early associations and affections, for the purpose of extending the cause of evangelical religion in the town, by the establishment of a new interest at the west-end, the large chapel in Albion-street having become too small for the numbers anxious to attend on the faithful ministry of Mr. Sutcliffe.

Mr. Shaw cast his whole heart into the new work, nor did his zeal abate at the sight of any small difficulty that might present itself. In labours he was abundant, and when he saw that the

work was attended with a divine blessing, he was satisfied that the cause was of God, and must prosper. He was so anxious to see the prosperity of the church, that it is believed that he often laboured, in connexion with it and the Sabbath school, to the injury of his own health. Many of us recollect with what ardour he entered upon that work, which ended in the erection of our large chapel at Ryecroft, and with what efficiency, as secretary to the building committee, he conducted its affairs. Often has he been known to toil when those for whose benefit he was labouring knew nothing of it. Often has he manifested deep anxiety for the temporal concerns of the cause, that it should obey the injunction, "Owe no man anything." As a teacher of the select class of young men, he was faithful, earnest, watching for souls as one who must give account; his chief concern for those committed to his care was, that they might be brought to decide for Christ. He was sometimes disappointed in young men, upon whose minds he fondly hoped divine truth had taken a firm hold; and at times, after the labours of the Sabbath were over, he would mourn over the indifference of others, and would be ready to relinquish the work, in order, as he said, that some more earnest and faithful teacher might take his place. Had it not been for the tokens of the divine favour which attended his efforts, and the encouragement given to him by his Christian brethren engaged in the same good work, he would most surely have put his resolve into force. Mr. Shaw would often follow the appeals made in the class by friendly epistles of a more personal nature, which he was well able to do, believing that where impressions had been made on the mind they would by such means be deepened; or, where the lessons had failed to produce any beneficial results, an earnest appeal to the heart and the conscience might be attended with better success.

The rich vein of pious sentiment which runs through his letters and correspondence shows what manner of spirit he was of. Many of his friendly letters, addressed to those for whose spiritual state he was deeply concerned, wore the stamp of deep anxiety for their present and eternal welfare; they were pervaded by that Christian meekness which showed how little of self and self-dependence were in his work, and how ardently he desired the salvation of

souls, and the advancement of the Redeemer's kingdom in the world, and that he laboured in strong faith that God would bless the instrumentality of His own word for the advancement of His own glory. Writing to a young man, for whose best interests he was deeply concerned, he says:—

"I have observed for some time past that you are a young man who appears to have thought a little concerning your precious soul. May I be permitted to ask, Have not the appeals which have been made of late by our pastor from the pulpit, and the week-evening addresses at the prayer meetings, been calculated to arouse—to make deep and serious impressions. I always feel glad when any person, especially in youth, begins to act with decision and earnestness, and to some good purpose, even in worldly matters. How much more should this be the case in reference to the soul, to God, and to eternal things! I hope you will not let temporal things absorb all your affections. It is all very well to mind the things of time, but when any are unconcerned about labouring for the best interests of Christ's kingdom, He will not own them when He comes to judge the world at last. How foolish, then, are those who, from month to month and from year to year, disregard the Saviour's calls. I hope you have pondered much about our pastor's appeals on indecision, and that by God's help you will think and act to purpose. Do not stifle impressions on these the best of things. May the Spirit of God never let you be satisfied with anything less than giving your whole heart at once to the Saviour. Delay, you know, is dangerous. If you trifle with convictions of sin too long, a continuance in it will have a doubly hardening tendency, which you may have to repent of. Give every attention to these things, and labour above everything else for your own salvation, and then strive to bring others to the Saviour too.—For the present believe me your well-wisher, "J. SHAW."

While Mr. Shaw zealously laboured for the best interests of the young people of the Sunday school, and while he continually watched over the spiritual concerns of the congregation, he was, if possible, still more anxious about the spiritual welfare of his own immediate relatives. Writing to one for whom he had long toiled and prayed, but who still remained undecided, and who made the inconsistencies of professors of religion an excuse for neglecting the "one thing needful," he says:—

"Whatever stumbling-block may be in your way in the conduct of professors of religion, the consequences of which will be all their own, if you believe that God has given us a revelation of His will—if your practice does not correspond to the requirements of that will—your real character in His sight is an avowed enemy. I beseech you, examine these things as you never did before. I dearly long

for your salvation, but my desire, without your effort, will be all in vain."

Then, after urging motives from the touching scenes of a mother's death-bed, and her anxiety at that important and impressive season for the welfare of her children, he says,

"I hope this solemn event will make a proper impression on all our minds, reminding us of our own mortality. O what an awful reflection it would be, to think of a soul entering eternity destitute of that which alone can be of service, of our interest in the work of Christ. It is enough to move a heart of stone to activity and zeal. O then let us not regard religion as too many do, but as a personal thing between God and ourselves. Let us labour as though heaven depended on our own efforts, though all from first to last is of grace, and not of merit. Let these considerations lead you to read your Bible, and not only to read, but to study and pray over it. In vain you may look for the time when everything here will be as it ought to be; therefore, let these things no longer deter you from attending to your immortal concerns. O if I had the talents and eloquence of an angel, methinks they could be employed in nothing so well

As in telling to sinners round,
What a dear Saviour I have found;
I'd point to His redeeming blood,
And say, behold the way to God.

"Yours, J. SHAW."

Writing to a young lady for whose spiritual state he had deep concern, after urging upon her attention the great importance of a religious life, and the necessity of at once giving herself to the Saviour, he says:—

"Let me ask, dear Miss, have you begun in right earnest to feel the necessity of at once giving yourself to Christ, and His cause? Do you feel anxious to enlist as one of His followers, or have you a longing desire to mingle in the gratifications a worldly life can give? Do you still wish to take your fill of sinful folly, and gaudy temptation, and all that the world can bestow? Do you prefer these to a life of godliness? Then you may indulge in whatever can delight the eye and please the taste, but after all you will find by bitter experience that your cup is mixed with disappointment. Let me tell you that with many other females you will find yourself bound to the world with fetters which nothing but the grace of God can snap asunder. But if you give to God full possession of your heart, you will wish more and more to consecrate yourself and your all to Him. Let these thoughts occupy some portion of your spare moments, and then think whether you would like to be amongst His people. If you have felt any anxiety about these things, let me encourage that anxiety, that it may result in a good and holy resolve to give yourself to Christ. But if you have not that warm love to the Saviour, nor any desire to be amongst His people, then I will pray that the Spirit's

power may yet be in exercise on your behalf, so that you may yet be brought to feel the language of the poet as your own.

A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.

"Yours affectionately,
"J. SHAW."

In answer to some of the letters which he thus wrote, he received in after years letters expressive of gratitude for his kindness and faithfulness, and for his earnest efforts on their behalf; some bearing grateful testimony to the good which they had been the means of doing. From many instances of successful appeals to the hearts and consciences which he made, one may be recorded to show what God hath sometimes wrought by such instrumentality. Mr. Shaw became acquainted with a notoriously wicked man; he was shocked and moved at his daring impiety, and resolved to attempt something to reclaim him. He began by gently remonstrating with him on his evil ways, but always in the spirit of humility, and with the "soft answer which turneth away wrath." Determined in divine strength to gain his end, he committed his cause to Him who heareth prayer. For a time his efforts seemed to be attended with no good result; but prayer and perseverance will accomplish great ends. In time he saw the profane swearer learn to fear an oath, the Sabbath-breaker to attend the house of God; he saw the man become a changed character, and a servant of Jesus. He who had been a "vile person and a persecutor," became an humble and sincere Christian, more earnest in the service of God than he had formerly been in the service of Satan and the world; and it is his testimony that under God he is indebted for all to our departed brother.

A letter from one of his old scholars, who had removed to a distant part of the country, contains the following passage:—

"MY DEAR SIR,—With no slight emotion did I receive the note this morning from my once Sabbath-school teacher. The past stood up before me, and presented to my mind's eye opportunities neglected, indifference shown to those who would be kind to me, and persuasions of the most momentous importance for a long period set at naught. But the past is not all painful to look back upon. I have many pleasing reminiscences of days gone by. I can wander back in imagination to the time

when the consciousness of immortality flashed across my gloomy understanding; when the Sun of Righteousness shed His rays upon my then torpid soul; when the atmosphere of sin which I was breathing was swept away by one of purity, liberty, light, and love. No, the past is not all a scene of regret."

Mr. Shaw had become the father of a family, and while engaged in labours for the good of others, the spiritual welfare of his own family was not neglected. Family piety was uppermost in his heart. Family religion had its place there. His "works of faith and labours of love" were seen most at home. His own children were the objects of his most tender solicitude. Not only would he teach by precept, but his own consistent example was the best teacher. It was his heart's desire to lead in the ways of holiness those whom God had given to him; to train them for Him, and for heaven; and he had the satisfaction of seeing his labours crowned with a divine blessing.

An extract from a letter written to his son for his private meditation, will show his deep sense of parental responsibility. He was convinced of the duty of parents providing those of their own house in spiritual as well as in temporal things. After urging upon his son the importance of devoting his time, his talents, and his youthful energies to the service of God, and of doing good, he thus proceeds:—

"I will further say, that some parents do all they can to train up their children for this life. They try to provide them a comfortable subsistence, and encourage them to praiseworthy efforts in the business affairs of this life. This is all right, and as it should be; but alas, with this alone, such parents miserably fail with regard to the best interests of the soul and eternity. Many such, whom I know, are very rich, and have need of nothing, and are saying, 'Soul, take thine ease, eat, drink, and be merry.' How very foolish, when at any time it may be said, 'Thy soul is required of thee.' These are but rambling thoughts, but they are important, and I trust you will think them so, not only now and then, but every day, both when at home, when at your work, and in private. Don't forget to reflect, to study, and pray, every day, not only night and morning, but during the day, and God will bless you. Now, I wish you to be cheerful and blithe in all you do; but do not be foolish. Never try to be pleased with wicked companions or sinful expressions, not even for a moment; show that you disapprove of them, never mind being sneered at. Let your whole conversation be such as becometh the Gospel.

"Your affectionate father,
"J. SHAW."

Mr. Shaw was for many years a useful and active deacon of the church; but on this point space forbids me enlarging. Suffice it to say, that he was associated in the deacon's office with those excellent and now sainted men, Mr. A. Ogden and Joseph Mellor, whose memoirs have appeared in the *Christian's Penny Magazine*. That he took his standard of qualification from that laid down at the appointment of the seven deacons of the first church, as recorded in the Acts of the Apostles. To attain these qualifications was his constant aim. He filled the office of deacon well, not seeking the honour which cometh from men.

It was the privilege of the writer to be associated with Mr. Shaw in various offices for many years; and during the whole of that time he can in truth say, that he never witnessed in him any other than the strictest honour and integrity. When once convinced that he was in the path of duty, though at times it might be painful to flesh and blood, he would never shrink from it. Upright and conscientious in his Christian profession, his dealings with others proved that he expected and demanded that the same should characterize all who professed to be the disciples of the Lord Jesus Christ. In the discharge of the many duties of the various offices which he was called to fill, and from the high standard of Christian excellence at which he aimed, and which he took from the word of God alone—he might at times give offence to some who were less conscientious than himself; but no one could regret more than he did, that any cause of offence should exist. He was firmly convinced of the truth, that in stewards it is required that a "man be found faithful." But even those who are the most faithful and conscientious in the discharge of their duties, those engaged in the noblest and holiest of works, are never assured of the continuance of the means of usefulness, and opportunities of doing good; but with every talent they receive the injunction, "Occupy till I come." So mysterious are the ways of Divine Providence, that sometimes the men whose health and lives appear to us the most desirable, are suddenly smitten, and their places are empty. So it was with Mr. Shaw; his services appeared, to our contracted vision, too soon lost to the church and the world, where the harvest is so plentiful, but such labourers

comparatively few; the Master had higher and holier work for him to do.

At a comparatively early age, in the very prime of manhood, he was laid aside from many of the active duties in which he had been engaged, and for which he was so well fitted. He had a severe fit of apoplexy, which, for some time, was thought would have a fatal termination, but from which, however, he very slowly recovered, but never again to the enjoyment of the same strength and vigour for work as in former years. He was forbidden by his medical attendant from again attempting his former labours; but such was his love for the cause, that he was frequently found to transgress this command, when in some measure able to do so. Finding himself unable to do as he had done in the past, he requested that, as soon as possible, others might be appointed to take some of his duties, that the cause might not suffer. This request was of course complied with; but his request to be allowed to resign his office as a deacon could not be so. He would frequently say, when unable to do what was in his heart to do, that he would much rather be in the most obscure place, than fill the office and not be able to do the work. He held office to the close of life. The last two years were clouded by severe bodily and mental suffering, arising from the frequent attacks of disease, all which he bore with as great a degree of Christian patience and fortitude, as could be expected from one accustomed to so much active service. That which had engrossed his warmest thoughts and energies during health, was the prevailing feeling during his protracted affliction; and more than once, when it was thought unsafe for him to be left alone, has he quietly and secretly left his own habitation, and gone to the service in the chapel. For many months he was almost entirely confined to his room, and for many weeks to his bed. While thus a "prisoner of hope," no visitors were so welcome as his pastor, his fellow-deacons, and other Christian friends, with whom he had long and honourably laboured. When able to converse, no subject was more cheerfully entered into than things which had long been near his own heart—religion and objects connected with the cause with which he was identified. When unable to take part in his usual devotional

exercises, and to unite in singing the songs of Zion, he could look forward with the eye of faith to where the infirmities of the flesh would no longer keep down the spirit, when he would say,

"There, in a nobler, sweeter song,
I'll sing His power to save;
When this poor lisping, stammering tongue
Lies silent in the grave."

When unable to speak, he made known his wish that some of those who visited him should engage in religious exercises with him and his family. Though affliction had made such havoc with his once robust and healthy frame, yet all was peace within. He never seemed to doubt for a moment his interest in the work of Christ, his faith in Him never to waver, nor his love to Him ever to grow cold. He was never able again to converse, except by signs, but it required no testimony from his own lips; his whole Christian course was better evidence of his state than could be any testimony with the "last expiring breath." Like the summer evening sun, he sank gently to his rest, on the 15th of February, 1861, in the forty-ninth year of his age. His remains were followed to their last resting-place by his pastor, the officers, and many of

the members of the church, who could all bear testimony that a useful Christian had been called to his rest; and who could in confidence commit the dust to its kindred dust, in hope of the resurrection to eternal life.

The event was improved, in a sermon by his pastor, the Rev. T. Green, M.A., from Job xiv. 10, "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Ryecroft Chapel was on the occasion densely crowded by a deeply interested congregation. Truly solemn and impressive was the scene, as the preacher made reference to the loud calls given to the church and congregation in the removal by death, in a very short time, of three such men as Abraham Ogden, Joseph Mellor, and James Shaw, all deacons of the church, men of eminent piety and devotedness to their work. May the great Head of the church raise up many such to do His work. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Ryecroft.

J. FRANCE.

Popery.

ITS RELIGIOUS ASPECT.

HITHERTO we have adverted chiefly to the political aspect of Popery, and its enslaving influence on every country which admits it.

But, there is another view of Popery, of still higher importance, and of more deadly peril—the religious aspect. To this we now turn.

Rome's power is indeed dangerous to civil liberty; but to religious liberty, and to what is still higher—salvation, her success is fatal. But while on this ground also we are called to contend earnestly for the faith once delivered to the saints, we ought all the more to sympathize with our Romanist countrymen; and seek, in love and earnestness, to win them to the truth as it is in Jesus, that they may be saved. Deadly opposition to Popery, as a system, is not only consistent with, but calls for a kind interest in all who are deceived by it, and "know not what they do."

The creed of Pope Pius V. is the standard of Rome's doctrines. It begins with the "Nicene Creed,"—the creed of the early church of Christ, and for many ages the only published creed of Rome itself. This creed, Protestant churches also admit, because it accords with Scripture. And, therefore, they are not heretics.

It is to Rome's additions to this creed, made after the council of Trent, and embodying much of the gathered corruptions of Rome, that Protestants object; protesting against them because they are contrary to the word of God. It will also be found that these additions tend to lead away the sinner from the Saviour, to exalt Rome and her priesthood, or bring them money and influence.

It is Rome herself, therefore, that is really the great heretic and apostate; teaching false doctrines, and so burying the truth under a mass of error, that

her worship has become a system of idolatry and false worship.

Nineveh, Babylon, and other heathen nations had some traditions of the truth of God—of a Trinity in Unity—of the fall of man—of the great Deliverer that was to come (“the seed of the woman” to “bruise the head of the serpent”)—and of sacrifices making atonement by the shedding of blood, prefiguring Him that was to come. But these truths were so overlaid, corrupted, and perverted, as to be almost lost in an expanding system of idolatry, superstition, and priestcraft; in the worship of a multitude of divinities and household gods (deified men and women), till the people were sunk in ignorance and grovelling idolatry.

Romanism has become, in much, a system like this. It is becoming more and more the religion of Mary, and of a multitude of canonized saints and of priestly interpositions. Indeed, we shall only find too much reason to consider it to be just a restoration of the old idolatries, &c., under Christian names.

The Westminster Confession of Faith declares that the Pope can, in no sense, be the head of the church of Christ; but is Antichrist, that man of sin, and son of perdition, who exalteth himself in the church against Christ, and all that is called God. It is also affirmed that some churches have so degenerated, as to become no churches of Christ, but synagogues of Satan; and the proof given, Rev. xviii. 2, refers to Rome—the mystic “Babylon.”—Confession, chap. xxv. sec. 5 & 6.

The “Solemn League and Covenant” speaks against the corrupt and false doctrines of this man of sin—of his five bastard sacraments—his dispensation with solemn oaths and perjuries—his devilish mass—his blasphemous priesthood—his profane sacrifice—his worship of images, relics, and crosses—his purgatory—his blasphemous litany, &c., &c. Need we add, that this cannot be a church of Christ?

But let us take a further glance. Behold the Romaniist worshipping Mary as “Queen of Heaven” (Jer. xlv. 17); worshipping a wafer as God Almighty; praying to dead men and women called saints, who cannot hear him; kneeling or bowing before images and pictures, and kissing them;* kneel-

ing in the very streets of Rome itself, as the *bambino* (a jewelled doll) is carried past in a carriage to heal the sick, as is pretended; praying to an old coat—“Holy coat, pray for us,” as lately at Treves. Surely these and other instances attest the fearful idolatry into which Rome has fallen.

The suppression of the second commandment from her catechisms, and the division of the tenth into two, indicate a painful consciousness of this idolatry. And whoever reads in his Bible the awful judgments denounced and executed against idolatry of old, as well as the terrible woes threatened against the idolatry of Antichrist in the New Testament, may well tremble for Rome and her supporters!

Keeping out of sight the gracious invitations of Jesus, for poor lost sinners to come to Him for pardon and every blessing, Rome interposes her priestly caste between the soul and God; proclaiming that pardon and peace can be obtained only through the priest and his ceremonial rites—thus bringing her devotees to her feet. Whereas, in reality, there is no priestly caste in the Christian church at all, for the simple reason that every true Christian is a priest.—(1 Pet. ii. 9; Rev. i. 6, &c.) The commission to Christ’s ministers is to proclaim the Gospel, or good news of a pardon already secured, and offered to all who will accept of it, as a free gift.—Luke xxiv. 17; Acts v. 31, &c.

Rome sells forgiveness, the gift of God, for money; and, alas, hers is false and worthless when secured. She sells absolution, indulgences to the vilest, and to criminals; and her dominions swarm with assassins.

The Lord Jesus solemnly warns, “Unless a man be born again,” “born of water and of the Spirit” of God, converted, he cannot enter the kingdom of God. Rome pretends that her priests can effect this mighty spiritual change by baptism, at their pleasure; another Gospel, “subverting souls.”

Instead of proclaiming that the Lord Jesus “bare our sins in His own body on the tree;” and that having thus “obtained eternal redemption, once for all,” “no more offering is necessary;”† but that, now, “whosoever believeth in Him shall be saved;” Rome perverts the feast in memory of this sacrifice (Exod. xii. 14; 1 Cor. v. 7, 8, 9; Cor. xi.

* Pope and cardinals falling down before a wooden cross, or on it, saying, “Ecce lignum crucis adoramus.”

† “It is finished,” He cried, and bowed His head, and died.

24, 25), and pretends to offer Him up again and again as an unbloody sacrifice, which yet could never, even if real, take away sin, for "without shedding of blood there is no remission." Thus Rome leads her votaries into idolatry, and a soul-ruining trust.

By her Confessional and pretended absolution she obtains a spy in every family, and thus, secrets and influence.

By her purgatory, and the sale of masses to deliver from it, she amasses wealth.

By her extreme unction, she professes to assure peace in the hour of death.

Her doctrine of intention, that no sacrament is real or valid unless the priest so intend, and yet that the sacraments "are necessary to salvation," brings the laity to her feet, and exalts the priest to supreme power over their salvation or damnation, at his pleasure.

For unless the priest so intend, there is no sacrifice for sin, and no salvation; and nothing but a wafer of flour even in his view.

If he do not so intend, there is no baptism, and no regeneration, even in pretence!

If he do not so intend, there is no marriage, and the parties live in sin, and the children are illegitimate!

If he do not so intend, there is no absolution and no pardon! No extreme unction, and the soul departs unanointed to damnation! Who, then, would dare to offend a priest, or refuse him money?

But this arrogant and blasphemous doctrine, exalting the priest to such a pinnacle of power, has a canker-worm at its root, which cuts him down to the earth.

For if there has not been intention in the officiating priest or bishop, then there has been no baptism, no ordination, and no priest, no bishop, no pope—but a poor heathen still! And as no one can tell whether there has been intention or not, on any occasion, so, no Roman Catholic can tell if his priest be really one, or if there be now a priest, bishop, or pope at all; and, of course, cannot be sure that there is any salvation for him!

Would it not be safer, therefore, if for no other reason, to listen to the gracious invitation of the ever-living High Priest and almighty Saviour? "Come unto me, and I will give you rest." "Him that cometh to me I will in no wise cast out."

By her celibacy of the clergy, Rome gains a trained militia, with no ties but to her.

By convents, nunneries, and orders, she gains tools and their wealth.

By her Jesuits, she gains a body of trained intriguers in every land, sworn to obey every command, dispensed with to assume any disguise, and profess "any religion heretical;"—of principles as lax as they are infamous, but yet such men are cherished and used by Rome.

By besieging death-beds, by working on the fears of aroused consciences, Rome has drawn immense wealth to herself, in return for a pretended forgiveness of sins and her so-called passport to heaven.

By directing the consciences of her kingly and other votaries, as she gives out, she gains immense influence, secrets, and power to promote her own ends, and becomes a dangerous enemy of freedom.

Even the canonization of her so-called saints brings in large sums of money.

She sets up some "holy coat" for adoration, and devotees and money flow in;—some "holy well," and the poor degraded dupes are seen on their bleeding knees crawling around it;—some pilgrimage, and crowds flock thither, and are fleeced. She sets up or sanctions winking or bleeding madonnas, miracles, and pretended cures, apparitions, and others, "after the working of Satan, with all power, and signs, and lying wonders" (2 Thess. ii. 9); and thus and in other ways Rome secures the wealth, influence, and power with which she dazzles and enslaves nations!

She calls herself the vicegerent of the Prince of Peace, and her hands are dripping with the blood of His martyrs! She proclaims herself the successors of apostles. But this is the word of the Lord, on her destruction, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." She takes the title of "holy;" but how infamously unholy have been the lives of popes, cardinals, bishops, and priests without number—who can fully tell? She calls herself holy, but the Lord himself proclaims her to be "the mother of harlots," "the cage of every unclean and hateful bird," and His warning cry is, "Come out of her, my people, that ye be not partakers of her sins." The Pope is

called the "Holy Father." But how expressive is the name that God gives him, "The Man of Sin."

Can this be the church of Jesus Christ? No, verily. Has it not another invisible Head, and very different objects?

1. To draw away souls from Christ that they may perish,—Satan's great object?

2. To bring power and wealth to the popes, cardinals, and bishops, and lay the world at their feet.

"How profitable to us is this fable of Jesus Christ," said Leo X. to his secretary, as is reported.

Such we believe to be the objects and end of the system, however earnest and blinded some of the agents may be. For it is foretold, that "God shall send them strong delusion, that they should believe a lie," because they received not the love of the truth that they might be saved. Unconverted men are, therefore, not Christ's servants, but Satan's.

Yet, although great, and such a giant in power and pride, two truths from the armoury of God's word, wielded in faith and by His blessing, can again overthrow Rome, as they did at the Reformation.

1. The first is, justification by faith in Jesus. Hurl this against Rome, and her masses, absolutions, unctions, and penances become dust and nothingness.

2. The second is, the universal priesthood of Christians—that all Christians are priests to God, and differ only in the functions which they discharge, in offering spiritual sacrifices.—(1 Pet. iv. 9; Rev. i. 6.)

Fling this truth at Rome, and her priestly caste, pope, cardinals, bishops, and priests, with all their trumpery and all their "sacrifices" as priests, are seen to be an imposition and worthless.

POPERY.—PAGANISM.

That Popery, in its distinctive features, is just the very idolatry of Babylon revived under Christian names, may appear from the following brief outline, taken chiefly from "The Two Babylons" of Hyslop:—

1. The worship of "The Mother and Child," now spreading and becoming the chief object of worship in Italy, is just the worship of old Babylon. From that city it spread to the ends of the earth, and to this day continues in Thibet and Japan. In China, too,

"Shing-moo" (the holy mother) holds a babe in her arms, and has the glory around her head as in Popish countries. This worship was introduced into the Christian church from Egypt.

Mary is now worshipped as a goddess. In Lisbon, a church is dedicated to the divinity of the virgin goddess of Loretto. In Rome, a church is inscribed, "Sacred to Mary, equal to God the Father." She is called "The Tabernacle of the Holy Trinity"—is said to be really present in the eucharist, and to repair the guilt of Eve! Rome declares that she rose from the dead, and having been assumed up to heaven, became Queen, and is now more merciful than Jesus!

We shall see whence some of these blasphemies are borrowed:—

Baptismal regeneration is Babylonish, and was known even in ancient Mexico.

The sacrifice of the mass, or the "unbloody sacrifice," a round cake, is also borrowed from Chaldean and heathen idolatry.

Extreme unction is Babylonian.

Purgatory and prayers for the dead prevailed in Egypt and elsewhere. In Egypt, masses were said as long as the family paid money for them.

The Confessional was borrowed from Babylon. Idol processions, relic worship, the clothing of images, holy water, all are heathen. Lamps and wax candles were lighted up before the heathen gods; but this was ridiculed by the early Christians, who asked if their gods could not see in the dark. The key of tradition and reserve is borrowed from Babylon. The rosary of beads was almost universal. The rosary of the sacred heart (not long since introduced, and now such a favourite with Papists), was in favour in Egypt and Babylon. Incense was always offered to the gods from pagan altars, and much as now, by a boy in white robes, with a censer in his hand. Even the immaculate conception, Rome's latest adoption, had its counterpart in heathenism.

Rome's festivals are of heathen origin. A desire to win over the pagans to Christianity, or to Rome, led, in some cases, to the adoption of heathen festivals, ceremonies, customs, or doctrine, giving them Christian names and applications. In some cases, the profit of heathen doctrines, and the power and mystery that they secured to the priests, as well as wealth, strongly recommended

them to ambitious, unscrupulous, unconverted, if not infidel men. But the motive, though not always bad, was always *wrong*, because in the end, through the corruption of our nature, and proneness to idolatry, the church and people became defiled, corrupt, idolatrous. The golden calf, the many declensions of Israel, even the wise king's fall, all point to the same truth, with many other instances.

Lady Day (25th March) was the very day observed in old Rome in honour of Cybele, the mother of the Babylonian Messiah.

Assumption Day, in August, is the festal day of the Dove, pure and undefiled; the pagan mother, rescued by Bacchus her son from hell, and carried up to heaven.

Easter was the feast of Astarte at Nineveh. Hot cross buns and dyed eggs were of Chaldean origin. Monks and nuns in abundance existed in Babylon; and these and celibacy still continue in China, Thibet, and Japan.

The shaven crown of the priests was the tonsure of the priest of Bacchus.

The sovereign pontiff and college of cardinals are just the counterpart of the Babylonian; indeed, the very title of Pontifex Maximus is just the old title assumed by the Popes. This office was transferred from Babylon to Pergamos, where "Satan's seat" existed in the time of the Apostle John (Rev. ii. 13); and was thence transferred to Rome and assumed by the Emperors. The Christian Emperor Gratian at last abolished the office of Pontifex Maximus in the year 376, refusing to be Pagan Pontiff. But within a few years, the same emperor bestowing on Damasus, bishop of Rome, all religious power, the Pagans rallied round him as their new Pontiff representative. The Popes assumed, and still wear the title, and have secured themselves heirs to the Babylonian office. They still receive its honours. The Pagan Pontiff was carried in procession on men's shoulders; so is the Pope! In Egypt he was considered the representative of divinity upon earth, and incapable of error; the same is faithfully claimed for his successor, the Pope! The king of Babylon, as sovereign Pontiff, was adored, and his slipper kissed; so it is with the Pope!

The Pope's crozier is just the old crooked divining rod of the ancient augurs, and is identical with that used to this day in Thibet. His mitre is not that of the Jewish High Priest, a turban; but that of Dagon, the fish-god, as in Nineveh sculptures. His keys are those of the heathen divinities Cybele and Janus.

He is the representative of Peter, but it is of Peter the interpreter of the Chaldean mysteries.

The worship and temples and statues of the heathen gods are just as much continued under the names of Mary, and all the saints; so that if an old heathen were to come to life in Rome, and enter one of the old temples of worship, he would see and know but little difference. The statues, dresses, ceremonies, candles, incense, holy water, the unbloody sacrifice, and other performances, would appear very similar to what he had seen before.

And thus, and in other respects, have we proofs that Popery is just the old Paganism revived under Christian names, or interpretations!

With wonderful accuracy, therefore, does the Apostle John in the Revelation, in prophetic vision, exclaim, "And upon her (the woman's) forehead was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth." This woman the angel explains to be "that great city which reigneth over the kings of the earth." The great city, which in the apostle's days reigned over the kings of the earth, was beyond all question imperial Rome, the famous city of the seven hills, and fifty further described as "the seven mountains on which the woman sitteth."—(Rev. xvii. 5, 9, 18.)

The time is rapidly hastening, if not now at hand, when the 1260 years of this great apostacy will expire, and Rome, "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," shall be utterly overthrown. And therefore let us be warned in time, and take heed to these solemn words, "And I heard a voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Household Hints.

CHRISTIANS! MIND YOUR LOOKS.

CHRISTIANITY is not only a discoverer of the *thoughts* and *intent*s of the heart, but also an inspector-general of the *looks*.

Addressing Cain, God said—"Why is thy countenance fallen?" And any Christian will, on a moment's reflection, concede the right to the Master to demand, not only "truth in the inward parts," but every visible token which will show that the *truth* has made us *free*—free from fiendish passions, like Cain's; free from lust, like those whose "eyes are full of adultery;" free from the gluttony of the men whose "eyes stand out with fat;" free from the drunkenness of the wine-bibber, whose "eyes are red with tarrying long at the wine-cup;" free from covetousness, like Laban when his countenance was not the same towards Jacob as before; and free from every thing ungentlemanly, or mean, such as "winking with the eye."—(Prov. x. 10.)

No intelligent believer will say that his lips are his own. Why, then, should he treat his countenance as if it were? Yet many do so. Go to church or chapel next Sunday morning sooner than usual, and note the looks of the worshippers as they enter, and you will be struck with the few who look really happy, or like the children of a King. In comes Betty Snap—always in time. Wrinkles and hard looks are so intertwined that you never could fancy Betty, like the Master, taking up little children and blessing them. Had she cultivated the Christian graces, and used plenty of soap and water, on her brow would have been written, "Peace on earth, and good-will towards men."

Next enters Miss Prim. She looks for all the world like an exotic. None but very prim ladies would think of asking a seat in her pew. Her looks act like the pew-openers described by the apostle James.

John Jolly walks in, and his religion really seems to do him good, if we judge from a smiling face, and a How-d'you-do air, all over him. But on narrower inspection we find unmistakeable marks that John does not keep his body in subjection. There is a suspicious rudeness about the point of the nose, and

a useless obesity under the chin, which interfere with our preconceived notions of spiritual worshippers.

John Smith and family are next in order. John looks haggard, and his wife looks fidgety. The cares of the world, like so many steel pens, are writing bitter things upon their countenances. John is fast acquiring the "evil eye of him who hasteth to be rich."—(Prov. xxviii. 22.)

On rolls the audience, and on few faces are there marks of a "calm and heavenly mind." It may truly be said of many, that "the show of their countenance doth witness against them."—(Is. ii. 9.) Why should it be so? Christianity is intended to make us supremely happy, and the state of the mind will show itself in the face, if the face be not specially tutored to the contrary.

Mr. Spurgeon's happy face is half the victory when enemies go to hear him. Happy countenances are living commentaries that "religion never was designed to make our pleasures less;" while miserable looks give the lie to what we say in its favour. When one sees a very haughty-looking man entering a house of prayer, one cannot help being surprised, and saying, surely "The wicked through the pride of his countenance will not seek after God."—(Ps. x. 4.) A happy-looking Christian is an epistle known and read of all men. When he enters dark garrets or clammy cellars he seems to unbottle sunshine, and the "light of his countenance" does the sick more good than medicine.

We admit that men cannot always be happy-looking—that, like Nehemiah, they may have a sad countenance and not be sick" (Neh. ii. 2); or that, like the chief butler and the chief baker, they may have dreamed a dream which makes them look sad.—(Gen. xl. 7.) We admit that "the noisy laughter of the fool" (Ecc. vii. 10) is not for Christians to imitate, and that sometimes "sorrow is better than laughter, for by the sadness of the countenance the heart is made better" (Ecc. vii. 3); still, as a rule, Christians should have no marks of sorrow; no, not even when they fast (Matt. vi. 16—18); and if no marks of sorrow, certainly no trace of unsanctified

feelings, such as haughty looks, which the Lord is to bring low (2 Sam. 22—28,) or proud looks, which is one of the six things God hates.—(Prov. vi. 17.)

Can men help their looks? Yes, to a large extent. The state of mind has much to do with the countenance. He who can look on and laugh at a man fight, a dog fight, a drunkard reeling in the street, or at a poor fallen woman, as she plies the simple to go to the chambers of death, will soon have a different facial development from the man who cannot look upon sin but with abhorrence.

Good looks and beautiful looks are not necessarily the same. A woman may have none of the beauty of Queen Esther (Esth. ii. 7), and yet "obtain favour in the sight of all who look upon her," by having a pure and philanthropic soul speaking out in every lineament of her countenance. Many a bearded old woman could be found whose appearance would at once suggest the exclamation—"Behold, a mother in Israel!"

Food, as in Daniel's case, has something to do with good looks.—(Dan. i. 13.) A man will mar God's handywork if given to appetite.

Trade or profession tends to stamp the countenance. Bad kings and warriors are spoken of as men of "fierce countenance."—(Dan. viii. 23; Deut. xxviii. 50.) One of the most admired passages in Dr. Russell's letters from the Crimea, is one where he describes the English army as marching

with "the light of battle" upon their countenances.

Temperament has, no doubt, much to do with our looks; but *temper* has more. A grumbling, growling man, can never have happy looks. Happy looks have their rise in the heart. "A merry heart maketh a cheerful countenance."—(Prov. xv. 13.) A merry heart proceeds from a sense of the favour of God, and those who feel they have that, may, like Hannah, have a "countenance no more sad."—(1 Sam. i. 18.)

The countenances of healthy little children are always subjects of study. Innocence and purity are written upon them. They give a glimpse of what man looked like before the fall; what he will look like when its traces are removed; and what he would look now, if sinful passions had obtained no dominion over him. From the mouths of babes and sucklings God perfects praise.

Christians, cultivate a calm and heavenly frame of mind, and it will show itself in a happy countenance. Why should the children of a King go mourning? A bright-eyed Christian cheers his minister while he preaches, gladdens every brother whom he meets, and possesses a potency over his enemies, like Stephen, whose face was seen to shine like an angel's when he delivered that powerful and spell-binding address which was the forerunner of his martyrdom. M.

Warrington.

Correspondence.

Mrs. Dr. P. Doddridge to her Husband.

Bath, August 23rd, 1746.

MY DEAREST,—I hope I may now congratulate you on your safe arrival at Northampton, and that you found things there in tolerable order. I long to have this confirmed under my dear's own hand, and still more wish that he may be able honestly to assure me he is not only pretty, but perfectly, well. That clause of ———, in his last, gives me some pain. We are all much obliged to you for the public intelligence of that brother; and I am to thank you not only in my own name, but also in that of many of my friends, to whom I read it, and particularly that

of good Dr. Stevenson, who always inquires after you with great affection. He desires, if Mr. Brabunt should come to Trowbridge, he would take Bath in his way, as he would be glad of an interview with him first, in hope of giving him some information that may make his settlement, should he have any thought of it, there more easy and comfortable. I have had the favour of two visits from Dr. Oliver. He sends his compliments to you, and expresses great concern in not having the pleasure of seeing you. I bless God I am pure well. Molly is not quite so well as she was last week; she joins with Mercy in duty, who is, indeed, as my dear prophesied, grown a very good girl. She

is extremely fond of the Miss Olivers, and they of her. She walks with them most evenings; and as they are very obliging, well-disposed children, I hope their company will be a benefit to her. The youngest lady has bought your little book of "Hymns for Children," with which she seems so well pleased, that could my dear get a couple of them neatly bound and sent to me, I believe it would be a very agreeable present for Mercy to make to the two youngest. But I forget the numberless engagements my dear must, of course, have at present on his hands, and therefore will suppress the thousand things more I could gladly say to him, with only entreating, amidst his other various cares, he will not forget the one thing needful—the care of his own invaluable health and repose.

My kindest services to all friends. My dearest creature, most entirely and affectionately yours,

MERCY DODDRIDGE.

Philip Doddridge, jun., to his Sister Mercy.

Ware, Sept., 1753.

DEAR SISTER,—I am not a little surprised that I have not had the pleasure of an answer to my last, and am ready to conclude either that you did not receive it, or that you have been so much engaged as not to have leisure to write. As to the first I sent, I can scarce believe that the person to whom I committed the care of it would neglect to send it; and as to the last, as I was not upon the spot, it is hardly to be imagined I should be a competent judge how far it might be the case. Whatever was the occasion of it, I am determined to wait no longer for an answer, nor, indeed, should I have waited so long, had it been in my power to have written sooner. You will laugh at me, perhaps, for making myself a person of so much business, but I assure you, however strange it may appear, it is not more strange than true. Nor will you think it so improbable as it might at first seem, when I tell you that I am constantly employed six hours in the day in writing the law hands, besides which I spend two or three hours in the day in reading a Latin author with the assistant, from which I promise myself no small improvement, as he is a person of learning and good taste, and by

far exceeds the expectations I had formed of him, and the character I gave of him in my letters to you at St. Alban's. He is, indeed, admirably well qualified for the place he fills; he is by no means like the common run of ushers, whose heads are stuffed with nothing but Latin and Greek, and very often but indifferently with them; no, he is a gentleman as well as a scholar, a man that has seen a good deal of the world, and that has made his observations upon mankind. I had almost forgotten to tell you that he has travelled, which naturally furnishes a man with a variety of subjects for conversation. It is his natural temper to be communicative, which, when under the direction of good sense, is a very agreeable quality. But I shall say no more of him at present. You will easily, from this short sketch of his character which I have drawn, conclude that I am very happy in so agreeable a companion and friend.

You will, perhaps, want to know when I think of coming to Northampton. That, I imagine, is very uncertain. It will depend in a great measure, I suppose, upon my mamma's hearing of a proper place. I have not yet begun merchant's accounts, which will take me up at least a month, if not more, in learning. The law hands have employed me longer than I expected, as, instead of one, I find there are three sorts of hands which it is necessary I should be master of. However, I hope I shall be able to finish in the quarter, perhaps sooner, if wanted.

Mr. Huut, of Hackney, was here last week, to whom, I assure you, madam, you are not a little indebted for the many obliging things he said of you. He was so kind as to invite me to come and see him, but I have no hope of giving myself that pleasure. Mr. Jennings, of St. Ives, preached here last Sunday. Can you believe it? He did not know me, and very formally asked me the favour of my name. I cannot conceive what it is that has made such an alteration in me as that a person who had been so long acquainted with me should not know me, especially as it was not above a year since he had seen me. This confirms a common observation that a person is no judge of himself, either with respect to his outward or inward man.

I like my situation as well as I did at first—I might say, better. Mr. Rey-

nolds omits nothing that is in his power to make it agreeable to me. As for Mrs. Reynolds, whom I have not yet mentioned, I shall only say of her that she is possessed of more good nature than is ordinarily to be met with in schoolmistresses, who are in general far from being the most agreeable of their sex.

I meet with more civility and friendship from Mr. Lister's family than I could have expected. I have dined there three or four times. Mrs. Lister desired me to beg the favour of my mamma to let her have her receipt for making orange wine; she is particularly desirous of having it at this time, as she intends to make some for Mr. Neal, who is very fond of it. They both desire their compliments, as do Mr. and Mrs. Reynolds. Pray let me hear from you by the first opportunity; if you send your letter to St. Alban's, be so good as to write as soon as you receive this, for, consider—it will lie at least a week there before it can be sent to Ware. Do not forget to tell me whether my mamma has heard of a place. Pray give my duty to my mamma and love to my sisters. I have nothing more to add, than that I am

Yours affectionately,

P. DODDRIDGE.

Dr. Doddridge's Daughter to her Mother.

Worcester, April 20th, 1749.

DEAR MOTHER,—Be the time ever so short, I cannot deny myself the pleasure of writing a line to my dear mamma, to return her my sincere thanks for her very obliging though short epistle, which you need not in the least question but I received with the utmost pleasure and satisfaction. I am extremely glad to hear, by my dear papa's letter, that you like the ruffles, and hope you will be pleased with the stool when it is finished; I have begun it in cross-stitch, as you desired. Nothing could possibly be a greater encouragement to me to begin another piece of work than your approbation of my last.

I have got a new pair of stays, and should think myself very much obliged to my dear mamma if she would send the silk as soon as possible. Let me know what you would please to have me do for common gowns, as my coats are both too little for me.

My governess sends her compliments, and hopes you will be so kind as to excuse her not sending the bills now. She had begun them, but company coming in prevented their being finished. I beg the favour of you to give my love to my cousin Molly. I beg you will be so good as to excuse all faults, as I have a very bad pen. I have told you, my dear mamma, that I have begun the stool, and must likewise tell you that I have not done much of it, as I find a good deal of difficulty in this sort of work at present. Misses Hesilriges desire their compliments. But I must not enlarge; only beg the favour of you to give my love to my brother and sisters. I am surprised that I have not heard from my sister Polly to whom, would my time have permitted me, I should have written a line. Compliments to Doctor Stonhouse, Miss Rabbit, and all friends who are so kind as to ask after me. Farewell, my dearest mamma. I am, with the greatest sincerity, your ever dutiful and obliged daughter,

MERCY DODDRIDGE.

Dr. Doddridge to his Daughter.

Northampton, June 8th, 1747.

DEAR POLLY,—I could not let my cousin Stankins come your way without one line of most cordial affection to my dear good girl. I am extremely pleased with the paper you sent me. I shall show it to your brother, who is just arrived, and hope it will excite his emulation. I write in a happy mind, interrupted by being sent for to a *dying child*. My dear, let that circumstance supply what I might else have wished to add. Your cousin prays me give our services to your good governess and Miss Elgins. Perhaps I may see you ere long, but I cannot promise. My heart is much with you. Mamma sends her kind salutations with those of your brother and sisters. My regards and services to the young ladies. Farewell, my dear children.

I am, your affectionate father,

P. DODDRIDGE.

PASTORAL DUTIES.

SIR,—In the last interview of our Saviour with His disciples, as the great and good Shepherd He gave them, as His under-shepherds, their commission; and in His instructions to Peter were conveyed

those to the other apostles, and to all their successors in the ministry, and to the end of time, theirs also; thus establishing the office of pastor and its duty—"Feed my lambs;" "Feed my sheep." In these instructions, to my mind, much more is implied than we see generally carried out; and hence we hear, frequently, observations as to the irregular attendance on the ordinances of the Sabbath, and more especially upon the devotional services of the week, the prayer meeting and lecture, and the smallness of numbers comparatively. Also, that in most of our Christian communities there is great backwardness in many to come forward to "the help of the Lord," although invited, exhorted, and urged from the pulpit upon all who are not engaged, without much effect.

Likewise, it is often remarked, that the pastor is rarely seen except at the sanctuary; some say for months, others for years, others not at all, at their own habitations.

Now, Sir, we know that earthly shepherds not only see their flocks have good pasturage, but such as is suited to their varied ages, and the changing seasons. That they may know the requisite in these matters, they visit the pasture frequently; in many cases morn and even, with watchful care, to see as well that no ferocious dog or wolf assail or molest them.

The husbandman, after he has prepared his ground, and scattered in his seed, very diligently watches that field almost daily, lest the birds and "fowls of the air" scratch up and devour it.

He who is skilled in archery does not string his bow and fix thereon his arrow, merely to shoot at a venture; but he follows its flight to ascertain its position on the mark or target.

Taking these few plain, homely observations in an inferior sense as analogous to the Gospel ministry, to me it appears our Redeemer implied, and His apostles carried out, that His "lambs" and "sheep" are not only to be fed "with food convenient for them,"—the seed of the Word is not only to be sown broad-cast—the arrow on the Gospel bow is not only to be drawn—but all must be followed by pastoral visitation; so that the results of the faithful, affectionate, earnest preaching of the cross of Christ, where found accompanied by the Holy Spirit's influences, may tend to ministerial

encouragement; and where not, to excite to more earnest prayer. Thus did Paul and Barnabas.—(Acts xiv. 21—23.)

Such visitation, I feel persuaded, under the divine blessing, would conduce greatly toward lessening or removing the above-mentioned complaints as to attendance on the public ordinances of divine worship, and would furnish the pastor with much gratifying information which he ought to possess, that would strengthen his hands. And although he probably would meet at times with what might pain his mind, yet under divine guidance he might be enabled to correct or remove it; and thus, while visiting his flock, he would be blessed himself, and to them be a blessing, strengthening and confirming them in their faith and hope in the Gospel.

Could we visit the various churches in Christendom, it would be found, I doubt not, that they who enjoy the most of pastoral visitation, whose pastors scatter the seed, and wait and watch its growth, have the fullest, most earnest, and useful prayer-meetings, week-day, and Sabbath services; where the Holy Spirit would be more honoured by the increase of numbers, who, as on the day of Pentecost, come together, and wait His descent and blessing.

Another result attending a more regular pastoral visitation I conceive would be, that an encouraging word of invitation, addressed personally to the disengaged at their own homes, might have more weight, and a more favourable effect than a public address to induce more to join the ranks of Sabbath-school teachers, and other Christian labours of love, especially of that class so much needed in many cases, those of whom Dr. Krummachers speaks, as "some sympathizing Jonathan visiting me in my lonely sadness, and by his cheerful converse (fervent, affectionate, and effectual supplication on my behalf) I feel my spirits raised, and my mind restored to its spring and vigour."

There have been made some minute calculations as to the secular interests of the church; the like principle applies to its spiritual interests as regards visitation. Our beloved brethren in the ministry have many public claims upon their time, beyond those of their own special community, as every one must be well aware; but if they could arrange, say, to give two hours in four days of the week, allowing half-an-hour for a visit, that would give 832 visits in the

year; if three hours could be given, that would admit of 1,248. The amount of good resulting to them personally, as well as to the churches under their care, would prove, I doubt not, incalculable.

Fearing, dear Sir, I have far exceeded the limits you allow for communications, I leave it in your hands to use as to you may seem meet; or could any of the feeble hints intended to be conveyed have your valuable editorial attention, my end would be attained; seeing, like

one of old (though in a far inferior sense), "I may have uttered things I understood not."

I remain, Rev. Sir, yours very respectfully in the "wilderness,"

ELDAD.

London, October, 1861.

P.S. Since writing the above, on reading your comment on Zech. xi., I find your description of a "Model Pastor" includes most of the above ideas.

Literature.

Lectures on the Epistle to the Romans. By RALPH WARDLAW, D.D. Edited by his Son. Vols. II. and III. London: Fullarton and Co.

THESE volumes now complete the work. The Lectures amount to no fewer than Seventy-one! Here, then, is a body of divinity of large amount, and of the highest order. The Epistle to the Romans is the sun and the glory of the New Testament. It is every way a wonderful production, possessing a value which transcends all finite comprehension. It is in its frame and character regular, systematic, and perfect, exhibiting doctrine, experience, and morality in fair proportions and beautiful harmony. The exposition of it was a task worthy of the highest powers and the richest attainments to be found in the church of God. No created mind was superior to the undertaking; all that was attainable was one, under divine teaching and support, not wholly unworthy of it. Such a mind was that of Ralph Wardlaw. We have lived long enough to acquire a tolerable acquaintance with all denominations in these isles, and with the more prominent scholars, writers, and preachers by which they are severally enriched and adorned, and we have no hesitation in affirming it as our deliberate opinion, that there exists not one which would have performed this work in a superior manner, and few, very few, who could have attained to equal excellence.

Posterity will consider these volumes as one of the master-pieces of the distinguished author. There are none that will be so frequently consulted by the preachers of the ages to come. Then, as now, there will, of course, be opponents of his views on disputed passages; the space occupied by these, however, is but an insignificant part of the great whole. The book is one alike fitted for the domestic, the

ministerial, and the congregational library. We wish we could persuade some gentleman in every church to present a copy to his minister. Money could hardly be better spent.

A Visible Church; and no Invisible Members. By the Rev. R. RYMER. London: Hamilton and Co.

MR. RYMER has done good service by the publication of this volume. It is a very business-like affair, earnest, manly, and devout. As the work of a Methodist, it savours strongly of the Wesleyan system, a fact which redounds to the honour of the writer; but, notwithstanding, it contains an abundance of matter which is alike interesting to every section of the church of Christ. The common matter is the rule, the denominational the exception. Under the head of "Essays" a sample of style and spirit will be found in a very interesting section about Class-meetings.

The Africans at Home. A Popular Description of Africa and the Africans. By R. M. MACBRATHE, M.A. London: Longman.

THIS book is all that it professes to be. It comprises the sum and substance of thirty or forty volumes of travels, setting forth much that was personal to the heroic men who penetrated into regions before unknown to Europeans. The digest is admirable, by far the best thing of the sort that has ever come to our hands. It is to be understood, however, that the author himself has lived and laboured in Africa, where he acquired the experience indispensable to the preparation of this most deeply interesting volume. The work is very copiously and very beautifully illustrated.

Jerusalem: a Sketch of the City and Temple from the Earliest Times to the Siege by Titus. By THOMAS LEWIN, Esq. London: Longman and Co.

THE author, we presume, is both a Tory and a barrister. He dedicates his work to Lord St. Leonard's, and dates from Lincoln's-inn. He is clearly a gentleman of high ability, and has turned his visit to Jerusalem to excellent account by the publication of this erudite, elaborate, and most interesting volume. Only a lawyer, endowed with inexhaustible patience and a penetrating judgment, was equal to such an undertaking. The difficulties to be encountered were all but insuperable; and after all that learning and labour have effected, much necessarily remains which must be set down to the score of speculation.

The Restoration of the Jews: the History, Principles, and Bearings of the Question. By DAVID BROWN, D.D. London: Hamilton and Co.

DR. BROWN is a professor of theology in Aberdeen, and author of an admirable and celebrated work, the "Second Advent." We may say at once that, among writers on this subject, whether dead or living, we consider him entitled to occupy the first place. His two volumes exhaust the subject. Nothing, we think, can be more convincing and satisfactory. Nothing that learning and labour can accomplish has been left undone. We have no more doubt of the conversion of the Jews than of their existence, and feel as confident of their restoration as of the rising of tomorrow's sun. Let all who think otherwise read this volume.

Catechism of Latin Grammar. London: Cassell and Co.

THIS work is avowedly prepared for the use of schools and families, and it is eminently adapted to answer the end. It will be found to contain much that is not to be met with in catechisms of a kindred character. It is of a nature to carry the pupil a great way forward.

Select Works of the Rev. R. Robinson, of Cambridge. Edited, with Memoir, by the Rev. W. ROBINSON. Heaton and Son.

MANY of our readers are aware that Robinson was one of the most remarkable men of his time. His genius was great, and his eloquence, of its class, unequalled. He was a master of the English tongue, and he collected immense stores of ecclesiastical knowledge. There is much in his writings to amuse and instruct, and in later years not a little to mislead. He erred from the faith, and pierced himself

through with many sorrows. His strange career is finely, faithfully, candidly delineated by his namesake, in the present memoir. The Selections, which are made with great judgment, present a full and a fair view of the extraordinary writer.

Historical Papers. First Series. Congregational Martyrs. London: Stock.

THIS is a book to make true men. Should the days of martyrdom ever return, it will be a manual. It abounds in facts the most thrilling, and exhibits characters the most magnanimous. We prize it as a treasure, and most earnestly commend it to all our readers. We do hope the excellent author will have all encouragement to persevere till he exhaust the golden mine he has broken up.

Teach us to Pray. Experimental, Doctrinal, and Practical Observations on the Lord's Prayer. By JOHN CUMMING, D.D., F.R.S.E. London: Snow.

THIS is a thoroughly business-book. Every word has meaning. It is by far the most concise, complete, instructive, and edifying popular treatise on the subject in the language.

"Ebenezer," and other Poems, Commemorative of the Jubilee of Primitive Methodism. London: Davies.

"EBENEZER" is a poem of great length, a worthy chronicle of great events. It is made up of history, fact, character, and criticism. Towards the end there is a delineation of a preacher whose portrait men would do well to make a study. The whole piece is full of spirit, point, and practical bearing, and withal well and vigorously written.

The Golden Opportunity, and How to Improve it. London: Stock.

THE volume consists of prize essays on the best means of infusing a missionary spirit into the education of the young, with an introduction by the Rev. W. W. Champneys.

The work is well fitted to further the grand object of its publication. Its extensive diffusion cannot fail to be useful.

Personal Piety; a Help to Christians to Walk Worthy of their Calling. London: Hamilton and Co.

WHILE the aim of the volume is excellent, its execution is very respectable. One of its prime features is the connexion between the piety of the church and the conversion of the world. On this, as well as other points, it abounds in good thoughts well expressed.

Household Proverbs; or, Tracts for the People. Vol. II. London: Shaw and Co.

THIS is a species of book greatly to our liking. It is philosophy for the millions. It contains Twelve Essays, each of them worth a shilling. "Pay as you go," is above price.

Victorian Enigmas: Windsor Fireside Researches. By CHARLOTTE E. CAPEL. London: Lockwood and Co.

THE volume purports to be acrostics, enigmatically propounded, on historical, biographical, geographical, and miscellaneous subjects, encouraged by royal precedent and example.

The volume is one of very considerable labour, and much fitted to excite a spirit of inquiry. To answer all the points set forth would be to most young persons the work not merely of months but of years.

Joseph Alleine: his Companions and Times. A Memorial of "Black Bartholomew," 1662.

By CHARLES STANFORD. London: Jackson and Co.

THIS work would, at any time, have been a seasonable and a most valuable benefaction, but at present it is peculiarly so. It is a digest of the biography and the history of one of the most important eras in the annals of England, replete with facts of the most thrilling description. We should like a copy of the book to find a place in every British dwelling, from the palace to the cottage.

Sermons. By Jabez BUNTING, D.D. Vol. I. London: John Mason.

It is too late in the day to attempt any

criticism on the Sermons of Dr. Bunting, who has taken his place on the roll of the ablest preachers of the English nation. The present volume suffices to establish his claim to that high honour. It is, both in point of matter and of language, maturity and solidity perfected. It exhibits, as the excellent editor observes, a fair sample of his general ministrations, presenting a few discourses on great occasions thoroughly finished, and a larger number exhibiting the average style of his ordinary teaching. It is but just, however, to remark, that Dr. Bunting appears to have been utterly devoid of all ambition for the fame of pulpit oratory. He was much too great to be carried away by the lust of popularity. With him, preaching was only a means—the conversion of men and the edification of the church, the end; that gained, all desired was realized. In truth, such was the extent to which he embarked in the management of the affairs of a great people, and in the improvement, as he deemed it, of their wondrous economy, that he could not afford to spend much of his time or his strength on literature.

The friends of Dr. Bunting have done well in publishing the present volume, and their wisdom is manifest in not overdoing the thing. Two such volumes are quite enough for posterity as a specimen of the great man's pulpit labours. One thing must be noticed, the discourses are laudably short. They amount to no fewer than twenty-seven, whereas sermons of the ordinary stereotyped length would not have reached half that number. The work has our most cordial commendation.

Congregational Intelligence.

STATEMENT AND APPEAL OF THE IRISH EVANGELICAL SOCIETY AND CONGREGATIONAL HOME MISSION.

THE Committee of this Society earnestly solicit the attention of the friends of Christ to the momentous work of Irish evangelization, and the claims of this Society, as one of the agencies for accomplishing it.

The churches of the British Isles have always been and are now, emphatically, under God, the chief helpers and hope of the world. Increase their vitality, and the conversion of the world is furthered and hastened. Ireland, as an integral part of this kingdom, for its own sake and the world's, is entitled to earnest attention. Its population of nearly six millions, and its numerous and wide-spread emigrants, are mostly, alas! in the service of the man of sin, whose priests and propagandists it prepares, for itself, for the army, the navy, the empire, the world. Its Protestantism is

chiefly in alliance with the State, and requires, for its improvement and ultimate emancipation, the diffusion of free and self-sustained evangelism. And never were there such facilities and encouragements for such diffusion in Ireland as at present. The country, in its secular interests, has been elevated, and urged forward in the path of progress by a higher hand than man's. Peace prevails, and crime is greatly diminishing. Intercourse is everywhere promoted; education, in its higher and lower branches, is provided for and extended; the labourer can live, and the capitalist can succeed in his undertakings. Above all, God himself is visiting and blessing the land. A spirit of inquiry, a sympathy with truth, a desire for salvation, a perception of the life and freedom of true religion, a

tendency to union, and a hope of better days, are cheerfully increased; and invite God's people to a large extension of evangelistic agency and effort.

The Committee of this Society feel constrained to respond to such invitation, and to seize such facilities for Ireland's improvement. The Congregationalism of Britain no longer appeals on behalf of Ireland by two Societies, but by one cordial and comprehensive organization. The Irish Evangelical Society has long borne good fruit in Ireland. The Irish Congregational Home Mission was commenced at the suggestion of enlightened and generous Scotchmen, to develop Irish responsibility and liberality, and to secure proffered British help for Ireland, by means of Irish action and management. And now, happily, the two Societies are one, by combining the energies and excellences of both. The constituency is to consist of ministers making an annual collection for the Society, and of all persons subscribing half-a-guinea per annum, or five guineas at one time. The treasurer of the Society is to be in England, and the secretary in Ireland. An Annual Meeting is to be held in London, and a similar meeting in Dublin.

The Society has twenty ministers and nineteen churches, twelve missionaries or readers, twenty-nine central stations, ninety-four other preaching places, twenty-one chapels, twenty-

two Sunday-schools, and two day-schools. Generous offers of support have been made on both sides of the Channel, by subscriptions, some amounting to the noble sum of £100 per annum. It is earnestly hoped that many in Great Britain and Ireland will be stimulated by these admirable examples. The pastors and deacons of churches are urgently solicited to assist in this good work by congregational collections, and by exhibiting the claims of Ireland, and of this Society. Our generous friends in Scotland, in the United Presbyterian and Free Churches, are respectfully and earnestly requested to continue their kind co-operation with a Society that is wholly dependent on voluntary effort, and that seeks to do good in many places, where denominational aims and interests are impracticable, or unadvisable. The Committee purpose to enlarge their operations, to prepare men by suitable training for mission-work, and to stimulate dependent places into activity and self-support. Surely the gold and the silver will not be wanting; the right men for working will be found; earnest and continued prayer to the Lord of the harvest will be offered, and Ireland will emerge out of her darkness and depression, to be more eminently than ever an island of saints, and a blessing to the world.

T. M. COOMBS, *Treasurer*, London.
J. G. MANLY, *Secretary*, Dublin.

CONGREGATIONAL RECORD.

BARROW - ON - HUMBER. — **INDEPENDENT CHAPEL.**—This house of God having been tenantless for ten years, had got into a sad state of dilapidation, when at length a few friends to the cause of Independency determined to make an effort to resuscitate the same, and also stay the hand of decay. The result was an invitation to, and acceptance of the pastorate of this place of worship by the Rev. R. F. Brown, late of West Bromwich, a gentleman whom the worshippers may congratulate themselves on having secured, and who in his late sphere of labour gained universal respect and esteem. On the rev. gentleman's inauguration, he at once saw the necessity of immediate action being taken to renovate the temple of the Lord. To attain this object he caused a small restoration committee to be formed, who energetically set themselves to the work. Donations were solicited from friends in various parts of the country, and it has pleased God to put it into the minds of some noble-minded persons to liberally contribute to this praiseworthy object; and the committee feel it their duty to politely acknowledge their thanks to them for the kind services they have thus rendered, and would add that they will be glad to find others following such liberal example, and by such means enable the committee to fully complete what has been so favourably begun.

BICESTER.—The Congregational Chapel in this town having been repaired and altered, it was re-opened on Wednesday, Oct. 28. In the

afternoon the Rev. R. Forsaith, of Orange-street, preached, after which 200 persons took tea in the Assembly-room. In the evening there was a public meeting, the minister, the Rev. J. Richards, in the chair. Addresses were delivered by the Revs. R. Forsaith, J. Mass, W. Allen (Baptist), E. Green, C. Darley, G. Grant, and others. It was stated that the Rev. Thomas Binney and J. R. Mills, Esq., had rendered considerable pecuniary aid.

BOCKING.—The ordination of the Rev. T. S. Williams, as assistant minister of the Congregational Chapel, Bocking, lately took place. He is the son of the eminent martyred missionary, the Rev. John Williams, and after a probationary connexion with the church assembling at Bocking Chapel, has received an invitation to become the assistant to the Rev. Thomas Craig. The congregation assembled at the ordination service numbered nearly 1,000 persons. The Rev. J. Carter, of Braintree, opened the service by prayer, followed by an "Exposition of the Ecclesiastical Polity of Congregationalists," by the Rev. T. W. Davids, of Colchester. The usual questions were asked by the Rev. S. Steer, of Hedingham, and the Rev. G. Wilkinson, of Chelmsford, offered the ordination prayer. The Rev. H. Allon, of Islington, then delivered the charge. The Rev. Robert Ferguson, D.D., LL.D., of London, preached to the people, illustrative of the duties of the church towards the minister, and the sympathies and assistance due to him in his work. The Rev. Thomas Craig then

concluded the service by prayer. A cold collation was afterwards served in the new school-rooms.

BRIXTON.—TRINITY CHAPEL.—On Thursday, Oct. 31st, an interesting meeting was held for the purpose of expressing the devout gratitude of the church and congregation in consequence of the extinction of the chapel debt. After tea, the devotional services were conducted by Mr. Jos. Smith and Mr. Hall. Mr. G. F. Chance presented the accounts, showing that above £450 had been raised in a few months. The meeting was then addressed by Mr. D. Ginger, who had initiated the movement to signalise the twenty-first year of the pastorate of Mr. Eldridge by the removal of the debt, and afterwards by Mr. C. Warton. Then the meeting was addressed by the Rev. W. K. Rowe, Messrs. H. Smith, T. N. Baker, S. Trenaman, F. T. Smith, G. F. Chance, &c. In his address the pastor noticed that when he began his course at Trinity Chapel in 1840 the chapel debts amounted to £2,175, and the annual payments for interest to £96, but now their year of jubilee had come. He felt that God had done great things for them, whereof they were glad, and for which the departed who had laboured in this cause, if they knew the result, must rejoice. The friends of Trinity Chapel were much indebted to the ministers of Christ who at their anniversaries had shown so great sympathy with them, especially to the Rev. C. H. Spurgeon, for repeated labours among them, followed under the divine blessing with spiritual fruit. The pastor further said that, while they rejoiced in their deliverance from the chapel debt, they felt that their debt of gratitude to God was never so great; for not only had He set them free from pecuniary burdens, but He was giving constant testimony to the word of His grace.

CITY-ROAD CHAPEL.—The Rev. W. Spencer Edwards has intimated his intention of resigning the pastorate of the church assembling in this place of worship at the end of the year, being about to become the minister of the Lady Huntingdon congregation in Bath.

CLAPHAM.—The Rev. James Hill has resigned the pastorate of Clapham Congregational church, which he has so long held with so much respect and usefulness.

CLAREMONT CHAPEL, PENTONVILLE.—A social meeting was lately held to celebrate the fifth anniversary of the pastorate of the Rev. A. M. Henderson. After tea, the chair was taken by the pastor, and prayer having been offered by Mr. Saddington, one of the deacons, Mr. Balleny, another of the officers, read letters expressive of regret at their inability to be present, from Dr. Vaughan, the Rev. W. Brock, the Rev. Henry Allon, and the Rev. J. Graham. Mr. Balleny added some kind congratulatory remarks; after which, Mr. Hugh Owen, another of the deacons, was called upon to represent the views and feelings of his brethren in office. In doing so, Mr. Owen briefly reviewed the history of the church during the past five years. The people were united and loving, anxious for more frequent opportunities for Christian fellowship than the usual arrangements of Congregational churches admitted of. They

were working, too, with vigour and success, in connexion with their several Sunday schools, Domestic Mission, Maternal Society, and the Sermon-lane Ragged School. The public ministry of their esteemed pastor attracted, from week to week, large congregations; and the numbers that were added to the church, from time to time, made it manifest that his preaching had been the power of God to many souls. Thus both pastor and people had great cause for thankfulness, and solid ground for mutual congratulations. Mr. John Drew, the superintendent of the chapel Sunday schools, gave a charming account of the state of the schools, and the zeal and devotedness of the teachers. He also mentioned some pleasing instances of usefulness among the scholars. The Rev. Alexander Raleigh afterwards delivered a touching and interesting address. Mr. Lee, the treasurer of the Domestic Mission, gave an account of the very useful work which engaged the services of the tract distributors, sick visitors, and open-air preachers. The Rev. A. M. Henderson concluded this highly interesting meeting by an appropriate and touching address, in which he expressed his gratitude and joy in view of the peaceful and happy state which, through God's mercy, they were in; and his trust that their future might be distinguished by rich tokens of God's favour and blessing.

COCKERMOUTH.—The Rev. Wm. Southwick has been compelled, in consequence of the district not suiting his health, to resign the pastorate of the Congregational church in this town. The respect and sympathy of the members of the church were manifested in the presentation of a substantial memorial of their esteem, which was accompanied by the following resolution:—"The members of the church cannot separate without giving expression to their sense of the prudence and consistency of character that have marked Mr. Southwick's deportment amongst them, which, along with his lucid statements of scriptural truth, have secured for him the respect and confidence of many unconnected with our own denomination, as well as the members of this church in particular."

CRAVEN-HILL CHAPEL, BAYSWATER.—The recognition service in connexion with the commencement of the ministry of the Rev. A. McMillan (formerly of Taunton) was held in the above chapel, on the 7th ult., under the presidency of Edward Ball, Esq., M.P. After a hymn had been sung, the chairman read the 15th chapter of St. John, and offered up prayer. He then made a few introductory remarks, after which Dr. Spence, of the Poultry Chapel, asked the usual questions, which were replied to by Mr. Botterell, one of the deacons, on behalf of the church, and by the Rev. A. McMillan. Dr. Spence then offered the recognition prayer. The charge to the pastor was given by the Rev. Samuel McCall, principal of the Theological Seminary, Hackney; and the address to the church and congregation by the Rev. John Graham, of Craven Chapel. The proceedings terminated by singing the doxology, the benediction being pronounced by the Rev. W. Roberts, B.A., of Horbury Chapel. The Rev. A. McMillan entered upon his ministry on the first Sabbath in November, and preached ser-

mons suitable to the occasion to very large and attentive congregations.

CROYDON.—The Rev. Frederick Stephens, of Newcastle, has received and accepted a very cordial invitation from the London-road Non-conformist church and congregation to become their pastor. Mr. Stephens will commence his ministry in Croydon on the first Sunday in January.

GATESHEAD.—The Independent congregation assembling in Park-lane Chapel, Gateshead, at a meeting held on Tuesday evening last, came to the unanimous resolution of inviting the Rev. B. J. Hall, of Rotherham College, to be their pastor.

HARTLEPOOL.—The Rev. H. Thomas, B.A., who returned to this country from Melbourne, in ill-health, in the spring of last year, has just accepted a cordial invitation to the pastorate of the Congregational church in this town. A similar invitation had been given some months ago, but it was accepted by Mr. Thomas for six months only.

HULL AND EAST RIDING ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.—The autumnal meeting of the ministers and delegates of the above Association was held in Zion (Independent) Chapel, Bridlington, on Wednesday, Oct. 23. This Association is affiliated with the Home Missionary Society, London; and its object is to promote fraternal feeling among the ministers and churches, and to aid in evangelizing efforts in connexion with Congregational principles. The meeting for the transaction of the business of the Association took place in the early part of the day, the Rev. J. Dickinson in the chair. Between thirty and forty ministers and delegates sat down to dinner in the school-room adjoining the chapel. After the repast a vote of thanks, proposed by James Aldham, Esq., C.E., seconded by the Rev. James Sibree, of Hull, and agreed to, was passed to the friends for their kindness in the provision made for the Association. In the evening a public meeting was held, Wm. Irving, Esq., of Hull, being in the chair. The Rev. James Sibree, secretary, gave a statement of the operations of the Association. The meeting was then addressed by the Rev. R. Shepherd, Grimsby; Rev. T. Poole, Hornsea; James Aldham, Esq., C.E., Hull; Rev. R. A. Redford, M.A., Hull; Rev. R. Brown, Barrow; Rev. James Smith, Wisbeach; Rev. H. Ollerenshaw, Hull; and the Rev. J. Menzies, South Cave; the Rev. J. Dickinson concluding the meeting with prayer.

LINDFIELD, SUSSEX.—On Monday, Oct. 28th, an interesting meeting was held in the Congregational Chapel, Lindfield, to welcome the new pastor, the Rev. I. B. Catlow, late of Hounslow, who has been most cordially and unanimously invited to succeed the Rev. J. E. Judson. The chair was occupied by Mr. Daniel Pratt, who congratulated the church on its entire unanimity in the choice of a pastor; and he welcomed Mr. Catlow to the county of Sussex, expressing the hope that he might be spared as a successful labourer for many years to come. The meeting was addressed by the Rev. Robert Hamilton, of Brighton; the Rev. Albert Foyster, of Cuckfield; the Rev. I. B. Catlow, and Mr. T. D. Durrant, one of the deacons. The attendance

was large, and Mr. Catlow has entered upon his duties with pleasing indications of usefulness.

LONDON CONGREGATIONAL ASSOCIATION.—The first quarterly meeting of the pastors, deacons, and delegates for prayer and conference was held on Tuesday evening, 5th ult., in the Congregational Library. Upwards of one hundred persons were present. After tea, E. Swaine, Esq., took the chair. The Rev. W. Grigsby opened the meeting by reading the Scriptures and prayer. A statement setting forth the origin, design, and operations of the Society was then read by the Rev. John Sugden, secretary to the Association. It was stated that, in addition to various services conducted in the open air during the summer months, three distinct fields of evangelistic labour had been occupied with a view to permanent work. In the conference which followed, Messrs. H. Spicer, S. Morley, E. Smith, R. Sinclair, Hunt, Burden, Pratt, and the Revs. G. Smith, J. H. Wilson, W. Tyler, W. Grigsby, J. Kennedy, and others, took part. Prayer was offered by Mr. Sinclair and the Rev. H. Winzar.

MARLBOROUGH.—The Rev. E. S. Bayliffe, B.A., of Whitchurch, Salop, has accepted a unanimous invitation from the church and congregation of the Independent Chapel, Marlborough, Wilts.

OPENING OF THE AUGUSTINE CHAPEL, EDINBURGH.—The new chapel erected on George IV. Bridge for the congregation of the Rev. Dr. W. L. Alexander, was lately opened by a sermon from the Rev. Dr. Guthrie. There was a large attendance, including clergymen of various denominations. The building was begun about four years ago. A considerable delay, however, was caused, owing to a defect in the construction, which rendered it necessary that it should be roofed a second time. It is in the Lombardic style of architecture, and its most conspicuous feature is a tower, surmounted by turret or spire, rising to the height of one hundred and fifty feet above the level of the bridge. In the portion of the building which is below the level of the bridge, there are a lecture-room, library, and also the divinity-hall, for the students of theology connected with the Independent denomination. It is seated for eight hundred and sixty, but the accommodation could be extended, with little difficulty, so as to contain a thousand. It is fitted up with great taste and comfort. A space has been left for an organ, which, it is expected, will be placed there in a few months; and we may mention that the choir, instead of occupying seats immediately before the pulpit, are to have their seats in the front gallery. The expense is, we believe, £12,000, or, including the purchase of a house in the neighbourhood for the pastor of the congregation, about £15,000.

REVIVAL SERVICES IN LONDON.—The Rev. J. Denham Smith, of Kingstown, has, at the suggestion of friends, visited the metropolis with a view to the holding of revival services. Freemasons'-hall was engaged for five days, and on Thursday evening and Friday afternoon the first two meetings were held, and they were each attended by as many people as the room would hold. On Friday especially it was crowded in every part, including the

gallery, and the audience was manifestly composed chiefly of individuals belonging to the middle and upper classes of society. Ministers of most, if not of all, the evangelical denominations were present—the Congregationalists predominating. Among well-known laymen were the Hon. A. Kinnaird, M.P., General Alexander, Captain Trotter, Captain Fishbourne, John Morley, Esq., &c. Each service lasted two hours and a-half, the time being mostly occupied with addresses by Mr. Smith, which were interspersed with the singing of revival hymns to very lively tunes, and with prayers by those of the congregation who chose spontaneously to offer them. The utmost decorum prevailed, and a very lively interest was evidently felt, by the major portion of the persons present, in the whole of the proceedings.

ROTHBURY, NORTHUMBERLAND.—The Rev. A. Scott, formerly of Glasgow, has received and accepted an invitation to the pastorate from the Congregational church at Rothbury.

RUABON, DENBIGHSHIRE.—The Rev. H. C. Welsford, of the Western College, Plymouth, has accepted the invitation of the Congregational church, Ruabon, to become their pastor, and entered upon his ministry on the second Sabbath in November.

SOUTHAMPTON NEW CHAPEL.—Southampton is a stronghold of Dissent, and the majority of its people are chapel-goers. Even those who support the Established church are thoroughly Evangelical, and a Tractarian finds the place too hot to hold him. As might, therefore, be expected, the religious public of all denominations work nobly together, and the various philanthropic institutions are well supported and successfully conducted. There are three Baptist causes, including the congregation who have recently seceded from Portland-street Chapel, with the Rev. J. A. Spurgeon; two Methodist chapels, and four Congregational places of worship. Fifty years ago, the Above-Bar Chapel was the only place of worship belonging to the Independent Denomination. This is a very old cause. In it the father of Dr. Isaac Watts was an office-bearer, and its early founders had to suffer persecution for conscience' sake. Mr. Watts himself was imprisoned for his principles, and while in the cell, his infant son, Isaac, accompanied his mother to the prison-door, to visit, if possible, her husband. But the little one has become a thousand. The present pastor of the Above-Bar Chapel is the Rev. Thomas Adkins. For more than half a century he has held his course as a consistent Nonconformist. In the summer of the present year we recorded his jubilee services. Mr. Adkins came to Southampton a very young man, and his hair has grown white in the Master's service. Although more than seventy summers have flitted over his head, he preaches with a vigour and power that many men fresh from college rarely exceed. His activity is wonderful, and his powers of mind appear to have undergone no abatement. He generally preaches once every Sunday, and is seldom missing from the platform at those public meetings where his presence is required. The chapel in which he has so long

ministered is one of the largest in the south of England, and is invariably filled with a fashionable congregation. The Rev. H. H. Carlisle, B.A., has been ordained co-pastor, and is a general favourite. From this church has sprung the Albion Chapel, and the Independent Chapel at Northam. Mr. Adkins frequently boasts in public, with much humour, and pleasure also, that he is the "father of them all." Another branch or offshoot from the sturdy old tree is the cause once presided over by the late Rev. Peter Turner, and now by the Rev. J. Hill, M.A. From their formation into a separate body till last week, the spacious Victoria Rooms have been used for the purposes of Divine worship, and here Mr. Turner laboured with praiseworthy zeal. By his energy innumerable difficulties were overcome, and funds were raised for the erection of a new chapel. Everything was ready for the successful termination of the project, when sudden death took away the pastor from the scene of his toil and anxiety. He was much lamented by his congregation. But a few months before his death, the foundation-stone of the projected building was laid by Mr. H. O. Wills, of Bristol, and about a fortnight ago it was opened for public worship.

ST. ANDREW'S.—The Rev. William Lothian, the former minister of the Independent chapel here—he at whose evening ministrations Dr. Chalmers, when professor of Moral Philosophy in St. Andrew's, was wont to be a constant and gratified listener—had three services here on Sabbath last. The frailties of age are coming over him fast now, weakening his voice and enfeebling his utterance; but he is yet wonderfully hale, and his preaching has lost nothing of its old and many attractive characteristics. He still exhibits the same scholarly taste; the same simple but masterly manipulation of his text; the same fulness and richness of scriptural illustration; and the same perspicuity of arrangement and language; the old earnestness, faithfulness, kindness, and urgency still distinguish his manners, and render it, as formerly, both profitable and pleasant to worship with him.—*Scottish Press.*

YAPTON, SUSSEX.—On Tuesday, Oct. 22, a new Independent chapel was opened in this village, capable of seating 150 people. Mr. Henry Bateman, an inhabitant of the village, has erected this edifice entirely at his own expense. In the afternoon the Rev. R. Hamilton, of Brighton, preached. A public tea was provided, and in the evening a public meeting was held, presided over by Henry Hounsom, Esq., of Brighton. The meeting was addressed by the Revs. R. Hamilton; — Knight, of Littlehampton; — Sainsbury, of Bosham; and others. The County Union has taken the place under its patronage, and will arrange for the supply of the pulpit. It is hoped that before long it will be provided with a home missionary, as it is a sphere in which such an agency is greatly needed. Mr. and Mrs. Bateman, who are benevolently laying themselves out for general usefulness, will have doubtless the satisfaction of witnessing the success of their little sanctuary.



